

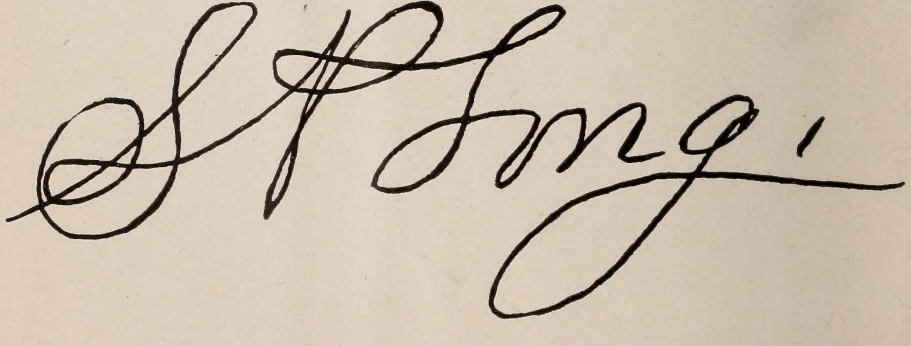
Class BX 8066

Book .L6 G7

Copyright No._____

COPYRIGHT DEPOSIT.





The Great Gospel

An Address to Theological Graduates, Lectures on the Gospels for the Church Year, and "That Remarkable Lodge Sermon."

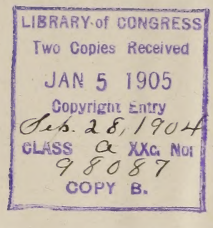
By REV. S. P. LONG, A.M.

Author of "Prepare to Meet Thy God," and "The wounded Word," and Pastor of the First English Lutheran Church, Mansfield, Ohio.

MISS FLORENCE M. WELTY, REPORTER.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN,
1904.

BX8066
.L6G7



Entered according to Act of Congress
in the year 1904,

BY REV. S. P. LONG, A. M.,

In the office of the Librarian of Congress at Washington.

PREFACE.

THERE are many sermons on the Gospels in the many languages used by the Evangelical Lutheran Church, but it is a question whether the public has ever read Lutheran sermons like these.

1. Not one of these sermons was written by the author. In a church of fifteen hundred communicants, where three new sermons are required each week, not to mention the many extra funeral sermons and addresses, it is simply impossible to write the sermons. The author will always thank God for His reducing these sermons to writing, by the skillful hand of Miss Florence M. Welty, and shall consider it providential that he was compelled to preach his first sermon at Capital University in the place of a sick theological student before the last half was written. He has since *written* many sermons, but he neved *preached* more than one-half of one written sermon.

2. These sermons are all *new*. All were preached *verbatim*, as contained in this book from Advent, 1903, to Advent, 1904, with the exception of the lodge sermon. The subjects and the sermons are all new. No one who knows the author will doubt for one moment that they are *original*. It is one thing to read sermons written in the study and gathered in years of careful preparation, and quite another thing to read *exactly what the congregation actually gets* in the morning sermons of one year. Multiply this book by three, and you will have one year's food given to the First Lutheran Church of Mansfield, O. We wish we could do better.

3. We make no apology for giving this book to the world. A large congregation crowded a large temple to listen to these sermons. What patience! One man would not listen to these sermons because, he said, the author was the first man he ever listened to who said absolutely nothing. All this time the church was crowded at every service to hear "nothing." They say that man had his toes tramped by "nothing." The author has aimed to preach God's eternal truth at any cost and to leave his testimony in this world after his death on the Great Gospel and the burning questions of the day.

4. His own trials by death and sickness in his family have moulded many of these sermons, and may comfort others in trouble. "Rejoice evermore."

5. Hoping to see the day when there shall be one true Evangelical Lutheran Church in America in name and practice, the author hereby dedicates this work to God, whose true Word it proclaims.

Mansfield, O., December, 1904.

TABLE OF CONTENTS.

	PAGE
Pulpit Power	1
Advent Sunday: — A Remarkable Ride	18
Second Sunday in Advent: — Christmas is Coming, and so is Christ	32
Third Sunday in Advent: — Our Christmas Catechism	46
Fourth Sunday in Advent: — An Advent Autobiography	63
Christmas: — Plain Philosophy for Poor people	77
Sunday after Christmas: — The Christian Church	92
New Year's Day: — Four Jewels from Jesus	107
Sunday after New Year's Day: — The Christ Child Crowned	118
Epiphany: — How Heathen Reach Heaven	130
First Sunday after Epiphany: — The Lost Lord	140
Second Sunday after Epiphany: — A Marriage and a Miracle	154
Third Sunday after Epiphany: — Which Way	171
Fourth Sunday after Epiphany: — The Terrible Tempest	187
Fifth Sunday after Epiphany: — The Heavenly Harvest	195
Sixth Sunday after Epiphany: — The Transfiguration	208
Septuagesima: — God's Gift of Grace	220
Sexagesima: — The Royal Road to Ruin. (Confirmation Sermon)	232
Quinquagesima: — The Passion Proclamation	244
First Sunday in Lent: — That Same old Serpent	257
Second Sunday in Lent: — A Beautiful Battle	272
Third Sunday in Lent: — Dumb Devils	284
Fourth Sunday in Lent: — Let Nothing Be Lost	297
Fifth Sunday in Lent: — Did Jesus Sin?	312
Palm Sunday: — (Reunion of Catechumens.) The Scarlet Thread	327
Good Friday: — (Read the Author's Book: "The Wounded Word.")	
Easter: — Resurrection Rocks	341
First Sunday after Easter: — Sunday	358
Second Sunday after Easter: — The Heart of History	374
Third Sunday after Easter: — A Little While and A Long While	387
Fourth Sunday after Easter: — The Truth Must Be Told	399
Fifth Sunday after Easter: — The King's Key	414
Ascension: — The Celestial Counsellor	426
Sixth Sunday after Easter: — The Comforter is Coming	442
Pentecost: — (Confirmation.) Hold Fast	454
Trinity Sunday: — Who are Heathen?	467
First Sunday after Trinity: — Nine Reasons Why Rich and Poor Should be Saved	480
Second Sunday after Trinity: — Divine Enthusiasm	493
Third Sunday after Trinity: — Pity the Poor Pharisees	506
Fourth Sunday after Trinity: — Going to God's Gallery	521

PAGE

Fifth Sunday after Trinity: — How the Savior Caught Simon . . 536
Sixth Sunday after Trinity: — Admission Above 548
Seventh Sunday after Trinity: — Seven Loaves of Bread and Seven Baskets of Crumbs 559
Eighth Sunday after Trinity: — Congregational Conscience . . . 573
Ninth Sunday after Trinity: — Those Dirty Dollars 588
Tenth Sunday after Trinity: — Why Did Jesus Cry? 603
Eleventh Sunday after Trinity: — The Heavenly Hunter . . . 617
Twelfth Sunday after Trinity: — The Two Sides of Salvation . . 630
Thirteenth Sunday after Trinity: — The Lord's Lodge 644
Fourteenth Sunday after Trinity: — The Men, the Master, and the Man 657
Fifteenth Sunday after Trinity: — A Call for Catechumens . . 674
Sixteenth Sunday after Trinity: — A Rumor of the Redeemer . 686
Seventeenth Sunday after Trinity: — Is it Right? 699
Eighteenth Sunday after Trinity: — Silenced Sinners 712
Nineteenth Sunday after Trinity: — Sick Sinners 723
Twentieth Sunday after Trinity: — Speechless Sinners 733
Twenty-first Sunday after Trinity: — One O'clock 743
Twenty-second Sunday after Trinity: — Two Things Sinners Cannot Do with Their Sins 753
Reformation: — John's Vision of the Reformation 765
Twenty-third Sunday after Trinity: — Young America . . . 785
Twenty-fourth Sunday after Trinity: — Twice Twelve are Twelve. 798
Twenty-fifth Sunday after Trinity: — Dangerous Deceptions . . 808
Twenty-sixth Sunday after Trinity: — The Apostles' Creed on the Day of Judgment 822
Sermon on Secret Societies 835

PULPIT POWER.

ADDRESS DELIVERED AT SPRINGFIELD, OHIO, SUNDAY EVENING, MAY 1st, 1904, TO THE THEOLOGICAL GRADUATES OF WITTENBERG SEMINARY.

WITHOUT any apology whatever, I appear before you this evening in the interest of the Church of the Lord Jesus Christ, purchased with His blood. I deem it an honor to have this privilege, and thank you for the same. My conscience would give me no rest for appearing before you this evening with an unwritten, unfinished address, were it not for the fact that I never could finish a discourse until it was delivered. I have spent many hours a day for 144 years preparing the unfinished message which I bring to you this hour. For forty-five years my grandfather worked hard preparing this address; my mother — one of the best mothers that ever lived — began where he left off, and worked on it for fifty-six years; the rest of the time I have been working along on it until this very hour, and therefore, as stated above, I have no apology for bringing you this unpolished, unfinished, unwritten address.

As Napoleon stood before the Pyramids, we stand before my subject, one of the greatest powers in the world, — a power that hurled the army of Egypt into the Red Sea — a power that made Felix tremble — a power that shook the seven hills of Rome with "words that were half battles" — a power that to-day could turn the world upside down — I mean

PULPIT POWER.

May God help me now to show you how this power is

I. *Gathered,*
II. *Given.*

Before any power can be given, it must be gathered. There is an erroneous idea among many young ministers that pulpit power consists simply in oratory. Real pulpit power must be *inherited, acquired, charismatic and pastoral.*

I. There are some powers that are inherited,— *a strong personality, enthusiastic activity,* and *inborn eloquence.* When God makes a bird to fly, He gives it wings; an animal to leap and run, He gives it legs; and when He wants a man to possess pulpit power, He gives him a strong personality. The mother, as a rule, gives her mental gifts to her son, and a father his mental gifts to the daughter. There are many women who think they should have the right to preach the Gospel, not knowing the great fact that the sons who are ministers are representatives of their mothers. The truth is that the greatest pulpit powers have always inherited a strong personality from the mother. A young man not long ago applied at a theological seminary for the purpose of preparing for the ministry. He was narrow chested; it was hard for him to breathe; his face was anything but pleasant, and would have caused any one, however serious, to smile simply to behold him. The Lord never intended a man that has poor lungs to breathe, to be a pulpit power any more than he would expect a bird without wings to fly.

Then there is an *enthusiastic activity* which a man should inherit to become a pulpit power. It is said of Jesus that He was, like Moses, "A prophet mighty in word and deed." The Holy Spirit did not record the sermons of the apostles, but their Acts, showing that to have pulpit power there must be action. All great preachers have been born active children. Show me a man that moves along as though he did not care when he arrived at his point, and I will show you a man who will never be a power in the pulpit. The Lord God never called a lazy man to the ministry.

Another inherited power is *inborn eloquence,*— not such an eloquence as is manufactured in the schools. When Demosthenes was asked to define oratory, his first answer was *action;* his second was *action;* and his third *answer* was *action.* While Beecher is no model as a theologian, he is a demonstration of the fact that eloquence is inborn. He

did not stand high in the schools, nor in the seminary. His first ministry was in Lawrenceburg, Indiana, a little church where he himself acted as janitor, and this little church was supposed to be about the kind that he should serve, but there was something about this man from infancy; a self-forgetful, determined foe of wrong doing. It was this spirit that made him take up the sword to fight against slavery; it was this power that made him go to England and silence the greatest mob that ever tried to down an orator. What was it that made Beecher the great man that he was? It was a strong personality, an enthusiastic activity, and inborn eloquence.

2. Pulpit power is not only gathered by inheritance, but *must be acquired.* "Knowledge is power." This knowledge must be acquired *of the laborer, of the schools, of public speakers.*

With regard to labor, a man, to have the sympathy of the people, must understand how they earn their bread. Moses was a shepherd; Paul, a tent-maker; Jesus, a carpenter. The masses earn their bread with the sweat of their faces, and unless a minister of the Gospel has earned his bread by manual labor, and has learned to know the value of a dollar, he never can enter into sympathy with the masses. He must know their lines of thought; their wrong ideas; their right ideas; he must understand why they think as they do, and how to remedy their wrong thoughts. He must be familiar with their language. A powerful minister will not seek large words when smaller ones will be better understood. As an example of the right use of words, study the character of Dr. Luther. When at the Wartburg he let his beard grow, walked on the streets and in the markets, in order that he might, unknown, be among the masses and catch their language, so that he could make the Bible speak to Europe the best German that could be understood by the people. His Bible to-day is the model of all translations. His sermons were a power because they could not be misunderstood.

The acquired knowledge must not only be of the laborer, but also of the schools — and, best of all, of the catechetical school. The Lacedemonians, when required

to give fifty children as hostages, chose rather to give fifty of the most eminent men of the state, whose principles were formed. They understood the value of educating children, and the great responsibility of allowing them to get into the hands of poor teachers. Remember the old proverb, "Cave ab homine unius libri" — Beware of the man of one book. In the 20th chapter of Revelations, and the 12th verse, we learn the size of God's library. It consists of books and a book. We know which two of these books are — one is the Word of God that lies before me. Jesus says "Heaven and earth shall pass away, but My Word shall not pass away." We know that another book in God's library is the Book of Life, in which the names of His children are recorded. In Revelations 10, we read of an angel of God that stood with one foot upon the land and the other upon the sea, and held in his hand a little book, an open book, which John was to receive, and eat, and devour; it was to be bitter and sweet to him; and then, after devouring this book, he was to proclaim it to the nations in many lands. This same angel that spoke in Revelations 10 is the one that spoke in Revelations 14, where he prophesies the great Reformation of the sixteenth century. I have no time to-night to prove in detail what I am now asserting, but I claim to be able to do it, that this little book, this third book in God's library is none other than the little catechism of Dr. Luther, which has to-day on earth seventy millions of Christians, brought to the Lord by its teachings; this little book has done more to make an intelligent Christianity than any other little book on God's earth; it is the cream of the Word of God; it is bitter and sweet. The ten commandments are sweet because they give us the love of God; they are bitter because they condemn every sinner. The Gospel, as found in the Apostles' Creed, is sweet to the believer in Christ; it is bitter to him who rejects the Savior. The Lord's prayer — the model of all prayers — is the sweetest prayer that was ever heard, and yet it is bitter to the one who does not believe in Jesus Christ, and come to the Father in the name of His only Son. The subject of Holy Baptism is sweet to him who

has entered into the covenant of God; it will be bitter to him who has not accepted Jesus Christ by this covenant. The Lord's Supper is sweet to him who believes the real truth that "in, with and under the bread and wine" he receives the true body and blood of Jesus Christ; it will be bitter to him who does not discern the body of Christ, and therefore eats and drinks damnation to his own soul. Thus this little book should be learned by every minister of the Gospel and digested until it becomes a part of himself, and thus feed the people on this great truth. This is acquired knowledge.

Some rich men have found great trouble in explaining one of the words of Jesus Christ, that it is as impossible for a rich man to enter the kingdom of heaven, as it is for a camel to pass through a needle's eye. In order to make it possible for the rich man to get to heaven, some have tried to make us believe that this needle's eye is the small gate at the entrance of the walls of Jerusalem; some have tried to make us believe that it refers to a small cord used in the navy, and how hard it would be to pass that through a needle's eye. Be those interpretations as they may, one thing is clear to me, that a minister of the Gospel, in the Lutheran Church, who does not make diligent use of God's library, of this third little book, the catechism, is so little that he could play fox and geese in the eye of a cambric needle and never touch it.

We may acquire knowledge for pulpit power in the secular schools. God can get along without our knowledge but much better without our ignorance. How many ministers of the Gospel do not even know how to read well! This power can be gained in the secular schools. How many there are who are not interesting because they are trying to imitate others! No two birds alike, no two leaves alike, no two trees alike, no two preachers alike, and that young minister who tries to be any one but himself has lost his power. The world is hungry for originality and real power is the result of thinking, taught also in the secular schools.

Another branch that can be thoroughly studied in the secular schools is profane history, which shows us the hand

of God in Providence. In the Bible we read what is coming to pass; in profane history we read that these things have come to pass, and the man who in the pulpit cannot by secular history demonstrate the truth of Divine history has lost much of his power.

We also acquire knowledge in the theological schools, and let me say right here that the Christian college is by far better than state universities, where no definite religion is taught; and the theological languages are the best in the world. There is one language that a Lutheran minister ought to be master of, no difference how many other languages he may possess, and that is the German. Our greatest treasures of the Reformation age are in German, and he who cannot go down into those deep mines, has stripped himself of great power. I pity any English Lutheran minister who cannot make use of German works of theology. The theological ministry is the best. It is not pulpit power simply to be able to make a speech, to talk about the things of this world, to say witty things, but there is a theological science as well as any other science; and science is truth, and truth never contradicts itself. What people need is a ministry that is in harmony with itself, and in harmony with God's Word.

Another source of knowledge is from public speakers. The minister must not simply learn from the best ministers of the Gospel how to preach, but he should not fail to learn of the best actors, of the best lecturers and of the best lawyers. Garrick said to an unsuccessful preacher, "You speak of eternal verities and what you know to be truth, as if you hardly believed what you were saying yourself, whereas I utter what I know to be unreal and untrue as if I believed it in my very soul." How many ministers of the Gopsel preach God's eternal truth as if it were a lie! How many actors teach lies as if they were the truth! What a power every minister of the Gospel would be if he would learn a few things of the greatest actors in proclaiming God's eternal truth! By this I do not mean to say that we should imitate the actor in his actions, but in his earnestness, in the determination to convince our people that what we say is true How often

we claim that the minister cannot preach as the lecturer lectures, for the reason that the lecturer spends years in travel in order to condense his thoughts into one hour's speech; but let us not forget that the minister of the Gospel has not only one week to prepare his sermon for Sunday, but he has a whole life, and the last week, and the last hour, and God's help in that hour, and he is weak in the pulpit who does not crowd that whole life and the last hour into every sermon. There is a passage in the Scriptures where Jesus calls Himself our Advocate, pleading with the Father. Let us not forget that this word advocate means lawyer. How often we have stood in the court room and have seen the lawyer plead for his guilty client with an earnestness that puts the ministers to shame! Is there any place on earth where a man should feel his responsibility more, or have a weightier case than the minister of the Gospel when he stands before immortal souls, with life uncertain, and eternity before us, and the judgment coming? Is there any place where more earnestness should be shown than there? Can we not learn from the lawyer how to plead for the salvation of immortal souls?

3. Another source of pulpit power is *charismatic.* By this power we mean those gifts that come alone from the Holy Spirit. I mean *regeneration, conversion, and sanctification.*

As well might a blind man teach people how to see, or a deaf mute teach a chorus of singers, as a minister of the Gospel who himself is not born again try to teach other people how to be saved. Such people are blind leaders of the blind. The first requisite of pulpit power is that the old sinful heart should be newly created. A minister of the Gospel, true to his calling, is as much a new creation as a new world, if it were by the Word of God any moment to fly into yonder space.

A minister of the Gospel must not simply be a newly born man, but he must be a converted man. Christ said to Peter, "When thou art converted, strengthen thy brethren." A man can be regenerated in an instant, and only once in life. Conversion should take place every time a man sins — he should turn around and come back

to his God. One reason some ministers have never possessed the power they should, is because they have never publicly acknowledged a single mistake, nor asked any one for forgiveness. Ministers of the Gospel, like all poor sinners, will make mistakes, and sometimes they are of such a grievous character that it is questionable whether they should ever return to the pulpit. Should this ever occur in your life — which God forbid — be sure to make your repentance as notorious as your sin was. Never offer to step into the pulpit when you have committed a grievous sin without making your confession as public as the sin itself. Surely if any one in this world should strive to lead a life of perfection, it should be the man of God who is to lead others heavenward. The celebrated Massillon says: "From the moment I became one of the Lord's ministers, I have been either a scourge in His hands for the affliction of men, or a blessing sent down from heaven for their salvation." The Lord says in Jeremiah 23:1, "Woe be unto the pastors that destroy and scatter the sheep of my pasture!" In one of Zoroaster's fables, a man was wholly immersed in the fiery lake, except one heel, upon which he once turned to relieve a lamb entangled in a thicket. How then could an unsanctified minister escape even with one heel, if he did not try to live a life of sanctification? The ancient rhetoricians defined an orator as "a good man." A man's Christian life speaks in the pulpit. The star of the east not only showed the wise men the way, but went before them. If a minister of the Gospel will not turn on his heels to help humanity, if he will not walk on paths that lead heavenward, if he has no desire to walk on higher planes day by day, how shall he lead others? All these are charismatic gifts — gifts of the Holy Spirit, neither inherited nor acquired.

4. Another source of gathering pulpit power is pastoral, — I mean *the Divine call;* the *Samaritan love,* and *conscientious preparation.*

In the last chapter of Acts, 24 to 26, we learn how God calls men. When Judas had taken his life and another was to be chosen in his place, the disciples sought a man who had been with Christ from His baptism to

the end; such men were needed as had been thoroughly instructed in God's Holy Word. Two were chosen; prayer was offered for God to do the choosing, and the act consisted of casting lots, and the lot fell upon Matthias. No Minister of the Gospel can be a power if he does not feel that God has placed him there. I do hope the day will come when no minister will write from church to church to get a position. Does not God know where he is laboring, and does not God know where to find him if He wants him? Go where God calls you. If you want to secure a wider field, fill full and overflow a narrow field. Do not think for a moment that the larger field for which you are worthy will never find you. Go where God calls you. Do your work so well there that He will lift you higher, and when trials and troubles do come, and you know that God has placed you there, you will have a special power and comfort.

Another source of pastoral power is Samaritan love. Love every one, and be bound to none. We are living in a day when many young ministers think they must join this organization or that organization to get influence and power. No man that has any real power would join a little human organization to get power. By that very act he acknowledges his weakness. Teach one by one, as Jesus did Nicodemus, the Samaritan woman, and the young ruler, how to come to Christ. The public hearer is prejudiced; the private hearer is taken by surprise. Therefore, as a real power depend alone on God, and love humanity. In this very city there is a window in the home of a secret society with the picture of the Great Samaritan on it. Never has the real teaching of that lesson been more abused. These orders from beginning to end are selfish; their object is to help those who belong to them; those who have been able to pay their dues; those who have been well and strong and able to make a living before they entered. Let us look at the lesson of the great Samaritan. A man is going to Jericho; he falls among thieves; they rob him; they take his very raiment; they wound him and let him lie by the roadside, half dead. Along comes a man that belongs to the same order, to

the same church — a priest; he looks at him; he finds out that this man fell among robbers; he imagines that he himself will be the next victim, and lo! he runs down to Jericho, and lets the poor man lie there, dying. Along comes another man belonging to that order — to that same church — a Levite; he takes a little more courage, walks across the way, looks at the dying man, but the thought comes to him, "I will be the next victim," and he starts down the road to Jericho, and lets his own brother lie there dying. Along comes the third man — not a man of the same order — not a man of the same church — considered an historic enemy — a Samaritan. We would expect him to drive the dagger into his heart, but no, he sees the heaving breast, the pale lips, the glazed eyes, the sweat on his forehead; this man is a physician; he takes the wine and pours it into the wound; he must have torn his own garment to wrap those wounds, for the dying man has been robbed of his raiment. This Samaritan lifts up the man, puts him on his beast of burden, takes him down the road to a little inn, carries him in, waits on him all night, and in the morning, when this supposed dying man regains consciousness he sees his wounds wrapped, finds himself in a strange place, looks into the face of the supposed enemy, who proved to be a dear friend. He asks one question, 'How did I come here — what has happened?' The stranger explains how he found him robbed and dying, how he brought him to this little hotel and has been watching over him all night, and now he is about to leave. 'But who will pay this bill?' 'Never mind. Come here, hotel man; take good care of this man; I will pay the bill, and if there are any further charges I will pay them when I come back.' Now, my dear friends, who was this Good Samaritan? Was he an order man? No. He was a man who had Samaritan love, and we must be blind if we cannot see that this is a picture of Jesus Christ, the Great Samaritan, who loved humanity, and unless we, as ministers of the Gospel, have a wider love than any order and any narrow-minded denomination, and help a man because he is a man, we are in harmony with the very spirit that is manifested in many of the orders

of the day. I therefore urge upon you to cultivate the Samaritan love. Help wherever help is needed. When you see a man in want, give him a helping hand, lift him up, and you are getting power for the pulpit.

The pastor-preacher is the strongest power we can have. Some ministers imagine that they have to leave their congregations because they preach too plainly. This is not true. The secret of their moving is that they have been poor pastors. Let a man be a thorough pastor among his people, helping in time of need, standing by the bedside of the sick, comforting in time of death, and he can talk to those people in his church as plainly as he pleases, and they would tear the clothing off their backs to retain his services.

Another pastoral power is *conscientious preparation.* When asked why he took such pains upon his pictures, Appelles said, "I paint for eternity." Demosthenes considered every man a pest of society who did not prepare well before proposing anything in public. A minister's time cannot all be demanded by the people. He must go to his study, and there, on bended knees, must ponder over the Word of God, and conscientiously use every moment for the very best possible preparation. In order to prepare well he must not forget prayer. The Puritan debater took notes. Afterwards nothing was found on these notes but these words: "More light, Lord. More light, Lord." Theodorus said of Luther: "I overheard him in prayer, but good God, with what life and spirit did he pray! It was with so much reverence as if he were speaking to God, yet with so much confidence as if he were speaking to his friend." Let us then prayerfully dig out God's great truth and gather in the message to be delivered from the pulpit. It has well been said by one who himself was a great pulpit power, "Go from the sick room and death bed to the pulpit." McCheyne of Dundee found it good before entering the pulpit to visit a sick one, and "take a look over the verge." I would recommend to every young minister to visit as many of his sick people on Saturday as possible, and, if you have time and there should be one passing into eternity on Sunday morning,

go to that bedside and from there to the pulpit. Gather up these powers, and, with a good opening service, enter the pulpit ready to exercise them.

Let us notice,

II. *How Pulpit Power should be Given.*

Pulpit power must be given *with Christ's attention; with Christ's help; through Christ's channels; with Christ's authority.*

1. We must have attention. "Sin cannot be taken out of man as Eve was out of Adam's side, while men are asleep." Spurgeon says, "To me it is an annoyance if even a blind man does not look at me with his face." We should learn how to get attention from Christ himself — *speaking under the skies, with His Eyes,* and *with His surprise.*

Jesus delivered most of His sermons out in the open air, on the sea, on the hillsides, under the skies. How many churches are dark and gloomy, with windows closed. Is it any wonder that the layman falls asleep? Spurgeon at one time walked around a little church, took his cane and broke a light in every window. The council discovered that the windows were broken, and offered a reward for the culprit that broke them. Spurgeon agreed with them that a reward should be given, but it should be turned over to the culprit that broke them, and then stated that he himself was the culprit; that he could not preach where there was no light and no fresh air.

We should not only preach under the skies, but with Christ's eyes. Remember what a look from Jesus did for Peter. Peter had denied his Master, the old fisher spirit came back to him, and he cursed and damned. Jesus knew what Peter was doing, but did not rebuke him openly, never said a word to him, but looked at him, and looked at him, and kept on looking, until Peter went out and wept bitterly. Here is an argument for preaching without a manuscript. How can a man finish his sermon during the week, or go to the barrel and get an old sermon, and stand before his people, and pray God, the Holy Spirit, to help him, when all who hear know that that old sermon

was finished long ago; and how can he preach eye to eye, and keep his eyes on the old manuscript? To have pulpit power we must not look up at the walls, or at the ceiling — the audience is not hanging up there; they are down in the pews, and God has put power not only into the Word of God, but into the tongue and into the eye, and every facial expression, and he who will not cast his eyes upon the eyes of his people, has lost pulpit power.

He must preach not only with Christ's eyes, but with His surprise. Jesus used surprise power, and so should we. Why should you say everything as some one else said it? Why say things in a way that everybody expects? Jesus said, "Blessed are the poor in spirit" — the people would have expected, "Blessed are the rich in spirit." Jesus said, "Blessed are they that hunger and thirst." — We would have thought He would say, "Blessed are they that are not hungry and not thirsty." God's Word is always saying just the opposite of what we would expect, and therefore it is so interesting. Let the minister of the Gospel preach the old Gospel, but in the way that God gives to him, and not be an imitator of others.

2. Next, he should preach with Christ's help. By His help he *should pray, and preach, and hide himself.*

Beware of long, loud prayers. A professor of theology was preaching in a United Presbyterian church in Columbus not long ago, and his prayer was so long and so loud that a little boy at his father's table said, at the noon hour, "Papa, I am sure God heard that prayer to-day." "Why, my son?" "Because it was so long and so loud that He could not help but hear it." Let us beware that we do not pray so long in the pulpit that people get the impression we are done praying. The prayer in the pulpit should not begin there, nor end there; it should be but a continuing of the prayer that was begun long before; it should continue throughout the sermon. It is said of Luther that he preached as if he pulled his sermons by prayer down from heaven. Thus we should pray with Christ's help.

Not only should we pray with Christ's help, but preach with His help. I have spoken before of a conscientious preparation. By that I do not mean that a man should

finish his sermon before he comes to the pulpit. I do mean that a man should prepare as well as he possibly can to the very moment when he enters the pulpit; that he should preach, standing before immortal souls, in the presence of his God, by the help of God, expecting Him to help him in every sentence of that sermon.

And, furthermore, with Christ's help, he should hide behind the Master. Moses and Elijah left Jesus only with the disciples on the Mount of Transfiguration. Pulpit power will leave the people with Jesus only before them. Two Americans went to London to hear two of the greatest modern preachers. They first went to Parker's church; they listened to a most eloquent sermon, and, on going home, one said to the other, "What a great man!" These same two went to Spurgeon's tabernacle, and after hearing him went home, and one said to the other, "What a great Savior!" There you get the difference between hiding Christ behind the preacher, and hiding the preacher behind Christ. He who wishes to possess real pulpit power must hide himself behind the Savior.

3. In the next place, this power must be given through Christ's own channels — the Word of God, Holy Baptism, and the Lord's Supper.

One minister of our own country preached to large audiences, and his sermons were published in nearly all the secular papers. To-day the minister is dead, the churches are all burned down, and the congregations can not be found — a pile of ashes is left of that ministry. What was the trouble? He did not use the channels that God selected as the means of grace. Let us beware that we do not get away from the Inspired Word of God. The Word itself is a power. It is sharper than a two-edged sword; it is a power of which Paul said he was not ashamed; it is a power that breaketh better than a hammer.

This Word connected with water God has seen fit to make a channel for the forgiveness of sins. "Arise and be baptized, and wash away thy sins."

This Word connected with bread and wine, according to Christ's instruction, has become a channel through

which He gives himself to us. By prayer we go to God; in the means of grace, God comes to us. Let us therefore hold fast to the Word of God, and the Holy Sacraments, and we shall possess pulpit power.

4. Finally, we should give forth this power with Christ's authority. *We should know God's will; we should know the world's needs; and then demand obedience.*

Five hundred years before Christ, Æschylus said, "A state that is prosperous honors the gods." We ought to know that the world needs God and salvation. A minister of our own church a few Sundays ago wanted to introduce our Weekly Lutheran Sunday School paper. In order to do so, he gave copies to the children, and asked them to decide whether they wanted the paper or not. God pity the preacher that does not know what the children need! What respect could those children have for this minister? They would look upon him as an unsafe leader, as a man who himself did not know what they needed. We should come with Christ's authority; know His will, know the world's needs, and then demand obedience.

What should we demand of our people? I answer, first, the Lutheran faith. There was a time when many Lutherans, so-called, imitated other churches that tried to throw away the catechism, and to gather in the people by hundreds at a time, instead of by catechetical instruction. Let us not forget here what Theodore Cuyler said, "Hand picked apples keep the longest." Who has not seen congregations of hundreds gathered in a few weeks by wrong methods, and in a few months where were they? All scattered to the winds. The Lutheran faith demands that every man study God's Word, believe that Word, and cling to it until he dies. I have no time this evening to rehearse the Lutheran faith, but it is in that little book, concerning which we spoke a while ago; it is found in the Augsburg confession; it is found in the Book of Concord. These books will need no changing until God Almighty changes His Word. Accept God's Word and give me your attention, and I will compel you to accept the Lutheran doctrine. I do not say that other denominations have no

truth — they could not exist without truth; but I do say that none of them have any truth that we have not, and we have some truths which none of them have. When the Romish priest holds the crucifix before the dying man and points him alone to Christ — in that moment that priest is a Lutheran.

Demand obedience, and not only the Lutheran faith, but demand also Moravian consecration. The Moravian church has one missionary for every fifty-eight communicants. If other churches did the same, we would have four hundred thousand missionaries — enough to evangelize the world. "Can you go as a missionary to Greenland," said Zinzendorf to a Moravian brother at Herrnhut. "Yes." "Can you go to-morrow?" "If the cobbler has finished my shoes, I can go to-morrow." That is an obedience and a consecration that ought to be found in every Lutheran church. Think of a large Synod in this country with only one foreign missionary. What we need is not only a Lutheran faith, but a Moravian consecration. Our gifts should be consecrated to the Lord; our sons should be consecrated to the Lord; we should make sacrifices to bring the Gospel to the whole world in a very short time.

And let us not be afraid of a little Wesleyan zeal. In a conference of ministers a short time ago the question arose, How long shall we preach? One said thirty minutes; another said forty minutes; another said, "Why, it takes me fifty minutes to warm up." A correct and beautiful retort was given by another when he said, "If it takes you fifty minutes to warm up, why don't you go outside and warm up and come in and save the congregation that pain?" Wesley said, "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts." When I was a boy in our old district we felt that we needed a new school house. The old school house was full of cracks, shaky and ready to fall down. It was suggested that we take the poker and bore holes through the walls. The old iron poker was tried, but it would not work. Another wiser scholar sug-

gested the idea of putting it into the fire until it was red hot, and this was done, and with little effort one hole after the other was burned through the wall, and it was not long until a new school house stood where the old one was. I do not wish to commend the meanness of the boys, but I do contend that a blunt iron, red hot, will pierce quicker than a sharp iron, cold. And it is not hard to make the application. I would say with Wesley, if the thirty thousand Lutheran ministers of this world feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would take them and set the world on fire. May God hasten the day when every minister of the Gospel will be the power that God wants him to be!

ADVENT SUNDAY.

A REMARKABLE RIDE.

MATT. 21:1–9.

AND when they drew nigh unto Jerusalem and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto Me. And if any man say ought unto you, ye shall say: The Lord hath need of them; and staightway he will send them." All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." And the disciples went and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest.

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen.

Dearly Beloved: —

This is the Christian New Year. The Christian year begins with Advent, which means *Coming*. Christ is Coming. The Christian year begins before the civil year for the reason that the Church of God has another Sun beside the sun in the sky, — the Sun of Righteousness —, that rises with healing in His wings. We sang of that Son a few moments ago:

"God is our Sun, whose daily light,
Our joy and safety brings;
Our feeble frame lies safe at night,
Beneath His sheltering wings."

In other words, the Church of God, as we heard in the Sermon on the Mount, should seek first the kingdom of God

and His righteousness, and all these things shall be added unto us.

The Church year begins *before* the civil year because the salvation of souls is worth more than the government of the world.

We find the Church year not only begins before the civil year, but includes the greatest progress that the Church of God has made in the selection of Bible texts. There was a time when the people found fault with the idea of a pericope system — that the Church should select the texts for the preacher. The result was that the ministry had no system in its work and was preaching in a haphazard way instead of preaching the whole plan of salvation, as selected wisely by the Church of God.

We are now in an age of progress when every Church is beginning to recognize that a Sunday-school will make greater progress if every school on earth is teaching the same lesson the same Sunday; and what a glorious thought it is that in all the Lutheran Churches of Europe and in seventy-five per cent. of the Lutheran Churches of America, the Gospel is being heard to-day from this identical text selected for the first Sunday in Advent.

This Church year includes in its first half all the great festivals of the persons of God. Christmas is coming. Christmas is the festival of God the Father, who gave His own beloved Son, Jesus Christ, to save the world. Hosanna to the Highest!

Easter is the festival, with all its surrounding festivals, of God the Son, who on Good Friday laid down His life for the sins of the world, slept in the new grave over the old Sabbath, arose the Lord's Day, conquered Death — arose with healing in His wings. Hosanna to Jesus Christ!

Pentecost, that glorious baptism of the Holy Ghost, the festival of the Holy Spirit, baptizing the new Church and the missionary churches of the world. Hossanna to the Holy Spirit!

Then, beginning in the last half of the Church year, the doctrine of the Trinity — Father, Son and Holy Ghost, with all His dealings with humanity until it ends with the coming

of the Lord again to judge the quick and the dead. This, my friends, is the Church year.

Like much interesting history, we find that momentous occasions are connected with the dumb brutes of the world. Had it not been for that celebrated horse which Alexander rode when he met Darius, the whole history of the world would have been changed; had it not been for the warsteed that Gustavus Adolphus rode, and its action after the hero fell from its back, the victory would have been against the Reformation instead of for it; had it not been for the black steed that Sheridan rode from Winchester, the history of the United States would have been changed; and the remarkable thing is that the first lesson selected for the Church year tells us of a most remarkable ride — the King of Heaven riding into Jerusalem on the colt of an ass! I call your attention this morning to

A REMARKABLE RIDE.

Let us notice:

I. *The Christ that rode that day.*
II. *The colt that bore Him away.*
III. *The Christians of that day.*

1. The Christ that rode that day is man, "the son of David." You will remember that in the Garden of Eden it was promised that the seed of woman should bruise the serpent's head. You will remember that the promise was repeatedly given to Abraham that in his seed all the nations of the earth should be blessed. You will remember that Isaiah said: "Behold, a virgin shall conceive and bear a Son, and shall call His name Emanuel." He should be the seed of woman. You will remember that the mother of Jesus went to Bethlehem, because it was the city of David, and gave birth to the "Son of David." And now it is this same Son of David—the God-man—that is riding the colt into Jerusalem.

Not only do we notice that He is man, but surely He must be God. "Glory to God in the highest!" said the angels, and the people on that day began to sing, "Blessed is He that cometh in the name of the Lord: Hosanna in the highest!" They sang as the angels sang, because they knew that this One riding on the colt is none other than the Son of God.

Notice, if you please, how this Son of God is Omniscient. They have just come from Bethany, between Bethany and Bethphage, to the Mount of Olives; on the other side of the hill, unseen by the disciples, Jesus beholds through the mountain a colt and an ass tied. It is God that sees through the mountain. He tells the disciples exactly what they will find; exactly what the owner of the ass will say. In other words, He was the Omniscient God. And see Him again, as He sits on a colt, the most stubborn of all colts in the world, unbroken, and rides it into Jerusalem, as if it were a broken steed.

None but God could have seen what Jesus saw that day. None but God could have done what Jesus did that day. In other words, the King that rides into Jerusalem is the God-man — Son of God and Son of Man.

Not only was He God and Man, but this same Christ was also King. It is said here: "Behold they King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." In times of war kings usually ride steeds of war. But we find that the great King of Heaven does not ride on a horse. He rides upon an animal that was always an emblem of peace and not of war. You remember that the prophet said: "His name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father; the Prince of Peâce." The prophet Zechariah said He should come riding into Jerusalem, meek, and on an ass. Oh, behold the King! How meek He comes to His people. And not only did He come then, but He still comes to us. He comes to us this morning, through the Word of God and the Holy Sacraments. Remember that this same King said to the people: "Lo, I am with you alway, even unto the end of the world." And, "Where two or three are gathered together in My name, I will be in the midst of them."

I am not standing here this morning telling you some old story that never can be repeated. I am telling you this morning of a living King, an ever present King, of a King who is coming to us, and does come this morning, and every time that you hear the Word of God. It is the same King that came to you when you were baptized. You were baptized in the name of the Father, and of the King that rode into

Jerusalem on a colt, and in the name of the Holy Ghost; and when you and I renew our baptismal covenant, the King comes to us and raises us up to a new life; as the apostle said: "We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

He comes to us in the Holy Supper. Every time we celebrate the Lord's Supper, I would have you remember that the same King that rode into Jerusalem, comes to the daughter of Zion here, and it is the same King that said then, "Go and bring the colt," that to-day says to you and to me, "This is My body; this is My blood." Did you ever stop to think that every time you go to the Lord's Supper, you receive the King that rode into Jerusalem on a colt? A remarkable ride! Oh, to think of it, that the Lord God, who made the heavens and the earth with His Word, should come down on one of these worlds; and in this world, on the Holy Land; and, in the Holy Land, on a little dumb animal, should ride into Jerusalem! The thought overwhelmes me, that a beast of burden should bear God, who plays with the worlds, and carry Him into Jerusalem! Remarkable ride!

II. Notice, in the second place, *The colt that bore Him away.* People might wonder why it is that Jesus Christ, the Son of God, should ride into Jerusalem upon a colt, *unbroken, inseparable, young,* and *conquered.* Why should Jesus Christ ride into Jerusalem on a colt, as Mark, and Luke, and John tell us, on which man never sat? Let us not forget that when God does great things, and holy things, He does them through objects that have never been burdened before. I call your attention to the fact (Numbers 19) that when the Lord God told Moses that he should offer a sacrifice for "a water of separation" for the forgiveness of sins, He said Moses should take a heifer, red, without a spot, perfect, no blemish, that never bore a yoke. That is God's way of doing things. The typical things of Christ and Him crucified were not to have borne a yoke. I call your attention again to the 21st Chapter of Deuteronomy, where God laid down the law, when a man should have been found murdered, and they could not find the murderer, He said, take a heifer on which there never had been a yoke, and offer it as a sac-

rifice. I call your attention again to 1 Samuel 6:7, where we find that the Philistines are to bring the ark of God back to the children of Israel, with the special command that that ark of the covenant must be drawn by a new cart, and to that cart must be hitched, not old oxen, but two cows that never had the yoke on before. I call your attention to Zechariah 9:9, where He said that the Lord Jesus Christ should ride into Jerusalem upon a colt, the foal of an ass. And so we find in our lesson to-day that the King of kings, and Lord of lords, is riding upon a colt, unbroken, a type of perfection, not yet abused; a type of Him whose bones should not be broken.

You will notice again that while Mark, and Luke, and John speak only of the colt, Matthew and Zecharias tell us that the colt and its dam should be *inseparable.* Why was it that the Lord Jesus Christ did not say to His disciples: Go over there and you will find at Bethphage a colt and an ass tied; leave the ass tied and bring the colt only? Because the Lord Jesus Christ wanted the words of the prophecy fulfilled to the letter. The dam and colt are inseparable. They must bring both. They must lay their garments on the backs of both. They both must go into Jerusalem. Why? Because the Church of the Old Testament and the Church of the New Testament are inseparable. We sometimes talk about the *beginning* of the Church of God on the day of Pentecost. Pray, tell me, my friends, where was the Church before the day of Pentecost? The Church of God that took its origin in the garden of Eden, when the first promise of a Savior was given, was the old Church, coming on down through the ages; and now the time has come that the great King of Heaven is going to give the old Church a new life, and the consequence is that the *colt and the ass* both must go into Jerusalem, because the old Church, with its passover, the old Church, with its circumcision, in Jesus Christ inseparable, must pass over into the Lord's Supper and Holy Baptism. Not a moment in the history of the world that the Church of God has not existed; and that is the Church to which the Savior refers when He says: "Thou art Peter and upon this Rock I will build My Church, and the gates of hell shall not prevail against it."

He rode not only a colt that was inseparable from its dam; not only a colt that never was broken; but He rode a colt that was *young.* "A young colt," says one of the disciples, "was brought to the Savior." That means something. There is a young Church to be baptized on the day of Pentecost. The Church began its missionary work as a missionary must do, by converting the old people, and then saying to them, "Now bring your children," and as time passes on, the Church of God must realize that unless we take care of our little children and keep them in the house of God, the world can never be converted to Christ. Oh, that every church on earth would recognize the meaning of the King riding into Jerusalem on a colt. God wants these little infants, born in Christian families, dedicated to Him in childhood, and kept there. God wants the young people in the Church to do something. There was a time when the Church of God depended almost wholly for work on priests and fathers, and a few mothers; but the time is coming when the old beast must be relieved, and the new colt must be ridden.

Young people, listen to me this morning. When the King of Heaven rode into Jerusalem on a colt, and the mother followed, He meant to teach you and me that every child of the Church of God, from now on, shall work for the spreading of the Gospel over the world; and I see a bright day coming for the Church of God. I rejoice that the time has come that young men and young women are not talking about father's Church, and mother's Church, but it is "our Church," and we will go where God says go, and we will say what God says say, and we will do what God says do.

III. Let me call your attention finally to *the Christians of that day.* Remarkable was their *obedience;* their *liberality;* their *enthusiasm* and their *ignorance.*

You will notice that the Lord Jesus Christ gave two of His disciples that morning rather a hard command. He said: "You go over to Bethphage and there you will find an ass and a colt tied; loose them and bring them to Me, and if any man saith aught, just say unto him, the Lord has need of them." Human reason would have rebelled against such a command. Human reason would have said, "Do you suppose that I am going to go over there and be a thief, untie an animal with-

out the right, and take it away? Thou hast asked a hard thing of us, O Lord." But notice that these two disciples who were likely Peter and John, never said a word. They went where Jesus told them to go. They said exactly what Jesus told them to say. They came back exactly as Jesus said they should come. Their obedience was remarkable, and, I shall ask a question now — let us examine ourselves. Do we, as the Christians on that day did, go, when Jesus says go? Do we say what Jesus says we shall say? Do we come to Him as Jesus said they should come to Him? Oh, that every Christian on earth would this morning learn from the Christians of that day, to go, since God has said for two thousand years, Go into all the world and preach the Gospel to every creature. Some of you have listened to your Savior calling, and calling, and calling, "Come unto Me, all ye that labor and are heavy ladened, and I will give you rest." He has called you all, and some of you are not coming. Remarkable was the obedience that day! Oh, that it might be as remarkable this morning!

Not only was their obedience remarkable, but also their *liberality.* Notice the disciples on that day. When they lifted the Savior up on that colt they took off their own garments and laid them under Him for a saddle. This liberality becomes contagious. The people are coming to Jerusalem to the great Passover; they see what these two disciples did, and they take off their garments and lay them on the road; some run to the palm trees and pluck off the limbs and throw them in the highway. In other words, they did all they could to give to the Lord Jesus Christ. What liberality! Think of it, in comparison with the liberality of to-day. Compare the song that morning with the song this morning all over the country. You will find in a great majority of the churches hired choirs, people *paid* to sing a song of praise to the King of Heaven. On that day they did not stand around the colt and say, "Oh King, if Thou wilt give me a dollar and a half I will sing for an hour." On that morning they did not stand around Him and say, "O God, Thou hast given me a tongue to sing and I can sing; but it is too good for Thee, unless Thou dost pay me for it." If people have no other way of making their living but by singing, let them be paid

for their song, but all over this world to-day we are having congregations with their mouths closed, and choirs that are making their living honestly in other ways, and there they stand and with closed mouths will not sing, unless it is to their own praise, at the rate of a dollar an hour. *May God in Heaven have mercy upon them!* I say, my friends, that the Christians of this day ought to sing as they never sang before, to the honor of our King, who comes through the Word of God and His Holy Sacraments, to make His home in our hearts. Compare the liberality of that day with this. They did not reach into their pockets and hunt a little mite, a little spare change, and hand it to the King of Heaven. They took the coats off of their backs and laid them down for the honor of their King. How many of us are willing to spare even a Christmas gift for the King of Heaven? It is our intention on this coming Christmas day to raise a small gift of six thousand dollars to cancel the debt of this Church, and to perform our obligation to the synod of which we are a member, to carry on the Lord's great work. What are we going to do? Are we going to sit back and say, "Let us see what the others do?" Are we going to see how little we can do, or are we going to welcome the King of Heaven by a sacrifice that means, I will do something if I have to sell the coat off my back? I do not say you need to do that; we do not have to do that; but I say that the same King that rode into Jerusalem and was welcomed by the Christians that day, is the same King that is, this morning, nearly two thousand years nearer the judgment than He was then, and we are better off financially than those people were. Oh, let us welcome the King this time with songs of praise, and with our pocketbooks. Then we can sing as we never sang before: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!"

Remarkable also was the *enthusiasm* of that day. It seems very strange that the Lord Jesus Christ who had been stoned or abused throughout the three years of His ministry, all at once should receive such an enthusiastic welcome, on the side hill of Olivet. It seems remarkable, I say, that every voice, not only among the disciples, but among the people of Jerusalem, should be aroused on that day. That

flame of fire seemed to have swept over the whole multitude, and to have penetrated the walls, until the people stood on the housetops, and children ran, and all sang: "Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna to the King!" Even the Pharisees stood back and said: "Who is this?" Even the Pharisees said: "Down with the noise! Down with the enthusiasm!" Christ riding on the colt says: "If the people will not speak, the stones will." Some people say stones cannot speak. God Almighty can make rocks talk. The King was going into Jerusalem that day, and He had to be received with a great enthusiasm, and yet the human mind reasons and says: "How did this thing come about, any way?" It is very plain. Just a few days before, the Lord Jesus was over at Bethany, where He had spent the past night, and had found Mary and Martha mourning for their dead brother. He walked with them to the grave where Lazarus had been asleep for four days in the arms of death. Jesus looks heavenward to His Father, and then at the grave, and says: "Lazarus, come forth!" And to the surprise of the Jews who were with them, Lazarus arose, and that remarkable fact is carried to the city of Jerusalem. The Pharisees are worried, and they say: "The whole world is after Him." The chief priests are excited, and they said: "There is only one thing to be done; we have got to kill Lazarus!" The great festival of the Paschal Lamb is to be celebrated. The people are coming from all sources to Jerusalem. The conversation is on one subject, and the subject is that Jesus of Nazareth has raised Lazarus from the dead after he was in the grave four days. The one class of men said, "If He raised Lazarus, He will raise us; and if He can raise the dead, He is the King of Heaven; and if we get to see Him, we will worship Him," and all at once they see coming down over the hillside of Olivet the King of Heaven, the Lord of Heaven, the One that raised Lazarus from the dead; the One that is going to come to you and me when we die; the One that is going to shake the graves through His fingers and hold us up before the judgment bar of God: and the fire of their souls was kindled, and they burst out: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" And they

took off their coats, and the palms were strewn before Him. The King of Heaven is riding on a colt! Remarkable ride!

And yet, my friends, remarkable as was the enthusiasm of that day, just as remarkable was the *ignorance* of the people. Like many a false revival, it was but a few days until those same people cried out: "Crucify Him! Crucify Him!" There are revivals that are a God's blessing, and there are revivals that are not for good. Whenever you find a revival that is simply based upon human enthusiasm, and no proper instruction in God's Word, the result will always be evil. As I go over this city I am surprised to find the number of families that are not Christian, and possibly never will be, who claim to have been converted at one time by a certain Rev. Chapman. Rev. Chapman was called a good revivalist, so far as I know, and yet there was one mistake made at that revival, and that is, that the people were simply taken into church without the proper instruction, and the result is that, like these people at Jerusalem, to-day many are crying out: "Crucify Him! Crucify Him!" And so I say to you this morning, my friends, the remarkable ignorance of that day was this: That although Zechariah had so plainly written it in the 9th chapter and the 9th verse, that this very thing would take place, John tells us that even the disciples did not find that out until Christ was glorified. On that day there was not a Christian around Jesus on that colt who knew that the Old Testament said one word about it, and that was the remarkable ignorance, that led the people in a few days' time to cry out "Crucify Him! Crucify Him!"

In conclusion, my dear friends, let us notice these few words: "And this was done * * *" — For what purpose? All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." All this was done that people might study God's Word. There is nothing that we need to-day so much as a thorough study of the Bible. If the children of Israel had studied the Book of Zechariah, they would not have made the mistake they did. They would not have rejected their King, and many of them lost their immortal souls. What we need to-day, above everything else,

is a Christian school in every Church where children can study the Bible at least as long as they do the arithmetic. There is not a family in the city of Mansfield to-day that would be satisfied to have their sons study arithmetic only thirty minutes every week; and yet we all seem to be perfectly satisfied if our children come to Sunday-school once in a while and study this great Word of God, which is worth more than all the public schools together; and the Church of God is not prospering as it should prosper, just because of our ignorance of the Word of God. Why did Jesus ride into Jerusalem on a colt? In order that the Christian people of the land might educate their children better and study the Word of God, and not only learn the Word of God, but, furthermore, that they might *remember* it. It is not enough simply to read through the Bible and close the book and go on and not remember what is in the Book. I suppose many of those old Israelites had read the 9th chapter of Zechariah over, but they never knew what was in it. They were just like some people now. They come to Church, — not because they want to come in to hear a sermon — not because they want to learn something — but simply because it is a custom. If you want to do anything at all with the Word of God, learn it; and having heard it, impress it upon your minds, and keep that Word. You will need it some day.

And not only remember it, but believe it. All this was done that the people might believe the Word of God. I meet with people every once in a while who are perfctly willing to accept this thing, or that thing, in the Bible, but when something comes before them which they cannot grasp with human reason, they then do not want to accept it. I would like to ask if there is anything in the Word of God more unreasonable than the fact that Jesus should be born of a virgin? Anything in the Bible more unreasonable than that He who plays with the sun, and moon, and stars, on the ends of His fingers, should be carried into Jerusalem on the back of a little animal? Is there anything more unreasonable than that? And yet, Jesus was born of a virgin. Jesus Christ, the King of Heaven, did ride into Jerusalem on a colt, and that He did to teach you that when you come here to the Lord's Supper the next time, and the pastor says: "Take eat,

this is the body and the blood of your Lord and Savior, Jesus Christ," and your stubborn mind says, "I do not believe that because I cannot understand it," then, I say, in the name of God, believe Him, or go away until you are ready to believe Him. If you cannot believe God, your Lord and Savior, in His Supper, how can you believe He rode into Jerusalem on a colt? How can we comprehend God? And that is just where they made the mistake in the days of old, and that is where some people are mistaken to-day. He wants you to believe what He says — not comprehend Him. He wants us to believe His Word.

And not only to believe it, but to live it. — To live what He says. Oh, my friends, if one or two words of God on that day — memorable day! — could move a whole people to love and praise Him as they never did before, how much more should you, who are fed on the Word of God, Sunday after Sunday, and have the Bible in your homes, — how much more should you, beginning this morning, if you never have before, say: "Lord God, what is it that I shall do? Help me to do it, and I will." Live the Word of God! If every member of the First Lutheran Church would, by the help of God, live as he has been taught, there would be a power here that would sway the whole city. I ask you this morning, then, in memory of this remarkable ride, to learn God's Word; remember it; believe it, and live it; and then the time will come that we shall see Jesus again, not riding on a colt, not riding in humility into the city of Jerusalem. The next time we see Him we shall look up into the New Jerusalem, as John looked up:

"And I saw Heaven opened, and Behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire and on His head were many crowns, and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood, and His name is called the Word of God. And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He shall smite the nations, and He shall rule them with a rod of iron, and He treadeth the winepress

of the fierceness and wrath of the Almighty God. He hath on His vesture and on His thigh a name written: King of Kings and Lord of Lords." Amen.

PRAYER.

O God, the Father, who hast given Thine only begotten Son to come unto us and be our King, to conquer death and hell; O Thou Christ, who didst ride into Jerusalem upon a colt, and who didst lay down Thy life a few days afterwards, and didst again conquer death; O Thou Holy Spirit, proceeding from the Father and the Son, who dost call, and gather, enlighten, sanctify and keep us: O Triune God, before whom angels bow, to Thee we look this morning with thankful hearts, for the preservation of our lives, for the privilege of hearing Thy glorious Word. Strengthen us for the battle of life and give us a strong faith in the Lord Jesus Christ, as our only Savior; and help us to be thankful unto Him, until we shall see Him on the white horse, as King of kings and Lord of lords. Amen.

SECOND SUNDAY IN ADVENT.

CHRISTMAS IS COMING, AND SO IS CHRIST.

LUKE 21: 25–36.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen

Dearly Beloved: —

We are assured in our gospel lesson for this morning that heaven and earth shall pass away, but God's Word shall not pass away. For four thousand long years the Word of God had promised a Savior. Many people thought the first Christmas would never come,— but it came. God's Word shall never pass away. Nearly two thousand years have passed since Christ promised us that He was coming again. Christmas is coming, and the whole world to-day recognizes the fact that Christmas has come and will come, until Christ

shall come again. Just as surely as the first Christmas came because God promised it, just so surely the Son of man is coming in glory, and the powers of heaven shall be shaken. Without any further introductory words, let me call your attention this morning to the fact that

CHRISTMAS IS COMING, AND SO IS CHRIST.

I. This leads me first of all to observe that *now is the time to be saved.* We are told to lift up our heads, for our redemption draweth nigh. We are told that when Christ comes again He is coming to judge, not to save. Surely then, my friends, now is the time to be saved. *Christ came to save in the first place.* All history, the whole life of Jesus Christ, swings around the cross on Calvary. All creation tells the story that Christ came to save. Before the foundation of the world was laid, we were called in Christ. Four thousand years Jesus Christ was promised before He came. When He came He told us what His message was. The Son of man is come to seek and to save that which is lost. I know that the Lord Jesus Christ healed the sick; that He gave hearing to the deaf, sight to the blind and life to the dead. But that was not the main reason why He came to this world. He performed His miracles to convince the people that He was the Son of God, who came here for no other purpose than to be a Shepherd, and lay down His life for His sheep, and on Calvary's hill He did lay it down, and laid it down for the purpose of being a Lord and Savior for the salvation of the souls of the world. That is why Christmas is held so deeply in the hearts of all Christians and all nations. Even the people who make no profession, feel in this season of the year that there is something grand coming; there is something noble near us. The window of the Jew as well as the window of the Christian tells the story of the Christmas gift. The homes of all of our people are filled with a Christmas joy. There is a song in the hearts of all people: Joy to the world, the Lord has come!

And, my dear Christian friends, the same Christ who came to save *is yet coming to save.* He is still coming

through His Word and the Holy Sacraments. Why are we assembling here Sunday after Sunday and sitting down for an hour? Simply to hear a human address? No. We are coming together because we realize that the Word of God is a word of life; because we recognize that it is the word of the great Savior, who says: Lo, I am with you alway, even unto the end of the world! — who says: Where two or three are gathered together in My name, I am in the midst of them; who says: He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Not forsaking the assembling of themselves together as the manner of some is; — saying unto us: Remember the Sabbath day to keep it holy. Oh, it is the same Lord Jesus Christ, who took that remarkable ride into Jerusalem, and the same Lord Jesus Christ that comes to us this morning, and comes to us through His means of grace, who is ever present with us; and this same Lord Jesus who came, and comes, *will come again.* He told us so Himself. In the 14th chapter of John, Christ says: In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you, and I will come again that I may receive you unto myself, that ye may be where I am also. The last chapter of the Bible, and almost the last verse, over a half a century after Christ had ascended, He cried down from the heavens once more: "Surely I come quickly."

We have not only the testimony of Jesus that He is coming again, but we have the testimony of all the apostles. When Peter and John walked up to the temple, past the gate Beautiful, and found the man who had been a cripple from his infancy; when that poor cripple held out his hand, expecting to receive something of them, Peter said: "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And when that man arose he began to leap for joy, and the people wondered what had taken place. Peter said: Do not give the credit to me; do not give the credit to John; he was raised up by that Christ who was received up into heaven *to be retained there until the restitution of all things.*

He is coming again. We are told in the epistle to the Hebrews that that same Christ, who was offered for our sins, is coming again, without sin, unto salvation. When the Lord Jesus Christ said to John, on the Isle of Patmos: "Surely, I come quickly," the last prayer of the oldest apostle was: "Even so, come Lord Jesus." Christ is coming again, my friends, — not to save, but to judge.

Therefore, it becomes the duty of the people now to be saved. Now is the day of salvation. What good does Christmas do, if you will not accept the Savior? What good does Christmas do, if you are living like a child of the devil in a Christian land and do not accept the Lord and Savior, Jesus Christ? I say, therefore, to every one in this house this morning, in the language of the apostle Peter: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

II. We learn again from the fact that Christmas is coming, and Christ is also coming, that *He may come even before Christmas.* "And He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Why do we celebrate the second coming of Christ before Christmas? Why did the Church of God select this text for to-day? Because it recognized the fact that Jesus may come before Christmas. When we look at the fig tree we can tell without going to the almanac, whether it is winter or summer. Suppose that you and I should fall asleep to-day for a long period of time, and suddenly wake up and go out into the garden or into the fields and there behold the peach trees in bloom, and the cherry trees in bloom, and the leaves of the forest coming out, we might not know what month of the year it is, exactly; we might not know just to the day, which day of the month it was, but no man would be so stupid in this region as not to know that it was not Christmas; no man would be so stupid as not to know that we were somewhere in the springtime, and summer was coming.

The same Lord Jesus Christ who is coming again has given us certain marks and signs by which we may know

when He is coming, and we do know from the signs that have come and from all the marks that He has given us, that He may come now any time. He may come this December yet. We have many signs given us. You remember that these lessons concerning His second coming are all based upon what took place in Jerusalem. As we heard in this morning's lesson, in Matthew, the disciples called Jesus out to look at that great temple. Jesus looking at that temple did not forget what is going to happen to Jerusalem, what is going to happen in the end of the world, and He said to them: "Not one stone of this temple shall remain on top of the other." The disciples not for a single moment believing that that temple would fall down as long as the world stands, put a double question to the Savior: "What shall be the sign of Thy coming, and of the end of the world?" Jesus had, first of all, in mind the destruction of Jerusalem, and then the destruction of Jerusalem as a type of the destruction of the great city of the world. Just as Rome has in itself the history of the world, just so the city of Jerusalem is a type of the destruction of the whole world. Therefore, the Lord Jesus Christ tells them that this city of Jerusalem shall be destroyed, and after a while He will come when the gospel has been preached to the ends of the world.

My friends, has Jerusalem been destroyed? Go back into history. Thirty seven years after that year when He told them that not one stone should remain on top of another, we find the Roman army around the city of Jerusalem; we find that wall being torn down, stone after stone; we find, as Josephus tells us, that the plow turns the furrow where that wall stood.

Now, my friends, there is a sign that the same Lord who said that those stones should not remain on top of each other, is the same one who said He is coming again.

Not only is it true that Jerusalem has been destroyed, but it is also true that we have many signs that He is coming again. Our text holds up to us signs, *celestial, terrestrial, national* and *individual.*

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring."

What these signs in the sun, and the moon, and stars, are, Matthew tells us more minutely:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

1. The question arises: Have we had these signs in the sun, and in the moon, and in the stars? Have you forgotten that when Jesus Christ was crucified the sun was dark for three long hours, at a time when an eclipse would have been impossible? Are you not aware of the fact that the Passover was celebrated during the full moon, and that the full moon forbids the possibility of an eclipse of the sun? Science is not able to answer to-day yet what caused the darkness during the crucifixion of the Lord Jesus Christ. So, we behold, the sun was darkened the very day that the Lord died, — the same Lord who said He is coming.

If we come down in history, have you forgotten the 19th of May, 1780? Have you never read about that dark day in America? Again the moon was full; again there was no possible chance for an eclipse of the sun; again the sun grew like a red spot in the heavens at nine o'clock in the morning, when the fowls went on their roosts, and the people gathered in their homes, and lit their candles, and the colored people of the South fell down on their plantations and cried out: "The world is coming to an end!" The dark day of America stands before us as one of the signs that Christ is coming.

We are told that this sign is not only to be in the sun, but in the moon. That same night, though there was not a cloud in the skies, was the darkest night in the history of the world; as dark as the darkness of Egypt, when it was felt. Science has never been able to answer why; but history tells us that the mark was there.

And how about the stars, — have they fallen? Some one may say "That is impossible. The stars are as large as or larger than the earth and they shall not fall," and yet, my friends, it is true that on the 14th day of November, 1833, from the middle of the Atlantic ocean to San Francisco; from the far North to the northern part of South America,

people everywhere looked out of the windows, some saying, "The stars are falling"; others saying, "The end of the earth is coming"; and the colored people of the South crying out again: "The world is coming to an end, and it is burning." The stars did fall, and not only did they fall on the 13th of November, 1833, but they have fallen many times since Christ uttered these words; and I call your attention to the fact that they fell only a few times before the Reformation, and fourteen times since the Reformation, and ten times during the last century. I say we must be ignorant of history if we do not understand that the Lord is coming, and may come before Christmas, because the celestial signs have been given.

"Well," some one says, "Will we not have greater signs than these?" We may have. Another may say: "Are not some of these things scrientifically known?" They are known, but even if they are, what is the difference. The Lord God, the time of the flood, said: "I will set my bow in the heavens as a sign that there shall be no universal flood again." There is not a man on earth to-day who does not believe that God is going to keep that covenant. Nevertheless, you do not find in the Word of God that there was no bow before the flood; but God took the bow that told the people it was raining, took that very bow and said, "You have seen it before, but now I set it as a sign"; and it makes no difference if there have been dark suns and dark moons and falling stars all through the past, God has put that up there as a sign for you and for me to know that the end of the world is coming.

2. We have not only celestial signs, but *terrestrial signs*. "The sea and the waves roaring, and upon the earth distress of nations, with perplexity."

"The sea and the waves roaring." What makes the sea roar? What causes all these disturbances? Earthquakes in the earth and storms and commotions above? Have you forgotten, my friends, that this earth has been quaking and shaking many a time since Christ uttered these words? Have you ever read about the great earthquake on the first day of November, 1755, at Lisbon? Have you forgotten about that earthquake that was felt all over America, that was felt all

over Africa, that was felt all over Asia, that was felt all over Europe? Have you forgotten that earthquake when ninety thousand people went down to destruction in less than two minutes? Have you forgotten how the waters receded and left the ground dry, and came back fifty feet higher than usual, and swept over Portugal? That is only one great earthquake. China has been shaken from center to circumference; South America is being shaken all the time, and if you have ever crossed with me over the Rocky Mountains, you remember seeing the broken masonry and the marks of earthquakes that ran for miles and miles; if you have ever stood within the National Park of the United States and watched those geysers hurling hot water 250 feet in the air, with a thundering and a roaring; if you have ever looked into that burning lake, where, boiling like immense apple-butter kettles, you see the lake of fire, you will understand that the earth, like an old man, begins to tremble and go into convulsions; that the earth some of these days with a mighty noise, is going to shake, and shake, and shake, until the stars shall fall and the sea shall roar as it never roared before; and all these things are signs that Christ is coming.

3. We have not only terrestrial signs, but we have national signs. "And upon the earth distress of nations, with perplexity."

Matthew tells us a little more about these things: "And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."

National signs. We boast a great deal of our government, and we have a government, though one of the best on earth, that does not know yet what to do with the trusts; we have a government that does not know yet how to put a poor man into Congress; we have a government that does not yet know what to do with Russia, or how to help the Boers, or how to help some nations in distress in the old land. No one well versed in history can help seeing that every nation on earth is perplexed. There are wars and

rumors of wars; pestilence is sweeping over nation after nation; one problem after another is presented, and every man has a theory and no man has found a solution. The war between capital and labor; the jealousy of nation against nation; the preparations of the great navies of the earth, the cutting of Panama, changing the face of the world by five thousand miles, bringing the Western nations to the East, not by going East, but West, the last great battle of the world to be fought by a Christian nation on the one hand and the oriental country on the other; all these problems are before us, and the nations must acknowledge, we do not know what is coming next; we are perplexed, and God says all the time, "The very fact that you do not know what to do next, is a sign, — a sign that I may come before Christmas.

4. We have not ony national signs, but we have also individual signs. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Overcharged. Who cannot see, my friends, that we are living in a day when people are overcharged? Not one of us has time to sit down with our families any more, as we ought; not one of us sits down and rests and enjoys the life that God has given us; the nations of the earth are rushing to and fro, dissatisfied, as they never have been before. The pulse feels there is something coming, even as the people in Egypt, when Christ was dying, felt that some god must be dying. So the nations of the earth, overcharged, want some kind of comfort. What do they do? "Well," they say, "Let us have a feast; let us not be satisfied with one or two or three courses, but let us have five or six, and let us eat for hours, and let us be — regular swine. Overcharged with surfeiting. Did you ever notice more feasting and more banqueting than we are having to-day? All over the country, wherever we meet, let us eat a breakfast, and a lunch, and a dinner at home, and then go out and carouse until midnight, and eat again, like swine; men tumbling over at the end of their tables, dead; the press telling us they had heart failure. Swine-failure is what it is. Eating like swine, try-

ing to find comfort in their stomachs instead of in God's Word — a sign that Christ may come before Christmas!

Others, who would not be guilty of surfeiting, are guilty of going to the saloon, and drinking, and drinking, and drinking, no difference whether the children have any bread to eat, no difference whether they have any clothing to wear, no difference whether there is any coal to burn, no difference whether the wife and children are freezing to death or not, but simply to satisfy their own thirst; they go down into these hell holes which are found in every city, and they would not be found there, if people did not want them there; they would not be found there, if they were not patronized by the people who are so thirsty; and I am ready to say they would not be found there, if the Christian people of our land did not want them there, — the so-called Christians. We have too many red-nosed Christians in our churches; too many people who are spending their money and losing their souls, and simply helping to carry out the sign that Christ may come before Christmas.

"Overcharged with surfeiting, and drunkenness and cares of this life." Some would not be guilty of sitting at a banquet because they are entirely too stingy to help pay for it; some would not drink because they are too stingy to buy it, but they are overcharged with the questions: What shall we eat? and what shall we wear? and how shall we keep the farms we have, and still add another to them? How shall we increase our business? How shall we increase our pleasures? How shall we occupy the best houses on the best street of the best city? They are overcharged with the desire to become rich. How many young men to-day are willing to go to work for so much a month, honestly earn their dollars, and save them, and live as our fathers did? How many young people have we to-day who are perfectly satisfied to carry out the good Christian rule: "Work, save, pray?" How many people have we in the present day who are perfectly willing to lose a thousand dollars rather than tell a lie? Oh, the whole desire to-day is money, money, money. Gold is our god, and, my friends, these things are all signs individual, that Christ is coming, and may come before Christmas..

And there is still another individual sign. Christ came to His own and they received Him not. When Christ was crucified the Jews said: "His blood be on us and our children." Like Cain with his mark, the Jew has wandered up and down over all the earth. He cannot lose his mark. We know him wherever we see him. The children of foreigners all become a new race here except the Jew. He cannot, as a rule, "pass away." Jesus holds this race up as a sign of His coming again. The Jews condemned Him. They saw Him crucified and they will see Him when He comes in glory with all His holy angels with Him. *"Verily I say unto you, this generation shall not pass away, till all be fulfilled."* No difference which side of the globe beholds Jesus first, the Jew will be there to see Him.

III. *What kind of welcome will He receive, when He comes?*

1. I answer that all nature will receive Him. It is a remarkable fact that the Lord God, in all His great acts, was always accompanied by nature itself. When He delivered the law on Mount Sinai and gave it to Moses, the electricity in the skies began to flash and the thunder began to roar. Why? Because God was doing something great.

When the Lord Jesus Christ came the first time to earth, remembering that Daniel had preached in the East long before that a star of Jacob is coming, wise men were looking for a star, and when they saw the star moving westward, they followed it to Jerusalem; they followed it to Bethlehem; they found the Savior; — a star came with Him.

When the Lord Jesus Christ was crucified on Calvary, we are told that the sun refused to shine; we are told that the graves opened their mouths and gave forth their dead; we are told that the old earth that held the cross began to shake and tremble — Christ came.

We are told in this morning's lesson that there will be all kinds of noise. "He shall come and the powers of heaven shall be shaken." When Christ comes again He will not ride, as He did into Jerusalem, on the colt of an ass. The clouds will become His steed; the trumpets of the angels will accompany Him; the stars will sing; the earth will shake, and the heavens will roll back, as Isaiah and John

say, like a scroll. All nature will say: The King is coming! The King is Coming! — and He may come before Christmas.

2. Not only will all nature receive Him, but even the lost men will receive Him. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

"Men's hearts failing them." What kind of men? Lost men. What will the lost men do on that day when He comes? We are told in the 6th chapter of Revelations what they will do. They will begin to cry out to the mountains, and to the hills, and unto the rocks: "Cover us; cover us." They want to get away from the coming King; and God tells us that the mountains will never get a chance to cover them; the hills will not fall on them; their hearts will fail, — stop beating — at once. It is enough to make the heart stop beating, when men have had God knocking at their hearts all their lives to come in, and they have said "Stay out"; now He comes, and the hearts stop beating. God is coming. That is the condition when Jesus Christ comes to the lost. Then God will lift them up, and every knee shall bow before Him, of things in heaven and things on the earth and things under the earth. Those hearts cannot stop beating forever. God will say: "Hearts, wake up again. Stand before Me. I am thy God!" Yes, my friends, they will all meet Christ on that day.

3. And not only the lost, but the saved will receive Him; and receive Him how? By watching. Receive Him joyfully; receive Him prayerfully. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Watch. Look up. That is the way Christians shall receive the Lord and Savior Jesus Christ, — by watching and looking up. More than once in God's Word we are warned to watch and pray. The Lord never told us what day He is coming. He even acknowledged, in His state of humiliation that the Son of man does not know when He is coming; as

Son of God, of course, He knew. It was never intended that you and I should know the day and the week of Christ's coming, but just as we know by the budding of the trees that spring is coming, just so we are to know that all the signs are here, and that He may come any day; therefore watch. I would ask you all this morning to keep your eyes open for the coming Lord; be ready every day for the approaching of the Son of God with all His holy angels, and when you do receive Him, receive Him with your eyes open, looking up. Yes, lift up your heads. Receive Him joyfully.

Some may say, "I do not like the text of the morning; it makes me fear and tremble." It would not if you were a Christian. That is just exactly why we want this text this morning. I know of no more joyful text in the Word of God, than the second coming of Christ. The very fact that some people are not ready for His coming is an evidence that there is something wrong with them; that they are not prepared yet. Why should we sing and pray every day: "Thy kingdom come" and then not love to see Him come? Is our prayer a mockery? Advent means Christ is coming. The Church of God has wisely selected this text for the second Sunday in Advent, because if Christ should come before Christmas, then that will be a greater day than Christmas, and we ought to rejoice. Lift up your heads for joy, and look for His coming. I have a message to declare to you to-day, as true as any message that I have ever delivered, and that is, if I had my choice, you would never go home again; if I had my choice you would never get out of this house until Christ came; I would love to offer the prayer this morning that John offered: "Even so, come thou quickly." Why? Because it is the greatest day in the history of the world; a most happy and joyful day, when all the misery of the past for Christians is gone; when all things wrong in the past are made right; when all the people who have been slandered and abused shall have the correction made by the Lord God, who knows.

Oh, happy day; happy day;
Come this way; come this way.

Receive Him prayerfully. "Watch ye, therefore, and pray always, that ye may be accounted worthy to stand before the Son of man."

Yes, lift up your heads this morning, and with joyful hearts let us begin to pray, and mean it, "Thy kingdom come." When the great missionary went to Japan to preach the Gospel there, the greatest question was: How shall we conquer this heathen nation? This missionary got down on his knees and said: "If Japan is ever to be conquered for Christ, we have got to march in on our knees." And I say this morning, if you ever want to receive Christ as you should receive Him, then let your daily prayer be: "Thy kingdom come," and go on through life, on your knees. Amen.

PRAYER.

Our Heavenly Father, we thank Thee that Thou hast seen fit in Thy great wisdom to open before our eyes two great books: The book of nature, and the Book of Thy Word; and that in both of these books we can read that the Author is the same, and that the mind of God is for the good of all humanity and for His glory. We thank Thee for the second coming of Christ. We pray Thee, O God, that Thou wilt not let the Christmas that is coming rob our minds of the great truth that Jesus is coming again. We pray Thee that Thou wilt help us this day to be joyful in heart; to be prepared to meet Him. We ask Thee that Thou wilt give to each one in this house a strong faith in the true and living God. Help us to trust alone in Jesus Christ; to come to Thee, O Father, and to trust alone in the Holy Spirit through the Savior, to lead us to Thee. We ask Thee that Thou wilt be with the sick, and the well. Bless those that are Thy children, and keep them Thine. And may Thy living truth this day thunder out from every pulpit until the souls of men shall become the souls of their God. These favors we ask in the name of Jesus, who taught us to pray:

"Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power and the glory forever and ever. Amen."

THIRD SUNDAY IN ADVENT.

OUR CHRISTMAS CATECHISM.

MATT. 11: 2–11.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Dearly Beloved: —

Two children in the same family, — one quiet, never making any noise, never asking any questions, called the good boy; — another romping about, kicking over the chairs, putting everything out of place, asking one question after the other, called the bad boy. Time passes on and the boys become men, and the men become aged, and the quiet boy in the home is still quiet, and the world can get along without him; but the little boy, full of life, asking one question after the other when he was a child, is now answering questions; he knows something.

We find, my dear friends, that we are living in that season of the year when the world is full of questions. Our text for the morning is a question text, with a beautiful answer. A question concerning the Bible and an answer from the Bible, is a catechism, and I call your attention this morning to

OUR CHRISTMAS CATECHISM.

There are three important questions in this catechism, and may the Holy Spirit help us to answer them correctly:

I. *Who was the greatest Man that was ever born in this world?.*

II. *Who was the next greatest man that was ever born in this world?*

III. *Who may become greater than the next greatest man that ever lived?*

I.

Who was the greatest Man that was ever born?

Answer: The God-man.

His person was the greatest. He was not only the greatest in person; He was the greatest as a physician; He was the greatest as a preacher. A message was sent by John the Baptist to this God-man: Art thou He that should come, or do we look for another? The answer, after the disciples had seen and heard, proved to John that He was the God-man.

1. *As to His person,* there never was one like Him. Jesus of Nazareth, needed, promised, came, and no other Savior ever shall come. He was needed. This poor, lost condemned world, with immortal souls, needed a Savior. The world always needed Him. Why would the heathen ever sacrifice, if they did not feel that something must be sacrificed for their sins? Why has the whole world been worshiping some kind of god, if it were not that they felt that we must have a savior? There was no question in John's mind about the fact that a savior was promised. He did not send a message, asking, Shall one come? He took it for granted that a savior must come, but, Art thou He that should come, or shall we look for another? The Savior is promised and He has come. Jesus of Nazareth was the Son of God and the Son of man. Luther in the explanation of the second article says: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord." So confesses every Lutheran; so confesses every Christian. I do not care who he may be, the one who denies that Jesus Christ is Son of God and

Son of Man, has not got Him for a Savior. This Savior never shall come again in humility. The Jews are still looking for the Messiah. Suppose this coming Christmas another child should be born in Bethlehem, with all the seeming qualities of this little Son of God that was born nearly two thousand years ago; suppose all the Jews should go back to Jerusalem and say: "This is the Messiah. We, too, have seen his star come from the East. We, too, have heard the angels singing 'Glory to God in the highest; on earth peace, good will to men!'" how would the Jews know that the child born this Christmas is the Son of David? Have you forgotten that only a short time after the Lord Jesus Christ ascended to heaven, the Roman soldiers gathered around Jerusalem and tore down the walls, burned the temple and destroyed the only record on God's earth that shows that Jesus was the Son of David? It would be impossible in the present day to show that any child came from the seed of David. God's Providence was wise when the temple was burned, to say: Now the record shall be destroyed because the greatest One who ever lived is born.

2. Not only is this true concerning His person, but it is also true concerning Him *as a Physician*. When these two disciples went over to see Jesus, they found Him very busy. Luke tells us that at the very time the disciples arrived, He was performing some wonderful miracles. What were they? *He was expelling death.* Let us try to imagine that we are present with those two disciples while Jesus is expelling death. First of all, there stands a blind man; one who was never able to see, and this greatest Man that ever lived, the God-man walks up to him and touches his eyes and says, "Be open," and the man looks, and beholds the multitudes, and he beholds nature for the first time, and begins to praise God; and the two disciples of John say: "Did you ever see anything like this?"

There comes a lame man carried by others, for he cannot walk; his feet are dead. The Lord Jesus Christ, the greatest man that ever lived, looks at him and says: "Stand up," and the man who never walked before stands up and leaps for joy, and the disciples say: "Did you ever see anything like this?"

There comes a band of men in the distance, and they cry at the top of their voices: "Unclean! Unclean!" Jesus Christ is interested in them; the disciples of John cannot say a word to Him; He walks over to them, for the law does not allow them to come to Him, and looks at the lepers. He says to them: "Be clean," and the decayed flesh is restored to the flesh of youth, and the men who were living dead people, are now living living people; and the disciples, who knew that leprosy was an incurable disease, said: "Did you ever see anything like this?"

But that is not the end of it. There comes a long procession of people. Lo, and behold, there comes a mother walking behind the bier, weeping, wringing her hands in agony, and the Lord Jesus Christ, the greatest Man that ever lived, walks up and lays His hand on the bier, and says to the young man, "Arise!" and the dead man arises, and Jesus takes him by the hand and says, "Here, mother, is your only boy," and the good old mother throws her arms around her boy's neck and kisses and loves him, and the disciples of John say: "Did you ever see anything like that?" They saw something that day that they never saw before — they saw Jesus expel death; — death from the eyes, for what are blind eyes but dead eyes? — death from the feet, for what are feet that cannot walk, but dead feet? — death from the blood, for what are lepers but those who have death in their blood? — death from the ears, for lo and behold, there stands a deaf man, and the great God-man walks up and puts His fingers into his ears and says "Be open," and the man hears, and the disciples say, "Did you ever see anything like that?" The great God-man has expelled death from the deaf. The great God-man has expelled death from the grave; the open grave does not receive its dead that day. The disciples saw this, and they saw the greatest Physician that ever lived.

3. They not only saw that He was a great physician, but they heard that He was the greatest *Preacher* that ever lived. After Christ healed these people he did not send them home. He did not come into this world simply to make blind men see and lame men walk and deaf men hear and lepers well and to raise the dead, but He came first of all to preach unto them salvation, and after this multitude of

very poor people had seen these wonderful things, the disciples were still ordered to stand back. "I have a sermon to preach," says the great Preacher. He said: (I am only giving you the spirit of the text of the morning) Here is a man who had eyes and could not see, but I would have you all remember that spiritually you are as blind as this man, and I preach unto you this morning words of life that must make you see God's word as you never saw it before. I would have you remember that just as this man who is here with dead limbs, could not walk, this great multitude has not been walking in the paths of righteousness; you have not been walking in the paths that lead to heaven; you are walking on the path that leads to destruction." I hold up your Lord and Master, Jesus Christ, the greatest Man that ever lived, and see this great Preacher as He stands before them telling them "Look at those lepers, the very flesh decayed from their bodies, they that stand in the distance and cry out 'Unclean! Unclean!' but I want to tell you that those lepers are just as fit to step into our midst without being healed, as you are to step into the kingdom of heaven in your sins; you have an incurable disease; you are unclean, but I want you to understand that your sins shall be washed away by the blood that I shall shed for you when I die on Calvary. I would have you remember that as this man to whom I gave hearing, was deaf, so you are spiritually deaf to the Word of God. I want your ears to be open from now on, — not to hear the world singing, not to hear the messages of men — I have opened this man's ears, and I want your ears all open to hear the wonderful message of the Word of God." So He kept on preaching: "I would have you remember that I did not raise this man from the dead because it was better to live than to die, but to let you understand that you who are spiritually dead can be raised up. I can do it and I will do it, if you will give me your attention; I can raise the spiritually dead."

Oh, He preached such a sermon that day as had never been preached before. Then came the disciples of John to Him, and He gave them a farewell message. He said: "Now you can go back, and you can tell John *what you have seen* and *what you have heard,* and this is the message that I would have you deliver him: 'The blind receive their sight;

the lame walk; the lepers are cleansed; the deaf hear, and the dead are raised up, and the poor have the gospel preached to them, and blessed is he whosoever shall not be offended in me.'"

Oh, what a word of comfort from the greatest Preacher that ever lived, to poor John, down in the prison!

II.

I hold up to you to-day not only the greatest Man that ever lived, but also another one, who was the next greatest.

Who was the next greatest man that ever lived?

I answer: John the Baptist.

1. None ever lived closer to his master.
2. None was ever more intensely tested.
3. None was ever more faithful to Jesus Christ.

1. I say none ever lived closer to Christ. There is a wonderful connection between John the Baptist and Jesus Christ. They both were children of prophecy. You remember that the Lord Jesus Christ was prophesied throughout the Old Testament, and you will remember that Jesus said of John in our text: For this is he of whom it is written, "Behold I send my messenger before thy face, which shall prepare the way before thee." John is the only man who was ever made the subject of prophecy in connection with his Lord and Savior Jesus Christ, and therefore the Savior says of him: "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist."

There hath not risen a greater than John the Baptist! Why? Because there was never another man who himself was the subject of prophecy, except John. Why? Because John himself, as well as the Savior, were both announced by the same angel. You will remember when Zechariah was burning incense, there stood before him an angel, and that angel said: "I am Gabriel, and there shall be born unto Elizabeth a son, and his name shall be called John." You will remember that six months afterwards, the same angel came to Mary and said: "Thou shalt bring forth a son and shalt call his name Jesus, and he shall save his people from

their sins." Both of them were announced by the very same angel. The greatest man, next to Jesus, that ever lived!

Both were miraculously born. It is distinctly said in the first chapter of Luke, that Elizabeth was old and barren. For her to bring forth a son was a miracle; as much so as it was a miracle that a virgin should conceive and bear the Lord Jesus Christ. John, then, the greatest man besides Jesus that was ever on earth, a miraculous birth. Jesus Christ a miraculous birth.

John was the one who laid his hands upon Christ and baptized Him in the river Jordan. It is not, as our good Baptist friends say, that he immersed Him. The Bible does not say so. When He *was baptized* He came up out of the water; the baptism was finished before He ever came out of the water, and there is not one thing in the Bible to show whether Jesus Christ had the water poured on Him, whether it was sprinkled on Him, or whether He was immersed, not one word. That verse that some people quote: "Therefore we are buried with Christ by baptism unto death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," does not say one word about immersion. It does not say we are buried with Christ *into* baptism; it does not say we are buried in the water; it says "we are buried with Him by baptism *into his death.*" If that verse means we must be immersed, it means that Jesus Christ was buried in the river Jordan. If it means immersed, it means you and I have got to go down into the river, lie there three days, as Jesus did, before we come up out of the water. That word of God simply stated that this great fact, that Jesus was dead, and buried, and that by baptism we receive the benefits of His burial, whether you have the water poured on you, whether you are sprinkled, or whether immersed. John did not say "I immerse," he said "I baptize with water;" but I call your attention to the fact, whether by immersion, sprinkling, or pouring John did baptize Him, and he is the only man on earth who ever had the privilege of baptizing the Son of God, the greatest Man that ever lived.

Not only did he baptize Him, but he was the only prophet who could take the people and lead them up, and say, "Here

is Jesus; touch Him and handle Him; Behold the Lamb of God that taketh away the sins of the world. Isaiah was looking for Jesus to come; Ezekiel was looking for Jesus to come; Daniel was looking for Jesus to come; Jeremiah was looking for Jesus to come; all the prophets were looking for Him to come; but the subject of prophecy, John the Baptist was born before Jesus Christ was, laid his hands upon Him; baptized Him; led the people to Him and said "Here He is!" The greatest man in the world in the presence of the God-man.

2. Not only was he closer to Jesus Christ than any other man that ever lived, but he was tested as intensely as any man that ever lived.

There are two errors which we must try to get rid of in the very beginning, concerning this text. A great many scoffers and infidels have held this text up as a comfort to themselves, saying, "John the Baptist himself was an infidel." They say that John, even though he baptized Christ, got to doubting Him in the prison and sent his disciples out to find out whether He was the Christ or not. I call your attention to the fact that even the devil himself cannot make you doubt a thing you see with your own eyes; the devil himself cannot make me doubt that this Bible is a book; he can only make me doubt a message which I hear. Nor is there one word that would indicate that John ever did doubt Jesus, and after these two disciples had left the multitude, Jesus said to them: "What went ye out into the wilderness to see, a reed shaken with the wind?" I call your attention to the fact that John was not a reed shaken with the wind; John was no infidel; he was not a man who was doubting.

Then the other error, which is just as great, is this, that many people think that John the Baptist simply used that as a means to send these two disciples over to get them to hear Christ; that it was simply a missionary spirit on the part of John. While I will not deny that John the Baptist might have had in mind that his disciples ought to hear and see more of Jesus Christ, yet I call your attention to the fact that they had heard the message in the prison; it wasn't necessary to send them out; they had seen and heard Him before.

What is the real truth concerning the condition of John the Baptist? The real truth is this: John the Baptist was in great trouble and felt offended at Christ; and there was a reason for this. John the Baptist made the same mistake in his day that Christians are making in the present day. John the Baptist, reading over in the Book of Isaiah, had read something about the coming of Christ, and he never distinguished between the first Advent and the second; whenever it spoke of Christ's coming, John believed that he was coming and would change the world immediately and settle everything. He made the same mistake that you and I are making concerning the resurrection. There are verses in the Old Testament and in the New that would picture the resurrection as being a day when the Lord shall come in the twinkling of an eye, and raise the dead in a minute. If you will read the 20th chapter of Revelations you will find that there will be a first resurrection and a second resurrection. There are verses in the Bible where you can read that the Lord Jesus Christ is coming and you imagine that judgment day and his being incarnate are all one great act; and that is the mistake that John made. He had been reading some verses in the Bible like these:

"Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongues of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Isaiah 35, 4-6.

He had read:

"I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prisons, and them that sit in darkness out of the prison house." Isaiah 42, 6-8.

He had read in the 61st chapter of Isaiah, in the first three verses, these words:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the

meek; he that sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified."

He understood that prophecy as we sang this morning:

"He comes the pris'ners to release,
In Satan's bondage held;
The gates of brass before him burst;
The iron fetters yield."

In other words: John had told Herod that he committed a great crime and sin when he married his brother's wife and was living in adultery. Herod put him in prison for one long year; John the Baptist sits there in that prison and Christ never comes to see him. Poor John is offended. He had read the prophecy and believed surely that when Christ would come he would carry out the promise to deliver the captives and let men out of prison, and there he was sitting day after day, week after week and month after month, and Jesus never helped him out of prison, or even came to see him, and he was deeply offended. He wondered after all, What is wrong? The question with him was not, Is there a Savior coming? The question with him was not, Is that the one I baptized? but, There is something wrong; He is not helping me; not coming to see me; I must find out what is wrong and I will send my disciples to Him and let Him know I am in trouble. "Art thou He that should come, or do we look for another?" He was offended. And therefore Jesus sent the answer back: "Blessed is he whosoever shall not be offended in me."

These things are nothing new, my friends. Now and then we meet with people who used to think that when once we are Christians we have no temptations any more; no trials any more; that then we are always living in high glee and good spirits. Oh, my friends, the man who is a true Christian will find days in his life when he will feel just as John felt. I

want to ask you this morning as you sit before me, Have you not had trials in your own family that made you wonder whether after all God had not forsaken you? It is said of Bengel that he was one of the best of all exegetes, one of the best people and one of the best Christians who ever lived, and yet one day in his history it just seemed to him as if God had forsaken him; it seemed to him as if the heavens were brass; he tried to pray and could not; and in that utter despair he saw a little child on the street; he called to that child and said, "Come in," and as the little child came near he said, "Can you pray;" the little frightened child at first stood and stammered, but at last it remembered a little prayer that its mother had taught it, and it said as we sang this morning:

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head. Amen."

That moment the trouble was gone, and Bengel said "Now let us pray;" he got down on his knees again, lifted his heart up to heaven, and the burden was gone, and God listened to him again.

3. There are trials that Christians have; there are tests that come to us; there are offences that we sometimes feel when we think that God has forsaken us; and yet I say to you this morning that John the Baptist *trusted in Christ as faithfully as any man that ever lived.* If he had been an infidel, he would not have sent his disciples to Jesus. Why did he send his disciples to Jesus Christ? Because that is the thing to do when you have your troubles and trials; don't go around and talk to this man or that man, but go to your pastor, or, best of all, go right to Jesus Christ and tell him your trouble, and then you will find an answer, "Blessed is he that is not offended in me."

Not only did he go directly to Jesus, but he did all for Jesus that he possibly could. From his earliest infancy until the hour of his death, John the Baptist never let a day pass by without doing all that he possibly could for the Lord Jesus Christ. Before he was in prison he preached as never man preached before; when in prison he held the disciples

there and taught them concerning the word of God, and taught them the mighty truths concerning their own souls.

Not only that, but I call your attention to the fact that the Lord Jesus Christ had known what kind of man John was. Never in the history of the world did Jesus pass as high a compliment on any other man as on John the Baptist: "And as they departed, Jesus began to say unto the multitude concerning John: What went ye out in the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet, for this is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist!" The Lord Jesus Christ said this. Was John the Baptist a reed to be shaken by the wind? No. If he had been he would not have told Herod what he did. Was John the Baptist a foolish dude? No. You would not find him with kid gloves on, and with a silk hat on; you would not find him trying to make a show with clothing. I suppose you have often noticed that all people on earth in some way try to make a show; if they have no knowledge or sense, they show it by their dress. John the Baptist was a man, every inch of him a man. It made no difference whether his clothing was made up of camel's hair or leather girdle; it made no difference whether he sat down to feast or not; locusts and wild honey were good enough for him; John the Baptist was thoroughly a man, from the crown of his head to the soles of his feet, and wherever he went, he stood like a giant and a monument; no shaking reed in him; no wind, or popular applause, could blow him to and fro; he had convictions and he stood up for them at any cost, and Christ said, there never was a greater man than John the Baptist.

III.

Who may become greater than the next greatest man that ever lived?

1. I would say, *no infidel.* Infidels are not great. There are a great many men who think that because they reject this and that, it looks smart, and therefore they are great; especially, is this the case when they find fault with the Bible, and with things good and holy. If you have ever noticed an infidel, he always tries to appear much wiser than any one else. I say here to-day that:

a. An infidel is not a great man on earth.
b. An infidel is not a great man under the earth.
c. An infidel is not a great man in hell.

a. He surely is not a great man on earth. What has infidelity done for this world? Can you show me a single orphans' home infidelity ever built? Can you show me a good thing infidelity ever did for any neighborhood? You may go to the lowest den and dive in this city, and I will show you that they are all operated by infidels. There is not one of you who would like to have an infidel for your partner in business. There is not one of you who would like to have an infidel for a husband. There is not one of you who would have any respect for an infidelic wife. There is not one of you who would like to have an infidelic neighbor. So one thing is sure, that no infidel can become greater than John the Baptist on earth.

b. I am sure no infidel could become greater than John the Baptist, under the earth. It does seem to me that one of the meanest men on earth is the man that not only hurt his family while living, but keeps on hurting them after he is dead. To imagine that the hand that is sleeping under the soil should constantly thrust the dagger into the family that comes and looks on that grave, is horrible, and what comfort shall anyone find in the cemetery to walk around the grave of a dead infidel?

c. And surely he cannot be great in hell. No one for a single moment would think that that rich man, dressed in purple on earth, down in hell crying for a drop of water to cool his burning tongue, was a great man.

2. I go a step further and say that *no Christian on earth can become a greater man than John the Baptist was.* "Verily I say unto you, Among them that are born of women

there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Some have told us that this being great in the kingdom of heaven refers especially to the kingdom of God on earth, as if possibly after the death of John the Baptist, some might be greater than John was. I call your attention to the fact that that is impossible, for three reasons:

a.— There never was a man who lived any better than John the Baptist did. Those who think we can become greater in this world than John the Baptist was, point forward to the day of Pentecost. They say that John preached, and when he died he never saw the day of Pentecost; that he did not see the glory of the kingdom of God after Christ was raised from the dead. I call your attention to something. John the Baptist had a greater day than the day of Pentecost, before he was born. There never was another child in the history of the world that was filled with the Holy Ghost before it was born. When Mary and Elizabeth met for the first time after they heard the angel's message, the child leaped for joy, and Elizabeth was filled with the Holy Ghost. If there was ever a greater day of Pentecost than John enjoyed before he was born, I would like to see it. Do you know of any man on earth who could live a better life than John lived? You do not find John standing around in the saloon drinking, because he never drank any strong drink. You do not find that John was a glutton, because he lived on locusts and wild honey. You do not find that John refused to pay grocery bills or clothing. Though poor, he owned the girdle that was about him, and always was satisfied wherever he went.

b. — John the Baptist not only lived a good life, but he preached as no man on earth ever could preach. There never was a man on earth who preached repentance any better than he did. As I said, he believed that the coming of Christ and the judgment was all one great act. He preached, "Repent for the kingdom of heaven is at hand." An ax is now laid at the root of the tree. The judgment is all ready. Repent and be baptized. My friends, is there a man on earth who can preach repentance better than that?

c.— He was not only as great a preacher as ever lived, but he died as noble a death as any man ever died. There he sits in that prison for one whole year. For a man of the energy and temperament that John possessed, it was a wonderful sacrifice. But he could have escaped, — one word would have done it; one word of apology to Herod would have released him. Herod had married his brother's wife and was living in adultery. John the Baptist, the great preacher, said "You are living in adultery and your soul will be lost unless you repent and make restitution." Herod could not stand the truth. Some men, when they hear the truth, get angry. Herod got angry and he took this man and said, "I will put you back behind the stone walls, where you have got to keep your mouth shut." He kept him there for one long year. I say John might have been released with one word of apology. Did he apologize? No. It was not right to apologize. He said, "I would like to live; I would like to go out again; I would like to preach Christ and Him crucified, but here I will stay until I die." And at last, while the dance was going on, Herod sent and had his head cut off and brought it before her who danced. Ladies and gentlemen, in this house this morning, if I had the power, I would hold up before every one of you who go to the ball and to the dance — I would hold up before your face day and night until your conscience awakens, the bleeding head of John the Baptist; and from now on, when you are dancing the whirl of sin, I want you to remember that that was done when the greatest man that ever lived, was killed, and that spirit of murder was generated on the dance floor. But John died. He died in righteousness; he died as noble a death as man ever died, and, consequently, I say again, no living Christian on earth can be any greater than John the Baptist was.

Nevertheless, I repeat the third question of the catechism again: *Who may be greater than even John the Baptist was?* Answer: Your little babe. My little child in heaven. The least one in the kingdom of heaven, says Christ, is greater than John the Baptist. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

Christmas is coming, and for some I predict it ought to be a very, very sad Christmas. We will wish each other a Merry Christmas on every hand in a few weeks, but there are homes, even after two thousand years of the Gospel, that still have fathers in them that are not children of God; there are homes in which there are still some mothers who are not children of God — God pity their children! There are some homes which are called Christian in which their children are not baptized, and how those homes can have a Merry Christmas with souls in them that have never been given to God, I cannot understand. I predict, therefore, that some of our homes this coming Christmas, may be very sad.

But I go a step further, and I say that even some good Christian homes may be sad. Maybe Christmas is not always the same to us. Some of us look back over the Christmases of the past, and we look upon those days as the happiest days in our history. We look back this morning to those other Christmas mornings when the little tree stood in the parlor, decorated with all the beautiful ornaments, surrounded with beautiful toys; when early in the morning, the children could remain in bed no longer, but leaped out and ran down and gathered around the Christmas tree. As I look back this morning to the Christmases of the past, I cannot forget those smiling faces; I cannot forget those sweet little voices; I cannot forget Christmas morning, the morning most beautiful of all mornings in the world. Some of you look back with me this morning, and then we look forward, — and, as we look forward to the coming Christmas, we may make it sad. We may think of the little voice that will not be heard this Christmas. We may think of what we miss. We may miss that little countenance that gave us so much joy. We may miss that little voice we heard last Christmas morning, and if we allow ourselves to think only of the Christmas in the home, the Christmas on earth, we may make it the darkest Christmas we ever had. But, my friends, there is a glorious thought in the Gospel lesson of the morning, — a thought in it that lifts me up, and may God help it to lift you up; there is a thought this morning that lifts these dark clouds of the valley, that permits us to look through the tears, up past the worlds and whirling world systems, that permits us to look

past the gates of heaven that are open, that permits us to look up where those dear ones of our own family will celebrate Christmas; they will not be with us, but they will stand, not holding the hands of each other around the little Christmas tree, but they will stand up yonder, the very least of them, with hands in the hand of God, around the great tree of life, — greater than John the Baptist. Amen.

PRAYER.

Our heavenly Father, we pray Thee that Thou wilt give us the true greatness of men; that this true greatness may be none other than that spirit of true devotion and love and faith in the Lord Jesus Christ; that we may live the best life that can be lived; that we may preach by our life and by our words, the best sermon that can be preached; that we may die the noblest death possible; that at last we, too, may celebrate Christmas around the great Christ, and the tree of life, and enjoy those blessings that are in store for all Thy people. Hear this, our prayer, in the name of Jesus Christ, who taught us to pray:

"Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FOURTH SUNDAY IN ADVENT.

AN ADVENT AUTOBIOGRAPHY.

JOHN 1: 19–28.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water, but there standeth One among you whom ye know not, He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen

Beloved in Christ:—

John the Baptist said of Jesus Christ, "He shall increase and I shall decrease." Like the morning star which begins to decrease as soon as the sun rises in the East, so John the Baptist, the great morning star of history, begins to decrease when Jesus Christ, the Son of Righteousness, with healing in his wings, begins to rise in the East. John decreased; Jesus increased, and as people begin to wake up when the morning star is shining and about to go down, and the sun begins to rise, so there was a general stir in all the world about the time that Jesus Christ arose and John began to go down. No wonder that the whole city of Jerusalem poured out and went down to the river Jordan; no wonder that all Judea began to run down the valley; no wonder that all the surrounding

countries, as if drawn by a magnet, went down to that valley, until the multitudes were surrounding the greatest man that ever lived, when he began to decrease and the Son of God began to increase. It is no wonder, either, that the Sanhedrin, that great Supreme Court, should send an embassy to inquire as to who it was that was causing such a stir. It is perfectly legitimate and right that a church court, or a church council, or a congregation, if you please, should be absolutely certain who it is that is preaching the Gospel in their midst. I know of no better rule for every congregation to adopt than to be very careful and to inquire into the very nature and person of him who preaches the Gospel. I was somewhat surprised and at the same time gratified very recently to discover really how much this congregation did inquire and search before they extended their call to their present pastor. It was right, and not only right, but I should urge upon you from this day forward, to be very inquisitive, find out all you can about it, and if you discover that his character is not what it should be, if you discover that he does not preach the true Word of God, put him out. You have no right to be careless about religion; you have no right to be careless about him who preaches to you the Word of God. There is a movement on foot in this city now, to have a great revival. Well, if four or five churches must go together to fill the house of God, it is about time they are having a revival. If it takes four or five congregations to fill one house of God, it shows that they are just about as dead as they can be. I told you a year ago that the kind of revival to have in every church, is one that begins on the first day of January and ends on the last day of December, and I leave it to you this morning whether my prophecy is not true, that every church should not be satisfied until it fills up all its pews with the children of God and with sinners who should be converted. When we remember that all the people of Mansfield cannot begin to get into all our churches, it is a shame for the preachers and a shame for the Christian people that every house of God is not filled to overflowing, at least when there is good weather. And so I say this Sanhedrin, though it consisted of Levites and Jews and Pharisees, was perfectly correct in sending an embassy down to the valley of the Jordan to find out who that was

that was causing such a stir. I am glad that John in his reply gave us such a beautiful

ADVENT AUTOBIOGRAPHY.

I.

I call your attention, then, this morning to an Advent Autobiography, in which he first of all shows us *his negative life*. John does not hesitate to give them the two views of himself. I remember one morning going with my father into a certain woods to cut down a straight tree for a certain purpose; I remember, too, the discussion that took place between me and my good father. I said the tree was straight, and he said that it was crooked. I remember, furthermore, that when he came around where I was, he said it was straight, and when I walked around where he was, I declared it as crooked. In other words, it depended entirely upon which side we were looking at that tree; and therefore, when you want the true biography of any man, you must not only know what he is, but what he is not. You must look at him from two standpoints. John recognized the right of the Sanhedrin to inquire into his character and his calling, and therefore he tells them, first of all, what he is not.

1. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. · And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No."

In these words we learn, first of all that John the Baptist was not the Christ. John had such a wonderful power that day, that if he had just encouraged that Sanhedrin the least, they would have made him king. They were looking for a king, who was to be a universal king. They were waiting patiently for one who should take the government in his hands, and take it away again from the Romans and give it to the Jews, and through them to the world. They were ready, and if John had given them the least encouragement, they would have exclaimed to John, "God save the King!" But no, he was humble, so humble that he said at once, I am not the Christ.

Not only might he have been proclaimed king that day, but he might have been worshiped. They had in their hearts the question, Is this man the great prophet? Is this not possibly the Messiah himself, and inasmuch as the people came from all directions and surrounded him, and there was such a power in him they had never recognized before, if John had simply said, I am the Christ, that whole multitude would have fallen down and worshiped him as the king of heaven. But he said, No, I am not the Christ; you cannot make a king of me; you cannot worship me, and, says John, I will not give Satan one moment's time to put a pride in my heart that will ruin me.

There was a time when the angels of God were all holy, but it came into the heart of one that he might rule, and he said, I will rule, and the result was that he became a satan instead of an angel; that he became a serpent instead of a servant at the throne, and John, recognizing this fact, lost no time. Human nature is very treacherous, and some men are weak, and when the devil tempts them, they stop and wait, until they are ruined. Consequently, John, recognizing the weakness of human nature, did not lose a single moment, but confessed, and denied not, but confessed, I am not the Christ.

2. John might have appeared that day before them as the great prophet Elijah. And they asked him, What then? Art thou Elias? (Elias is the form used in the Septuagint for the other name, Elijah, meaning the same.) In other words, Art thou Elijah, if not the Christ? This Sanhedrin was not ignorant concerning these matters. They had studied the Old Testament, and especially the last verses. In Malachi 4; 5 they had read this prophecy: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Furthermore, they had not forgotten the first chapter of Luke, where we have the record of Gabriel meeting the father and mother of John, when he declared, I will send you John in the spirit and power of Elijah. So we will notice, please, that there was promised to the world an Elijah, and this Sanhedrin had a perfect right to inquire whether this was not the Elijah, and there is no question about the fact that he was. The Word of God

tells us in the 17th chapter of Matthew: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

In other words, my dear friends, John the Baptist was Elijah the Restorer, but he was not the person of Elijah of Old, and consequently, in true humility, when they asked him, if he were Elijah, he said No. We are not surprised, either, that the Sanhedrin believed he was Elijah. Let us not forget the similarity between Elijah of Old and John the Baptist; let us not forget that both of them were men of the wilderness; let us not forget that both of them were very plain men; let us not forget that both of them were orators; let us not forget that Elijah on Mt. Carmel was just as great as John the Baptist down along the Jordan. Let us not forget that the last day that Elijah was here on earth he had spent some time in Jericho, and Elisha followed him; they went down to the river and there he struck the waters, and they were parted and he went over to the other side; let us not forget that while talking there to Elisha on the other side of the Jordan, all at once there came a fiery chariot and Elijah was taken up to heaven, taken up to heaven with Elisha crying after him; let us not forget that in the very place from which Elijah left the earth, John the Baptist was preaching this day. No wonder they thought this was Elijah. These things were done in Bethabara (or as the better manuscripts have it, beyond Bethany) beyond Jordan, where John was baptizing. Can you blame the Sanhedrin for believing that this was actually Elijah? And yet he said, No, I am not Elias.

1.— Oh, *what a wonderful contrast between him and that person who to-day in our country calls himself Elijah the Restorer!* Who can read this chapter without thinking of the movement that is now going on in Zion City near Chicago? And we would not be fair if we did not recognize some simi-

larity between John Alexander Dowie, who styles himself 'Elijah the Restorer,' and John the Baptist.

a.— One thing is certain, both are men of power. John the Baptist must have been a powerful man or he could not have drawn the whole city of Jerusalem and all the surrounding country down to the Jordan; and if we do not recognize the fact that John Alexander Dowie is a powerful man, it is because we are prejudiced and because we are ignorant. Do not tell me, my friends, that any man on earth could go and build a city of ten thousand inhabitants and draw people from all parts of the world to sit down and listen to him, if he were not a man of power. Benjamin Franklin said when he wanted to go to the orchard and find a good apple, he usually went to the tree that had the clubs lying under it, and I call your attention to the fact that whenever you can find the whole world pounding away, finding fault with any man, you can make up your minds that he is a great man.

b.— Not only are they both powerful men, but they both have a great following. John the Baptist had the people of the holy lands standing there ready to call him the great prophet Elijah. John Alexander Dowie has more men listening to him on one Sunday than any four churches in the city of Chicago. John Alexander Dowie may go where he pleases, and the multitude will follow him and listen to him. There is no use denying these facts. The press has tried to down this thing. The press of this country has tried to make us believe that when in New York there were a few dozen people sitting around him. I made up my mind at the same time that the press was lying. I sent word to a certain man who was there, "Tell me all about it." He sent me a photograph of one day, and when you have time I wish you would just come here and look at it, — the photograph of John Alexander Dowie's services in New York, when seventy-five thousand people could not get in to hear him, and fifteen thousand people sat there spellbound and listened to him. Do not think for a single moment I am a follower of John Alexander Dowie, but I do believe in telling the actual truth at any cost.

c.— Not only had both a great following, but John Alexander Dowie, as well as John the Baptist, is a fearless speaker, and says exactly what he believes at any cost. There

are few people in the world to-day who have the courage of a Dowie, who are willing to fight the Legislature; who are willing to fight the Press; who are willing to fight Free Masonry; who are willing to fight anything they believe is wrong. No difference whether his convictions are right or wrong, he says what he believes.

2.— In order, however, that you may not misunderstand me this morning, I want to proclaim loudly that John Alexander Dowie by proclaiming himself Elijah the Restorer, shows his great weakness. We have noticed their similarity; *let us notice the difference between the real John the Baptist, the real Elijah in spirit and power, and the man who fraudulently to-day calls himself 'Elijah the Restorer.'*

a.— Look at their difference in humility, if you please. John the Baptist an humble man, dressed with camel's hair and a leathern girdle, out in the wilderness claiming that he was not worthy to unloose the latchet of his Master's shoes; claiming, furthermore, that he was of all men most humble and did not want to be called Elias at all, though the world wanted to make him an Elijah. Look at John Alexander Dowie. No man on earth wants to call him Elijah; no man on earth to-day would call him the Restorer. The truth is that Jesus Christ said that Elijah had come, Elijah the Restorer, and either John Alexander Dowie is lying, or he is over two thousand years old: one of the two.

b.— Not only that, — John Alexander Dowie is living in pride. I have heard him. He struts around on the platform, more like a pea-fowl than a man; I have never listened to a prouder man in all my life. What a contrast between him and the humble John the Baptist. John the Baptist lived down there in the wilderness on locusts and wild honey. John Alexander Dowie rides in a palace car, eats at the best hotels and lives in a home, the stable of which is better than our parsonage — (Not complaining myself, because our parsonage is too good for me — simply to bring out the wonderful contrast between the true Elijah and the false). As a Columbus man said last week, "John the Baptist as well as Elijah of Old, were fed in the valley by the ravens. 'Elijah the Restorer' in Zion City is fed by the jays!" There you have the difference.

c.— John the Baptist never went into the city, but went down into the wilderness, to be where the sand is found, where no hut is found, where no home is found, the canopy of heaven his roof, the air of the fields the perfumery in his home, — a man of the wilderness. John Alexander Dowie is not only one who wants a city, but wants to own it himself, has it in his own name, and so I say, in one word this morning, that there is a wonderful difference between the true Elijah and the false.

3.— John the Baptist not only says that he is not the Christ and not Elias, but, he says, I am not even a prophet. "Art thou that prophet? And he answered, No." I am not a prophet risen from the dead, and I am not that great prophet of whom Moses speaks. Some of the people imagined that actually one of the old prophets had risen. May be it was Daniel, or Isaiah, or Jeremiah, or possibly Ezekiel; but John said, I would have you to understand that I am not a prophet. Well, the Sanhedrin had read somewhere in Deuteronomy (18:18-19) this wonderful prophecy: "I will raise them up a prophet from among their brethern, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." Then, said the Sanhedrin, If thou art not one of the risen prophets, art thou not possibly that great prophet who was to come? No, says John the Baptist, that great prophet I will show you to-morrow. I am not that Prophet. Now you know indeed who I am not.

II.

1.— Now I will show you who I am. And so John the Baptist does not hesitate to tell us who he is. In the first place he says, I want you to understand *I am a poor humble preacher.* "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." I am only a voice. I am a poor, humble preacher, not fit to put myself between you and your Savior; I do not care what kind of garments I wear; I do not care what kind of an appearance I make; I do not care to be lifted

up by the people and be called the prophet Elijah, or anything else; if I could I would hide my very sight, but there is one thing I would have you understand, that is, that I have a voice; that I have a God-given voice, and that with this God-given voice I will cry to the people and make them see Him who is greater than I am, Jesus Christ!

Not only would I not put myself between you and Christ, but I would have you to understand that I am not a city preacher. I am a voice in the wilderness. I have no garments like you Pharisees and scribes up there in the city of Jerusalem. You do not see me walking the streets of the great city up there; you do not see me a man of pride; a man of fame; a man who is known by the world at large; but I would have you understand that I am down in the wilderness, and this wilderness is too good for me; I am only a voice; and only a voice in the wilderness; a poor country preacher, that is all I am; that is what I am.

I am not even fit to be a servant of Jesus Christ who is coming. I would have you understand that there is one among you whom you do not know, whose shoe's latchet I am not worthy to unloose. If you want to know who I am, I will tell you in one word, that I feel myself so little and so humble so unfit to be a servant of my great Master, that if I could I would lie down and let him put His feet upon me, for I am not worthy to stand on a level with his sandal strings, — that is who I am. Oh, my dear friends, the true height of man in this world is the lowest humility.

2.— Furthermore, says John, I not only am a poor, humble preacher, *but I am a faithful preacher.* I am in the ministry for no other purpose than to give my whole soul and my whole time to this office. In other words, I am not only a voice, but I am a voice *crying* in the wilderness. I am intensely in earnest. I would have you understand that God has given me a voice and I am bound to make every man hear on every hill-top, in every valley; I am bound with this voice of mine to call, and call, and call upon poor humanity to prepare for the coming King, that no man, when this voice is silent, may be able to stand before the judgment bar of God and say, I did not know how to be saved. Oh, there is a secret in this confession of John; he had studied the Gospel on his knees. I

know from my own experience that when a man gives his time to anything else but the ministry he is bound to fail. For five long years, nearly wearing out my life in other causes, my poor church suffered because I was not like John the Baptist, giving my voice to the ministry and nothing else but the ministry. That is what I am, says John; I am faithful to my God and my Shepherd.

Not only did I give my whole voice to my Savior, but I tell you, Sanhedrin, if you want to know who I am, I am a *man who studies to please God, and God only.* "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Make straight the way! That is what God wants of his ministry, — not to try to go up this little hill to please that man, and down this little valley to please the other. Says John the Baptist, You are the greatest power in the church to-day up there in Jerusalem; you have got your Pharisees; you have got your priests; you have got your Levites, and you think you are going to heaven because you are so good. I want you to understand that I am a minister of the gospel and do not care about the Sanhedrin or for any man; I want you to understand that when I am preaching to-day, I love your souls and love them dearly, but I will not say a word to praise you. You are a generation of vipers, and who hath warned you to flee from the wrath to come? In other words, you will notice that some of the hills are very steep, and some of the valleys very deep, but if you will follow the road from here to Jerusalem you will find that some of your hills have been cut down and some of your valleys filled up in order that you may go straight to Jerusalem, and, John says, I warn you sinners, I warn you Pharisees, I warn you scribes, that unless you repent of your sins you will be damned and every one of you will perish. That is making the way straight, and that is what I am. My dear friends, we need a ministry to-day willing to cut the path straight; that does not listen to this man or to that man, but alone to God's Word. In this enlightened age, with as many Christians as we have in every city, like our own, filled with ungodly saloons and brothels, ruining and damning immortal souls, it is time that somebody is cutting a straight path; time that people of God are let-

ting the people know that the man who drinks himself to death is going to hell; it is time to let people know that the man who hands the drink over the bar to make drunkards will be damned as well as the man who drinks; it is time to let people know that the man who owns the building and rents it for the ungodly purpose is as much to be damned as the man who is in the business. No man on earth is better than his business; and no man who will rent his house for a bad purpose is any better than the worst person there. So what we need in the pulpits of God to-day are John the Baptists who are ready to say positively, I will tell you what I am, I fear neither man nor devil, and unless from to-day forth you repent of your sins and be baptized, you will be damned! That is what I am!

Not only did he tell them he was faithful to God, I will have you to understand, said he, that I am not only faithful, *but I make diligent use of the means of grace.* "And they which were sent were of the Pharisees. And they asked him and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet. John answered them, saying, I baptize with water but there standeth one among you whom ye know not; he it is who coming after me is preferred before me; whose shoe's latchet I am not worthy to unloose."

In these words we discover very clearly that John the Baptist did not deliver a message of his own, but a message of his God. In this same chapter we read these words: There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."

Now, says John the Baptist, I am a man of God; I have been called of my God to come here and preach and I am not delivering a message of my own, but to bear witness of Him who is the great Light of the world; and I would have you understand that I believe the Old Testament that I am he who was sent, as said the prophet; I believe every chapter in the Bible and every verse, and I preach God's Word and God's Word only. And not only that, but I would have you understand that I believe in the Paschal Lamb; I believe that the

Old Testament doctrine is going to pass over into the New; I believe in Him who is standing before our very doors, whom ye do not know; who in Himself will have baptism; who in Himself will have the Lord's Supper, and who in Himself has shown back in me a connecting link between the old covenant and the new; and if you want to know who I am, I would have you understand that to-day I have baptized the Lord Jesus Christ; that I have baptized your Savior; that I have baptized a multitude of people; I do not say that I have immersed them, but simply say, I baptize with water, and with water I can baptize down at the river Jordan or upon the hill; what I have done is in the name of God, and I have God's authority, and unless you repent and be baptized, you cannot be saved. That is who I am.

True to the means of grace. Brethren, that is, after all, what you must ask for. Not what man thinks; not what this one or that may have in his mind, but what does the Lord God teach. You know the message of God and the Word as connected with water in baptism, and with the bread and the wine in the Lord's Supper; these are the means of grace through which God comes to you, and it is those things which I preach to you, and that is what I am. And that is what John the Baptist was.

3.— In the third place he tells us that he is a *good evangelist.* Let us not for a single moment imagine that John was only a preacher of the law; John told them more than the law. When the Sanhedrin sent word to him to find out who he was, his answer included these three facts:

a.— I bring you good news concerning One whom you do not know; whom you think to be far away; when in fact, He is right in your midst. "But there standeth one among you whom ye do not know." In other words, the Israelites were all looking for a coming Messiah; they were all looking for Jesus Christ, the Savior of the world, but they imagined he was far away yet. Oh, says John, You ask me who I am. I bring you the good news that the Christ who was born over there beyond the Jordan, in Bethlehem, when I was only six months old, is your Messiah; to-day I am about 30 years and six months, and he is about 30; he is standing right in your

presence and he is the Son of God and the only Savior you will ever see. That is who I am.

b.— Not only do I preach One whom ye do not know and who is in your midst, but I preach unto you one who is younger than I am, and still older. Possibly the people thought that John the Baptist must be crazy that day to claim that there is one here who is younger than he is and yet older. "He it is who coming after me is preferred before me." Oh, what a wonderful truth in those few words. Says John the Baptist, I would have you to understand that long before I was born, long before the waters flowed down this Jordan, long before these hills and valleys existed, long before there was a city of Jerusalem, long before there was an Abraham, long bfore there was an Adam, there was One in all eternity, the Father, the Son and the Holy Spirit, who said, "Let us make man in our image;" that One who was before me is the same one that is born of Mary, born six months after I was born of Elizabeth, younger than I am as man but God from all eternity. I am the gospel preacher, the good news bringer, the evangelist. That is who I am.

c.— *Your savior is here.* Not only that great fact, but, says he, the very reason I have been preaching to you to-day, has undoubtedly stirred up your souls; I have made you, by the love of God, feel your sins; I have made you feel miserable; I know that you do not know what to do next, but I would call your attention to the fact that I bring you good news; if you will come here to-morrow I will show you One whom some of you have never seen; if you will come here to-morrow I will show you One who is able to take your sins and bear them away; I will show you One who has lived among you; I will show you One who came to Bethlehem on that first great Christmas, and He is with us yet; I will show you One who is going to begin the ministry now, and has already been tempted; One who is going to do some mighty wonders in your midst; I am going to decrease and he is going to increase; I will go down into the prison and he will go up on the cross; I am nothing but a poor, insignificant messenger of God and will lose my head; but he who is coming after me will lay down his life on Calvary; he is going to con-

quer death; he is going as a conqueror to the very gates of hell; is going to ascend to heaven, and is coming back to judge the quick and the dead, and we shall all stand before God; you think many people are standing around me, but when the graves shall give up their dead, when the oceans shall give up their dead, when all the living and all the dead that ever were, or ever shall be, shall stand before Him, then you will see Who it is that I will proclaim unto you to-morrow. I am the great evangelist. "Behold the Lamb of God, which taketh away the sins of the world!" Now go home and tell the Sanhedrin who I am. Amen.

PRAYER.

Our heavenly Father, we thank Thee for this opportunity of hearing Thy great truth as it is in Thy Word, and we pray Thee that Thou wilt give us the true spirit of Elijah and of John the Baptist to tell Thy Word plainly, so that all the people may hear it, to their eternal good. We thank Thee that Thou hast seen fit to send so many immortal souls into Thy house this rainy morning. As the showers fell from heaven this morning to give us the promise of future harvests, we pray Thee that Thou wilt let that Holy Spirit in great blessing shower down upon us in Thy temple at this hour. As we go to our respective homes to-day, may we take the message to those who could not be with us, and if it be Thy good will, Heavenly Father, help us to return this evening to learn more and more of Thy gracious Word. And if any in this house this morning have heard, or even preached, for the last time, may these words of truth concerning the Lamb of God that taketh away the sins of the world, make us forever Thine. All this we ask in the name of Jesus, who taught us to pray:

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

CHRISTMAS MORNING.

PLAIN PHILOSOPHY FOR POOR PEOPLE.

LUKE 2: 1–14.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men.

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen

Faithful Hearers in Christ:—

First of all, allow me to wish you a Merry Christmas! Whether you and I shall have the privilege of meeting together on another Christmas here on earth, I do not know; but one thing I do know, that if you remain faithful to the Babe that was born in Bethlehem's crib, if you should not be able again to meet with us here on earth to celebrate Christmas, you will have a better Christmas next year than you have this; and, on the other hand, if you will not be faithful to

the Babe that was born in Bethlehem, and you cannot celebrate Christmas on earth next year, you never will have a better one, and your home will be miserable forever. It is therefore important that you should listen very closely to the teaching of the Babe of Bethlehem. When He sent word to John the Baptist about His ministry, He said, Tell him the poor have the gospel preached to them.

1. The poor always have been with us. The great majority of the people in the world are poor people. Only a comparatively few have more than they need to get along in this world; many have hardly sufficient.

2. It is not only true that the majority of the world is financially poor, but it is also true that the great majority have not the advantages to go down deep into philosophical questions, — have not the advantages to receive the highest education that this world affords.

Therefore. I take pleasure this morning in giving to you

PLAIN PHILOSOPHY FOR POOR PEOPLE.

I.

This rich world, dead in sin,
Kept Christ out of the inn.

1. That is plain Philosophy for poor people. *This rich world*—poor little Bethlehem, only a few miles south of rich Jerusalem. The Lord Jesus Christ was not born in the city of wealth, but was born in the village of poverty. The rich city had no room for Jesus, and even in the little town of Bethlehem there was no room for Him in the inn. The wealth of this world has never had very much room for Jesus Christ. The wealth of this world has always been in danger of losing souls.

2. "Dead in sin" explains it all. We read in Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins." And in the fifth verse: "Even when we were dead in sins, he hath quickened us together with Christ (by grace ye are saved)." From these words we learn plainly

that the world in its natural state is spiritually dead, and that the dead soul spiritually has no door to open for Jesus Christ, the Son of God.

3. There was *no room for Him in the inn,* but had Joseph and Mary been king and queen, had they been people of wealth there would have been room made in the inn; but being poor, they were told, "There is no room for you here." — No room for Mary — no room for Him who became flesh and made the worlds before He became flesh,— no room for God Almighty — no room for the Son of God who became man. Think of it. There you have plain philosophy for poor people. This rich world, dead in sin, kept Christ out of the inn!

II.

This world with all its power,
Must God obey each hour.

1. *Knowingly, it would not do this.* If the Lord God had said to Cæsar Augustus, "You must write out a decree that the world must be taxed," he would have rebelled against the proclamation. It was not natural for the natural man to obey the Lord our God. In the very beginning of the world God laid down His commandment. Did Adam and Eve obey? No. He wrote the commandment in their hearts, telling them, in the very first commandment who He was. Did the world obey? No. He told them in the days of Noah to remember and do better. Did they do it? No. They rebelled against their God. After the flood, when Noah and his three sons and their wives got down around the altar and gave thanks to the only true and living God, surely, my friends, on that day the whole living world knew Him. But come on down in history. What became of the nations afterwards? They forgot their God and Lord. The explanation lies simply in this great fact, — that the carnal mind is enmity against God, and the natural man will never do what God tells him to do.

2. *Practically, therefore, the world thinks it is doing its own business.* Practically the world thinks it is disobeying God all the time, and it really is. You ask the natural man,

"Are you obeying God? He says, No. Do you want to obey God? No. Are you busy? Yes. What are you doing? I am attending to my own business."

3. Cæsar Augustus on that day when he sat down and wrote out a proclamation that all the world should be taxed, believed that he was one of the busiest men on earth, and believed that he was strictly attending to his own business, that God Almighty did not have a thing to do with what he was doing, and yet the Lord was making him do, ignorantly, just what He wanted him to do. The Plain Philosophy of the dealing of God with sinners is this: The sinner says, "If God tells me to do a thing, I will not do it; I am going to do my own business." Then God says: "Well, if you think you are going to disobey me, and you think you are going to run your own business, I am going to put into your heart and into your soul — hard as your heart is, I can get down to the center of it — I will put a thought in there that must carry out my will. Cæsar Augustus, you think you are running your own business; I will make you think you are running your own business, and I will make you run My business," and so Cæsar Augustus picked up his pen, thinking he was doing his own business, thinking he was opposing the Lord God's business, and did just exactly what God expected him to do.

a. We find this throughout history. Look at Alexander the Great. Alexander the Great did not know his God any more than Cæsar Augustus did. Alexander the Great mounted his horse and started East with his little army to conquer the world, having nothing else in view but the ambition to become a great ruler. Alexander the Great said, "I am going to do my business; little do I care for the true and living God;" but God said, "Christ is going to be born in about three centuries, and the people are talking in their own language in every village and town, and there must be a universal language. Alexander the Great, I will make use of you. I will send you out East; you think you are doing your own business; you think you care little about the true and living God, but I am going to make you spread the Greek language all over the world, so that when Christ comes the New Testament may be written in Greek, that the preachers of the Gospel of that day may write and preach in that lan-

guage, and that the world may receive the message. Alexander the Great, you are my servant, though you think you are a ruler."

b. The same was true of Cæsar Augustus. God had proclaimed in the 5th chapter of Micah and in the 2nd verse, that the Lord Jesus Christ should be born in Bethlehem of Judæa. Cæsar Augustus knew nothing about the prophecy. Cæsar Augustus knew nothing about the virgin Mary living at Nazareth engaged to Joseph. Cæsar Augustus simply took it into his head: It is time we have a registration made of all the people of my dominion, and wrote down that every man must go to the village where his fathers were born, and write down his name on the register. Cæsar Augustus wrote out the edict that compelled poor Mary, in a condition that not one woman in a thousand would leave home, to walk a great distance and come to the little inn, in the little town of Bethlehem, on the very day and at the very hour that the Word of God must be fulfilled, and Jesus Christ was born at Bethlehem. "In other words," says God, "Cæsar Augustus, you have got to obey me."

c. And that was not only true in that day of Cæsar Augustus, and in the day of Alexander the Great, but it is just as true to-day. If you will read the latter part of the 13th chapter of Revelations closely, you will discover, as I have shown you before, the Lord God has pictured what would take place in the United States of America, and when you read that very closely you will discover that He said that the time should come when all people who should know each other with the mark in the right hand should go so far as to cause men not to buy or sell unless they had the mark. These labor unions do not know that is in the Bible. These labor unions do not know that God said these things are coming true; they think they are running their own business; neither do they care what God says to them; they have their meetings on Sunday in open defiance of God's holy law; and we read that in Chicago to-day they are killing men who will be kind enough to go and bury their neighbors' dead; and if you will read the very chapter I have called your attention to, it is said they will kill them. In other words, my friends, God is

running His business and He is compelling even wicked men to carry out their wickedness to such an extent that the world must get its eyes opened.

It is just as true of governments as it is of other matters. I suppose the government of the United States thinks to-day it is running its own business; I suppose England thinks it is running its own business; I suppose Germany thinks to-day it is running its own business. A question or two: How does it come that North and South America was not one vast strip of land with parallel shores? Why, in the days of the Boer war, did not the Germans go down and stand by the Boers with the love in their hearts for the old German and the Dutch? Why did England go down there and do those dastardly deeds? Why is there an isthmus called the Isthmus of Panama, narrow, and yet standing there like an adamantine wall for centuries, keeping back the navies of the world from going directly over to the Pacific? Why are all these things? Why is it just now decided by the government of the United States that there shall be a large canal cut through that isthmus? They have tried it and talked about it for three centuries. Why just *now?* My friends, it is no accident that Germany is related to England by marriage,—God had a hand in it; it is no accident that England has control of Africa, — God has a hand in it; it is no accident that North America and South America were connected by an isthmus that held the nations back until the proper time; it is no accident that this country right now at the present time is going to cut a canal through that isthmus that is going to change the face of the world by five thousand miles, and will unite all the Anglo-Saxon races along the waters of the world, the Slavs on the one side and the Anglo-Saxon on the other, to bring about the last great struggle for liberty in the world. God still rules! And so I say to you this morning, in Plain Philosophy, this world, with all its power, must God obey each hour.

As a conclusion to this thought let me quote to you just a few words from a very recent book written on this subject:

"How happens it that all these lands are found under Anglo-Saxon flags in the very generation when the Pacific becomes decisive of the world's destinies? Such facts are

God's great alphabet with which He spells for man his Providential purposes. For a hundred years now, blind men have been quarreling with our national destiny or with divine Providence. They declared that Jefferson violated the Constitution in the purchase of Louisiana; they opposed the purchase of Florida; they were vehement in their opposition to the acquisition of Texas and California; they called Alaska "Seward's folly;" they rejected Hawaii when offered as a gift, and would have had Dewey sail away from the Philippines, leaving them an apple of discord to the European powers, or dooming them to anarchy.

"But, somehow, notwithstanding the lack of human foresight, notwithstanding human blindness and opposition, these many different lands, belonging to many different nations, are found, in a great world crisis, in the hands of one great race, upon which they confer decisive power.

"If there is no God in such history, there is no God anywhere; for an 'absentee God' is for all practical purposes, no God at all.

"This race has been honored, not for its own sake, but for the sake of the world. It has been made powerful, and rich, and free, and exalted — powerful, not to make subject, but to serve; rich, not to make greater gains, but to know the greater blessedness; free, not simply to exult in freedom, but to make free; exalted, not to look down, but to lift up."

III.

The Word of God must stay,
If night must turn to day.

1. I have already called your attention to the fact that in Micah 5:2 we were told that the Lord Jesus Christ, the ruler of Israel, should be born in Bethlehem.

2. Notice, if you please, how near this failed to be true. In the first place, as I have already stated, Mary, espoused to Joseph, was in such a condition that every physician, and every true friend on earth, and every espoused husband, would have said: Mary, you must stay at home. There is not one woman in ten thousand who would have said: I will dare to go to Bethlehem; and yet in her delicate condition of

health she is compelled to go. *Compelled* to go — would not have been compelled to go had not Cæsar Augustus written down that they must.

3. That night when the Lord Jesus Christ was born, all Jerusalem was asleep, and yet the shepherds out in the fields, saw a great light, and in a moment's time there stood an angel and gave the announcement, that this day there is born in the city of David a Savior, which is Christ the Lord, and instantly the host of heavenly angels sang: "Glory to God in the highest; on earth peace, good will toward men." That night had turned into day, and all took place, why? In order that God's Word must stay! The Word of God must stay, if night must turn to day. If I had no other teaching in God's Word than this one fact — this prophecy and its fulfillment — it would at once and forever convince me that this Bible is God's Word. This is not the only prophecy that seems impossible. The very fact that the prophet Isaiah had announced that a virgin should conceive and bear a son and should call his name Immanuel, was just as impossible, but the Word of God had to be fulfilled. And is it not remarkable that in the New Testament nearly every statement of any historical fact, goes on to say this thing happened so and so, "in order that the Scriptures might be fulfilled?" And God is going to fulfill every word in this Book if He has to turn the world upside down; He is going to fulfill every word in this Book if He has to take a woman who is sick, pull her out of her bed and make her walk sixty miles; He is going to fulfill every word in this Book if He has to take a king who does not know Him, and with one scratch of the pen make the people in this world go back and forth, and up and down, over the nations of the earth, to bring that Word true. Therefore get rid of your doubts on this Christmas morning about whether God means what He says. He does mean it. He does mean it, and He is going to demonstrate before the end of the world that every word must come true to the letter; and, my friends, when the judgment is past, and the saved are in heaven and the lost in hell, there will be no question then whether there is a hell or whether there is a heaven. God's Word must stand!

IV.

Sleepers must learn at last,
That God works ever fast.

I suppose that night when the Savior was born, thousands and thousands of people were sleeping in Jerusalem, and, if any of them were awake, they thought, "Oh, how slow God is!" For four hundred long years they had heard nothing of the prophets. Malachi was the last man who spoke of the coming of Messiah. I repeat it, for four long centuries the people heard no prophecy. The Old Testament was closed and Jesus was not born, and thousands and thousands of people who were still looking for the Messiah, said, "Oh, when will this slow God send that Son?" They imagined that God's ways are so long and that He does so little. That same night when the Savior was born, I suppose all Jerusalem and all Judæa, with the exception of a very small spot, thought, "Now we are sleeping and God is sleeping too." But I tell you God was busy that night. Jesus Christ, the only begotten Son of God, was born down in the little stable in Bethlehem. There was no sleeping there. The shepherds out on the plains of Judæa were awakened — there was no sleeping there. The angels of God not only came, but the original language clearly shows that they came with mighty force and flight from Heaven's gate down to earth, and went back again. How far heaven may be away from yonder distant stars, I do not know; but one thing I do know, that the Lord God was so busy that night that the angels of heaven came and returned, the shepherds took their flight to Bethlehem, and saw the new born King, and the star of the East broke loose, and the wise men followed, and they all were looking for the Son of God. I would have you remember this morning, dear friends, that sleepers must learn at last, that God works ever fast. God is not asleep this morning. Many of us are looking forward to certain things that we think ought to happen, and wonder why they do not happen, and sometimes we think, "Oh, how slow God is." The trouble with us is, we are so blind we cannot see; the trouble with us is, that we are so blind that we cannot see anything but our little bit of work

around where we are. If we could look into space eternal; if we could look into the vast machinery of God's universe, we would say, "Oh, how busy God is day and night! We would not think that He is doing nothing, nor would we think that He is working slowly, but oh, how fast, how fast! I would have you understand this morning, based upon God's Word, that not only is the judgment coming, but it is coming just as fast as it can come. I would have you understand that many thousand things you think are far off, are on their way toward you, and they are coming on angel's wings, and no time is lost, day nor night. Sleepers must learn at last, that God works ever fast!

V.

This truth all must now hear:
The Lord is very near.

1. That night while the people were sleeping in Jerusalem, I suppose they thought that away off beyond yonder stars somewhere is the Lord God, but the truth of it is that they could have walked down there in a few minutes to where Jesus was in the crib at Bethlehem; they were surrounded with the angels of God, and not only a few of them, but the whole heavenly host. I suppose there never was so much heaven on earth in the history of the world from the time sin entered the world until now, as there was that night when they thought that God was so far away. Four hundred years no prophecy had been heard. Never did God seem further away than that night — never was He closer to earth.

2. Applying this great truth to the words we have been preaching to you for the last four or five Sundays about the coming of Christ, have we not been prepared to receive Him this morning into our hearts and souls? Have you remembered since you have been in this house this morning that Jesus Christ is right with us? "Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in My name, there am I in the midst of them." When He went away, He said, "I will not leave you (literally) orphans, but I will come again and take you unto myself, that where I am, there ye may be also." Yes, dear little orphans (speaking especially to inmates of Children's

Home who composed part of audience) God did not leave you comfortless, but He has placed some one over you to take care of you, and I want you to thank your God in heaven for the mother and the father, whom this Father of the fatherless has placed over you to take good care of you.

3. And I would say to all who sit before me to-day, Do not forget that Jesus Christ is very close — very near. Will you open the doors of your hearts to-day to let Him in? Will you let Him become a part of your household, the Head of your family; the Ruler of your life; the very Ruler of your thoughts; the Governor of your tongues, and everything that is to be done for the glory of God?

VI.

A Christian choir, you know,
Will never sing for show.

1. One of the grandest choirs that ever sang on earth was that choir that came from heaven and sang on the plains of Bethlehem, and one thing that struck me very forcibly this last week, that I never thought of before, is that not one of them sang a solo, — not one of them. I have no fault to find with solo singing, but there is a wonderful temptation in it. There are very few Christians who can remain humble enough to sing a solo and give all the glory to God. Not one of those angels sang a solo. The first angel that came simply announced the Savior's birth, and then the heavenly host came, and they all sang.

2. And for whom did they sing? Did they go up to the city of Jerusalem and ask for an audience in the Sanhedrin, and sing for the rulers? Did they go up to the castle of Cæsar Augustus and say, "We will sing for the king, if you give us something?" Did they stand upon the streets of Jerusalem and sing for the greatest city in the history of the world? Did they call upon the musicians to come and join with them and listen? No. They went out on the plains and sang to poor shepherds. Was it for show they were there? There you find the very spirit that ought to occupy the heart of every singer in the church of God. Let us be careful that we do not get to thinking we are put up here for show; that we are sing-

ing simply to be heard; that we are singing to entertain. There is a wonderful temptation there. I believe I love music as well as any average musician, and yet I cannot listen to singing, unless it be for the glory of God, without wishing I were not there.

3. Those angels that sang did not go out in the morning at ten o'clock, and say, "World, look here, and we will show you a choir that came from heaven." They did not sing for show, but they came down and stood in the night and sang as no human voice on earth can sing. I saw in the paper last night that out in Indiana some choir had absolutely refused to sing any longer because the minister of the Gospel found fault with them for reading jokes during the service. I hope the report is not true, but if I had such a choir as that, they would stop their ungodly actions, or get out of the church in fifteen minutes, or I would. Whenever a people of God haven't any more sense than to sit down and read the devilish jokes — because it is always the devil that makes sacred things look funny — during a divine service, it is about time they are learning what the house of God is for, and what songs of praise are for, and what choirs are for.

4. I learn, furthermore, that when these angels did sing in the night, in the presence of the poor shepherds, they sang not for their own glory. Gabriel did not stand out in front and say, "Listen to Gabriel." There was no announcement made in Jerusalem the next day, which one could sing the best, but they all were there, — the heavenly host — like a cloud of fire, in the presence of the poor shepherds. And they not only said that this praise must go above the priests, and the Levites, and the Pharisees of Jerusalem; not only that this praise must go above the angels standing here, but the praise we sing to-night must go up higher than yonder stars, higher than any eye of man ever penetrated — Glory to God *in the highest,* and on earth peace, good will to men! Up there is where the glory begins, and for that reason we want to begin our service every time, if possible, with "Glory to God in the highest, on earth peace, good will to men." I hope that every member of this church to-day will learn from the angels' song at the birth of Christ, that "A Christian choir, you know, will never sing for show."

VII.

Poor homes can be made bright,
The darkest Christmas night.

1. We all must or will feel when Christmas comes, that some homes are not remembered as they should be. We think of those homes in the tenement houses, dark, black, filthy rooms, drunken husbands, sometimes no clothing to wear, no bread to eat, no decent meal for the children, and it almost makes our hearts bleed; and yet, there is another side to this question. The very Savior that was born in Bethlehem was born — not in a tenement house, not in an inn — but in a low, common stable; born in the crib of Bethlehem; no bed; no pillow; no place to lay His head. I call your attention to the fact that in this little Christ, in the Savior of the world, who is adored in this morning hour, there is comfort for the poorest people in the world; they can live until they die, and that is all the rich can do. We are here, my friends, to live, and it does not take a great deal to exist, and when life is done there is just as much in store for the poorest man that ever lived as there is for the wealthiest. When life is over, then comes death, and let me say to all the poor this morning, that that is all the rich have; they simply live and at the end of life comes death; they take nothing with them, and how much better off are they than the poorest?

2. But there is something brighter than this. The poorest people in the world can have Jesus Christ in their homes. Jesus Christ in his providential prophecy does not make the prophet say, "I will be born in the house of Cæsar Augustus." God could have brought that about. He did not say "I will be born in the palace of Jerusalem," but, "I will be born down in Bethlehem — the little town of Bethlehem." And so He arranged it, that He might be born as the poorest child on earth never was born, in order that the poor might have comfort in their holy Savior, Jesus Christ. Therefore, no difference if you have to live in a stable; no difference if your bed is on the straw; no difference if your Christmas gift is nothing more than hay, remember that Jesus Christ, the only

Savior of the world, is just as willing to be with you as to be with king Cæsar.

3. The poorest people can live and die saved, and that is something the rich can hardly do. There is no man on earth so poor that he cannot be saved just as well as the rich. Those angels sang "Glory to God in the highest," — but they did not stop there — "and on earth peace, good will toward men." "Peace," says Jesus Christ. His name is the Prince of Peace, and when the Prince of Peace was born, the whole world was at war; this sinful people are still warring with each other, but the Christian people all over the world are crying, "Peace! Peace!" Just as soon as the Prince of Peace takes possession of our hearts, we have peace with God; and having peace with God, we want peace with our fellowmen. And this peace is not only dissatisfied with bloody war, but this peace is dissatisfied with hatred in our own hearts. I cannot help it if a thousand people in the city of Mansfield hate me, but I can help it if I hate any man. I am a child of God, as I hope you all are, and can have no hatred toward any man on earth, and I can state in the presence of the Christ-child today, that I love dearly every man, woman and child on God's earth. It is this then, that the poorest man on earth can have. It is salvation; and the rich man, with all his bonds, with all his wealth, and his hard heart, trusting more in his wealth than in his Savior, locking the doors and keeping Jesus out, will some of these days die also; but he will not be saved unless he gives his heart and all he has into the control of the Lord God to whom it belongs. Therefore I say to all of you that the thing for us to do on this Christmas morning, is to be true subjects of the Lord Jesus Christ, rich or poor, faithful unto Him until death, giving Him all the glory, and laboring as if our very salvation depended upon what we do, and yet remembering that we are saved wholly by grace. This, my friends, is the true philosophy of a Christian, — Plain Philosophy for Poor People. May God bless us all, and give us the riches that there is in the salvation which comes to us through the Lord Jesus Christ. Amen.

PRAYER.

O Lord, our God, we thank Thee for this beautiful morning, and for the privilege we have had once more of proclaiming Thy truth as it is in Thy Word, which shall stay though heaven and earth shall pass away. We pray Thee, O God, that Thy Word may be more blessed to our souls this morning than it has ever been before. If men like Alexander the Great and Cæsar Augustus, and the rulers of the world to-day, ignorantly and unconsciously are writing the lines that are carrying out Thy providential designs, O God, if all this is done for the fulfillment of Thy most holy Word, how can we escape the knowledge of one of Thy sentences in this Bible? We pray Thee, therefore, that Thou wilt on this last Christmas day for many here on earth, give us the desire, and the power to carry out, of beginning the new comnig year with a deeper search into Thy Word than we have ever had before. We pray Thee, O God, that Thou wilt give a rich blessing to every poor home, and to every rich home in this world. O Lord God, help us to realize this morning that the poorest home may be rich with Thee, and the richest home without Thee is miserably poor. Grant unto us that peace which comes alone from the Prince of Peace, and may it spread from man to man. We pray Thee, Heavenly Father, that Thou wilt give us the true spirit of praise, as Thou didst to the angels on the plains of Bethlehem and give us, furthermore, the desire to see the Christ, that, like the shepherds of old, we may be willing at any hour, even in the dangerous night, to leave our flocks behind us and see the Great Shepherd. All these favors we ask in the name of the Shepherd who taught us to pray:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIRST SUNDAY AFTER CHRISTMAS.

THE CHRISTIAN CHURCH.

LUKE 2: 33–40.

AND Joseph and his mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen

Beloved in Christ:—

By the grace of God we are again permitted to reach the last Sunday of a great year. On this Sunday we are reminded of two things that are inseparable: 1. The last Sunday of the year and old age. 2. Christ and His Church.

1. The last Sunday of the year and old age. As the years die one after the other, so the time is coming when you and I must reach the last Sunday in our lives. No wonder that this lesson is so beautifully connected with the two aged saints, Simeon and Anna. As this Sunday is so close to the end of the year, so those two aged people were at the last Sabbath of their lives.

2. Not only do we find that the last Sunday of the year is inseparably connected with old age, but we find also that

Jesus Christ and His church are inseparable. This same chapter tells us of the birth of Christ and of His presentation in the temple at Jerusalem, to show us the inseparability of the Lord Jesus Christ and His Church.

I wish to speak to you this morning about

THE CHRISTIAN CHURCH,

and may the Holy Spirit help us both to speak and to hear, that we may learn more of —

I. *Its foundation.*
II. *Its location.*
III. *Its congregation.*

I. *Its Foundation.*

The foundation of the Christian Church is none other than the little child born in Bethlehem, Jesus Christ Himself. We are told by the prophet Isaiah (8 : 13-15):

"Sanctify the Lord of hosts himself, and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble and fall, and be broken, and be snared and be taken."

The Lord Jesus Christ speaks Himself in Matt. 21 : 42-44:

"Jesus saith unto them: Did ye ever read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

We read of this same foundation in Ephesians 1 : 19-20:

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto

an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

From these words we plainly learn that Jesus Christ *crucified, rejected,* and *accepted,* is the foundation of the Christian Church.

1. To this crucifixion Simeon also refers when he addressed the mother of Christ and calls attention to the fact that her soul should be pierced: "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Little did Mary understand that day when she went away for the first time and took her dear little child to go into the temple, and laid it in the hands of that aged sire, Simeon; little did she understand when he pronounced a blessing upon the parents and sang the song of salvation as he looked into Jesus' face; little did she understand when he told her that her soul should be pierced, what it meant; but she found out afterwards, when the apostles had forsaken their Lord and Master, with the exception of one, when Mary stood alone, with the exception of John, before the cross of Christ on Calvary's hill, and she saw the hands of her Son nailed to the cross; and saw the feet of her Son bleeding; and saw the sword thrust into His breast and into His loving heart, — a sword went through her soul. It was in that hour that the Lord Jesus Christ, the Corner Stone, was being cut out as the foundation of His Church.

And when we look at that crucifixion, if we look clearly we shall find not only the heart of Jesus opened, and the heart of Mary pierced, but we shall find our own hearts thrown open and our thoughts revealed. Simeon said that her soul should be pierced in order that the thoughts of many might be revealed. Oh, what does the world think? Not always what the tongue says. Men come to me and complain about this, and about that, and I am slow to make up my mind that they are saying exactly what they think. The truth of it is that some people hold up one thing as a pretense, when down in their hearts they are thinking about something else. Men often say things about their best neighbors, when the real trouble is always back, not revealed to men, but God knows it; and if you want to know

the secret thoughts of the world to-day, look on Calvary's hill; look at those men setting the nails on the hands of Jesus and driving them through; look at them as they stretch forth those hands and lift up the cross and let it fall; look at them as they spit into the face of Jesus and buffet Him with their fists; look at them as they drive the thorny crown down on His head; look at them as they say, "If Thou be the Son of God, help Thyself and come down from the cross;" look at them as they thrust their tongues out at Jesus Christ. All that took place right in my heart and yours. We may not know it, but the truth of it is that if the Lord Jesus Christ had not already taken possession of your heart and mine; if the Holy Spirit had not given us a faith in the crucified Lord; if our hearts were still in their natural state, we would carry on that crucifixion right down in this little world of our own hearts, and we will never know ourselves until God shows us as we are, and shows us as we are through the crucifixion on Calvary. In other words, those men were only representative of you and me; they did just what every natural man would have helped to do under the circumstances.

2. We find therefore not only that *Christ crucified* is the foundation of the Christian Church, but *Christ rejected.* "And Simeon blessed them, and said unto Mary, His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

Set for the fall and for a sign which shall be spoken against. It would seem very strange, would it not, that this same rock should be set for the fall of many in Israel? And yet it is true. The same government that protects you and me as good citizens, is the same government that will drive you and me behind prison walls if we do not obey. The same rock that helps to hold this temple up as a foundation stone, is the same rock which, if it fell from the roof, would crush your brains out. The same Lord Jesus Christ that has come to save the world, and is the Corner Stone of His Church, is the same Rock that we read of a moment ago, that will crush to powder the man who rejects Him. In other words, the Lord Jesus Christ has come into the world to save, and only to save, and those

who reject Him are not only lost, but they are so lost that they have fallen to the lowest depth.

In other words, the Lord Jesus Christ is a foundation stone that people must either accept or they must reject. "He that is not for Me is against Me; and he that does not gather with Me, scattereth." There is no neutral ground in Christianity. There is no such thing as a man's being not a Christian, and yet not a child of the devil. Every man, woman and child in this house to-day, and in the city of Mansfield, and in the world, is this very moment either a child of God or a child of the devil. Either this Rock will be a foundation upon which to rest, or it will be the Rock that will grind you to powder.

This Rock is spoken against, says Simeon of old — "And for a sign which shall be spoken against." Is it not true? Simeon did not speak this of his own wisdom, but by the Holy Ghost, and I would like to ask if in the history of the world this great truth has not been shown every century? It was not long after this until Herod sent out his message that every child under two years of age should be killed. Oh, how he hated the Christ-child! It was not very long after this until the people began to speak against Christ, until they had incited enough people to burn one hundred and eighty-five millions of Christians. He was spoken against. And in the days of the Reformation, when Dr. Luther, and other reformers with him, began to tell the old rotten Church that a man is not saved by works, but alone by the grace of the Lord Jesus Christ, it made that rotten Church so angry that it kindled the fires and burned thousands in a single night.

And, to-day wherever you may look, if the people are not children of God, they are children of the devil against God. There are families, my friends, not half a mile away from where I stand, that would just as soon see the devil come into their homes as a preacher of the Gospel. There are people to-day by the hundreds and thousands who do not love the Church and do not love the Bible and have nothing too hard to say against every Christian movement. This Rock is rejected, and will continue to be rejected by

many as long as the world stands, and yet, my friends, thanks be to God, it is also accepted.

3. "And Joseph and His mother marvelled at those things which were spoken of Him." What things? It is said that Simeon had taken the little child up in his hands and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." In other words, my dear friends, the reason that Simeon and Anna were so happy that day is because they went to the temple where the light was to be found, and having found that light, they accepted it, and, having accepted it, they lived in it and proclaimed it to the world.

And just so, my dear friends, if people want to accept this Lord Jesus Christ as the foundation of the Church, first of all they must hear the Word of God. "Thy Word is a lamp unto my feet and a light unto my path." If the people will not hear the Word of God, they will never come to the light that will lead them to the foundation stone; but having heard the Word of God, if they will accept it, then they have found the light, and having found it, live in it, and He will take them up in His arms, for He says, "The Son of Man is come to seek and to save that which was lost;" and, having found us, poor, lost condemned creatures, He gave His life for us, and we accept Him, and live in Him, and can say by faith: "Mine eyes have seen Thy salvation; now lettest Thy servant depart in peace."

Thus, my dear friends, you have learned this morning, on this last Sunday in 1903, that the only foundation of the Church of God is Jesus Christ, crucified; rejected; accepted.

II. *Its Location.*

Where shall we find this Church? What is its location? "And when they had performed all things according to the law of the Lord, they returned unto Galilee to their own city Nazareth." They were in the temple at Jerusalem. The temple was a magnificent building, but, my friends,

the Church of God does not consist of rock, of brick, or of wood.

1. The location of the Church of God is there where you find the law of God. In olden times when you wanted to find the tabernacle, you had to go to the place where the holy law of God was kept in a box that was lined with gold in the Holy of Holies; and that law of God is still with us to-day. Jesus Christ said in His sermon on the Mount, "Heaven and earth shall pass away, but not one jot or one tittle of my law shall pass away." The moral law, which is contained in the ten commandments, tells us our duty to our God, tells us our duty to our fellow-men, and is a law that never can change, because it is truth, and never can change as long as God Himself does not.

If you want to find the Church of God, you must go not only where the law of God is, but you must go where the law of God is taught. I do not care how large a temple may be, or how many members there may be in a church, or how many people may call themselves Christians, if the law of God is not preached and taught and remembered every day, the very foundation of the Church of God and its location is gone; for remember that this Book says that the law of God is the schoolmaster which brings us to Christ. Some one may say, "What I want to hear is not so much law, but Gospel." The fact is that you do not care one thing about the Gospel if you do not love the law; and the truth of it is that you never appreciate the Gospel until you go down a little deeper into the law. The man who loves the physician the best is the man who has been near death's door, and by the physician's ministrations and care has been brought back to life, — that is the man who will publish that physician to every sick neighbor. The reason that so many people in the present day have so little use for the Gospel, and grace, and salvation, is because they have never learned the stern truths written in the holy law that they are lost and condemned, and the grace of the Lord Jesus Christ only has saved them. So if you want to find the location of the Church of God, go where the law of God is taught strictly, and sternly, and constantly.

2. But it would be a mistake to preach law only, — just as great a mistake as it would be to preach Gospel only. The law, as I told you a moment ago, is the schoolmaster to bring us to Christ. What good would it do to stand by the bedside of a sick man and tell him he has some deadly disease that is going to drive him to death, if you have no remedy? And what good does it do to tell men that this law of God condemns them, if you cannot bring them any salvation? But thanks be to God, there is a Savior; thanks be to God, there is a Gospel; and thanks be to God that Gospel is not hard to find. The Gospel is the good news that Jesus Christ has come into the world to save lost sinners. "The Son of man is come to seek and to save that which was lost." People come to me and say, "Is it true that a little infant by nature would be lost?" I do not say that an infant ever will be lost. I leave that in God's hands. But I do say that if it is not by nature lost, God never came to save it. He did not come to save saved people; He came to save lost people; and I thank my God to-day that I have been lost, and therefore I have a Savior who has come to save me. There is nothing plainer in the Bible than this fact, "Except a man be born again, he cannot enter the kingdom of God." — No difference how old he is, no difference how young he is, but I preach to you a Christ that came to save, and to save that which was lost, and He does it by grace, and by grace only. This, my friends, is the Gospel, and this is the news that you should hear this morning, and you should hear every morning. Doctor Luther said that that man who can distinguish law from the Gospel is a Doctor of Divinity. He said, furthermore, that no minister of the Gospel should ever preach a single sermon without preaching enough law to show a lost man that he is lost, and will never finish that sermon until he has told that man by the Gospel how he can be saved; and in that law and in that Gospel, you will find the Church of God located.

3. When these people presented Christ in the temple that day, they had the law. It was according to law that the mother took her little babe and presented it for purifi-

L. of C.

cation; it was according to law that she brought her two little turtle doves and pigeons and offered them as a sacrifice, but it was the Gospel that she handed over to Simeon; it was the Gospel that Anna found that day. The Church of the Lord Jesus Christ is not only located where the law is found, and where the Gospel is found, but where the holy sacraments are administered.

In this same chapter we read that when Jesus Christ was eight days old, He was circumcised and called Jesus. Many a mother would have said: "It is too cold to-day to take this little child out of this stable;" many a mother would have said, "We never can stand it to take him up to the temple to-day; we will put this thing off;" but, no, the Word of God was plain, that when the child had reached the proper age he should be taken to the temple for purification, and be circumcised. They obeyed God's Word to the letter. Circumcision, as you all know, was that act and that ceremony that was transformed in the New Testament to baptism, as you can read in the second chapter of Colossians. In other words, if you want to find the Church, you must go where we carry out God's holy sacraments to the letter. I do not call that a Church which simply preaches and then stops and never baptizes anybody. I do not call that a Church that performs a certain ceremony called the Lord's Supper and changes God's words of institution. I do not call that a Church which trifles with God's holy sacraments or the means of grace. "There are three that bear record on earth, the Spirit, and the water and the blood, and these three agree in one." Wherever you find these three you find the Church. Wherever you find people listening to God's Word, and obeying it; wherever you find this Word of God and water in holy baptism applied to every soul that is to be saved; wherever you find the bread and the wine given to people as God says it shall be done, not as an emblem, but as a reality — "Take eat, this is My body, and take drink, this is My blood;" wherever you find the people not changing or twisting a single syllable of God's holy Word, but giving these things exactly as God says, and carrying them out to the letter, there is where you will find the Church, and nowhere else. The Church

does not rest upon one rock here and another rock there, but it rests wholly and solely upon Jesus Christ. Here is the foundation and the location, where the Word of God and the holy sacraments are administered, I do not care whether it is out in a corn-field; whether down along the Jordan, wherever you find the means of grace, there you will find the location of God's holy Church.

III. *Its Congregation.*

This leads me to speak, not only of its Foundation and its Location, but of its Congregation.

1. First of all let me say that the congregation should look very closely after the little children. The very center of the temple of Jerusalem, according to the lesson of to-day, is Jesus Christ, the child. Jesus Christ, the little child. Simeon takes Him in his arms, and Anna looks at Him and blesses Him. Dear friends, the Christian Church can never afford to overlook the children, and I speak of this especially at this time because there are many professed Christians, even in Mansfield, who seem to be in doubt as to whether little children are members of the Church. Lutherans ought not to be in ignorance on this question. If you will go to that table and pick up the minutes of the synod, you will find the report says there are so many members baptized and so many members communicant. If you read that intelligently you will understand there is a wonderful difference between members baptized and members communicant. If you will read the second chapter of Acts through carefully you will find that the Lord God says that three thousand were baptized on a certain day, and He added to the Church daily such as should be saved. It is a mistake for men to think they join Church. I never joined Church, and never will. The day I was baptized, God added me to His Church, and that is the end of it. God adds people to His Church. There are too many human joinings these days. What we want is for God to take children in holy baptism and say, "These are Mine," and therefore these little children ought to be told at home, "You are members of the First Lutheran Church just as much as papa and mamma

are," and if they are not baptized they are not members, and older people are not members until they are baptized. "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We therefore ought to see to it that not a child of Christian parents is unbaptized; and then, when they are baptized we should bring them to the temple; they should sit down by the side of their parents in the house of God. I thank my God that in looking back over my forty-three years of life, as far as I can look, I can only see seven Sundays when I was not in the temple of God, and then I would have been there if typhoid fever had not held me on my back — not boasting — I have nothing to boast of — if my parents had not done their duty, I might have been sitting over in yonder jail to-day, instead of standing here preaching the Gospel. God adds to the Church these dear little children, and when they are added there, keep them there. Why do you permit your children to run home from Sunday-school? I am speaking to parents, the members of this church. You think they do not understand a sermon? I have discovered in my experience that children understand a sermon just as well as older people do. The Word of God is such a wonderful thing that it is too deep for the deepest philosopher, and yet it is very plain to a fool. The Word of God is such a wonderful thing that it fits itself to the brain and heart and mind of every hearer. It is such a wonderful thing that three hundred people can take three hundred different messages home from the same discourse; and I repeat it again, you are making a mistake when you do not bring your children to the Sunday-school, and if you do not educate them in the Word of God, teach them to sing songs of praise and listen to God's Word from their very infancy. Christ in the temple at forty days of age, in the hands of an old father and mother, and they have seen their salvation in Him.

2. Again, I would say that this congregation of the Christian Church ought to throw its loving arms around the young boys and girls in the congregation. If it were not so near home I would like to tell you a sad, sad, story that came under my own observation in the last twenty-four

hours,— but I will not mention it; I will take you away from our own home and call your attention to the boys and girls that are going astray, breaking their father's and mother's hearts and ruining their own souls, because nobody seems to care whether they are in the Sunday-school or not; because no one seems to care whether they are in the church service or not. I said to a fallen woman only a few days ago, "When have you been to church last?" She did not remember; but the police could tell me when she was in the livery barn last, the police could tell me when she had been sinning last. I tell you, my friends, it never fits to be a child of God, and live in sin; it never fits to do wrong and come to church, and when that boy of yours begins to try to get away from God's house, and when that girl of yours is not pleased with the sermon any more, the truth of it is they are sinning and think you do not know it, and they are going to destruction, and it becomes the duty of the Church of God to go out after these boys and girls and throw her arms of love around them and bring them home again. Anna was a pure girl. It is said here, "she was of a great age and had lived with an husband seven years from her virginity." She was not a fallen girl marrying some man, but she was a pure virgin. Let me say to the young ladies in this audience to-day, Be pure, and remain pure under all circumstances, for when "wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, much is lost, and when heaven is lost, all is lost."

Young men and women should be in the house of God. If there is ever an age in which we need more than ever the grace of God, it is from the age of fifteen to twenty-five; in that age when the physical structure is so full of life; in that age when temptation is all around us and no experience back of us; in that age when people think they know it all, and know so little; it is that age that needs the loving arms of the mother Church around them for their protection. I would therefore invite every young man and every young woman, not only here to-day, but through you I give the invitation to others, to come to God's house and be found in the Sunday-school; come to divine service, and never fail, unless bad health keeps you at home.

3. It is the place where you should find every married man and every married woman. I refer especially to parents. Look at Joseph and Mary. "And Joseph and His mother marvelled at those things which were spoken of Him." Many mothers tell me, "I used to go to church, but I cannot go since the baby was born. I used to go to the house of God, but I cannot go now,— we have a child in the home." I know a family not twenty-five miles from here that raised eighteen children, and they did not stay away from the church; and we have raised a few ourselves, and they never kept us at home, except the mother a little while. So I say to you that it is only an excuse and nothing but an excuse. Oh, let young parents remember that it should not be their duty to say, "Go," but it should be their duty to say, "Come." Parents ought to take their children by the hand and say, "Come on, let us go to God's house; let us hear God's Word; let us sing songs of praise to His holy name; let us, like the mother of Jesus Christ, and Joseph, go to the temple," no difference how small the babe is.

4. I love to see in God's congregation the aged fathers, gray-headed sires, men who have fought the battles of life, who have gone through trials that some of us have not dreamed of yet, who are standing on the verge of the grave, where with feeble hands they are knocking at the very doors of heaven. Come to God's house. Look at Simeon of old. We do not read very much in the Bible about this man; all we know is that he was an old man, standing in the temple of God, waiting to see Christ. We are told by tradition that he was the father of Gamaliel, the teacher of Paul. We are told he was the son of Hilel; we are told, furthermore, that he was blind, and that when the Lord Jesus Christ was put into his arms, he looked at Him and his eyes opened and he there received his sight, and therefore he said, "Mine eyes have seen Thy salvation." Whether these traditions are true or not, we do not know, but one thing I do know, that Simeon of old, a devout Christian, waiting for the consolation of Israel, filled with the Holy Ghost, was found in the temple that day, and if he had not been in the temple he would not have seen Christ; and I know, aged fathers, that every time you are out of the house

of God on Sunday morning, you are missing Christ that morning you ought to be here as long as your tottering limbs will carry you; you ought to be here for the encouragement of the lazy young men who say they cannot go to the house of God; you ought to be here for the encouragement of the youth all over the world; you ought to meet the young men on the street and say, "Come on, let us go to the house of God. I have been young and am now old, and I know what you need. You need Christ. Come on to the temple of God."

5. Not only should the aged fathers be in the temple of God and in its congregation, but the aged mothers should be here. Look at Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age. Just how old she was I do not know; we can almost tell how old she must have been. It is said here distinctly that she was a widow about eighty-four years; it is said she was married seven years; so there was at least ninety-one years since the day of her wedding; she surely must have been something like fifteen or twenty years of age when she married. Anna was over one hundred years old; so old that she could not walk to church any more, and so she moved her bed down to the temple that she might not miss Christ; so old that she could not step up the stairway any more; but she said, "I am going to live and die in the temple; I must hear God's Word." Oh, beautiful picture,— aged, aged Anna in the house of God! And, dear mothers, you who are listening to me this morning, you do not know how much good you are doing to sit here; you do not know what an encouragement it is to the broken-hearted young wife; what an encouragement it is to the young girl; to the young people with their struggles; and what a glorious picture it makes, when standing in this Christian congregation, when looking over these heads we see these hoary heads, these crowns of honor, these heads that have been in this world these many, many years, and soon shall wear the crown of eternal life.

Such is the Christian Congregation; such, my friends, is the Location, and such is the Foundation of the Church of God; and may we all so drink in these truths to-day that we may begin the new year with a new life, a new consecration,

new Sunday-school classes filled with the Annas and filled with the Simeons, and filled with the young virgins, and filled with the pure hearted young men, filled even with the fallen; bring them in, and all of them cleansed with the blood of Christ, which is able to cleanse unto salvation. Amen.

PRAYER.

We ask Thy divine blessing, Our Heavenly Father, upon this last sermon on this last Sunday morning of this year, and we pray Thee, O God, that every father and every mother, every aged sire, and every young man and every young woman, and every child in this house to-day, may realize what a glorious blessing it is to be in the congregation of Christ's Church. And we pray Thee, O God, that Thou wilt help us to appreciate the location of this church, where Thy Word is preached in its purity, and Thy holy sacraments are administered as Thou hast instructed; and we pray Thee that Thou wilt help us to realize furthermore that in Christ we rest upon a foundation which is the Rock of Ages. O Lord, do Thou help us in this hour to have in our hearts a stronger faith than we ever have had before, in the true and living God. We ask Thee to go with us to our homes, and bless every home into which we shall enter, and may the message of peace from God be heard in those homes; and may all of us resolve henceforth as long as we live, to come to the temple of our God. All this we ask in the name of Jesus, who taught us to pray:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

NEW YEAR'S DAY.

FOUR JEWELS FROM JESUS.

LUKE 2: 21.

"AND when eight days were accomplished for the circumsising of the Child, His name was called Jesus, which was so named of the angel before He was conceived in the womb."

Dear Brethren in Christ:—

"What shall I wish thee this New Year—
Health, wealth, prosperity, good cheer,
All sunshine—not a cloud or tear?
Nay! only this:

"That God may lead thee His own way,
That He may choose thy path each day,
That thou mayst feel Him near alway,
For this is bliss.

"I dare not ask aught else for thee,
How could I tell what best would be?
But God the end of all can see;
His will is best.

"To know He rules—come loss or gain,
Sorrow or gladness, sun or rain;
To know He loves—in ease or pain,
Is perfect rest."

This, my dear friends, is my New Year's wish to you all.

Hanging from the Star of the East, reaching over to the dark clouds of the future, is suspended the golden chain of time with its 1903 links. How far this may penetrate into the future I do not know, but one thing I do know, on the last link that is before us hang—

FOUR JEWELS FROM JESUS.

Let me show you these this morning.

I. *All years the last will soon be past.*

"And when eight days were accomplished for the circumcising of the child, His name was called Jesus."

How long the world was looking for a Savior, and some thought He never would come; but at last He was born, and the Star of the East led the way first to the Word of God, and then to the crib. The Child was born and at the age of eight days he was circumcised, when the "days were accomplished." "All years the last will soon be past." How many things there are in this world that seem to be so far away, and on this New Year's morning I would call your attention to the fact that All years the last will soon be past — our *years of labor*; our *years of health*; our *years of sickness*; our *years to be saved*; the *years to be numbered.*

How hard some of us must labor from early childhood until the present time, — work — work — work; how many of us cannot afford to do without work a single month; we are living from hand to mouth; we are saving; we are trying to be honest, but it means work, and we do not know of a day's rest that is coming for us very near, and yet, my friends, the day is coming when we shall not be able to find work, and the day is coming when we shall not be able to do another day's work; some morning not far away we shall have done our last day's labor. All years the last will soon be past.

This is just as true of our health. Some of us can boast this morning of not having an ache nor a pain in our bodies, of as perfect health as the Lord can give us poor sinners here on earth; and oh, how rich we are when we have no sickness, when we can stand before man and before God and say, "I do not feel that I have a member of my body." How wealthy we are! If any one on this first day of this New Year can boast of perfect health, he should spend the day with thanksgiving to God. But, my dear friends, let us not imagine that we shall always be so well. Many a one is stretched out to-day on his bed of pain that last New

Year was well, and many of us who are well to-day, may, before the end of this year, find ourselves in agony and pain.. All years the last will soon be past!

This Jewel from Jesus, that the days were accomplished, is true of every one of us in time. Not only is it true with regard to health, but it is true with regard to sickness. I hear some one moaning at this hour, saying, "Oh, that I could say what you say; oh, that I could declare that I am well," and if that cry does not come silently from those sitting in these pews, it does come from many a home. There are families in our own church that cannot be here this morning because of sickness in their homes. Oh, what pain! — what it means to lie on the flat of your back, unable to turn to the right or the left;— what it must mean not to be able to take a swallow of water or to eat a bite of bread without agony and pain! — and yet, my friends, there is no road so long that it has no end. All years the last will soon be past! There is no suffering in this world that will not come to an end, and it may come to an end this very year.

I call attention to the fact that the days to be saved are numbered for every man. There is not a day in which the Lord will not save those who come to Him, but the days for you and for me to be saved are numbered. There are people sitting before me this morning who undoubtedly will be in eternity before 1905; there are people in this city and in this state, and in this world, who will be saved in 1904 or they never will be. This year means a great deal to the lost world. Our Savior on the eighth day after His birth was called Jesus, and the angel said He should be called Jesus because He should save the people from their sins. That same name is before us to-day as the Star of Jacob to guide us through this dark world into the heavenly light beyond, but oh, how many are not thinking on this New Year's day of their precious souls! — how many are still living in sin without asking God's forgiveness! — how many are still living on as if they were to live forever! Oh, that I could point the whole world this morning to this first Jewel from Jesus, that All years the last will soon be past!

It is not only true of salvation, it is just as true of the days themselves. I call your attention to the 5th and 6th verses of the 10th chapter of Revelation: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven and all the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Every man in the United States to-day unconsciously is writing down the number of years since Jesus, his Savior, was born, but the time is coming when the angel of God shall stand, with one foot upon the earth and the other upon the sea, and, his hand lifted up toward heaven, shall declare, "Now time shall be no longer. The years are all written; the last day has been lived." All years the last will soon be past.

II. *We must each day our God obey.*

"And when eight days were accomplished for the circumcising of the child, His name was called Jesus."

Could not the innocent Son of God escape the knife at the age of eight days? Must the little Babe in Bethlehem already shed blood, typifying the blood that shall flow on Calvary's hill? Why must that little Child bleed on the first day of January in the first year of our Lord? "And he that is eight days old shall be circumcised among you, every man child in your generations." (Gen. 17:12.) "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." (Gal. 5:3.) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism." (Col. 2:11-12.) In all these words, both from the Old Testament and from the New, we learn that it was God's command that the male children at the age of eight days, should be circumcised, a sign and an evidence that the sins must be cut away and thrown away. We are taught in the New Testament that those who are circumcised are debtors to do the whole law. The Lord Jesus Christ came into the

world not only to be baptized, but to be circumcised, in order that He might put Himself under the law and obey the law in its fullness. From these words we learn then that the golden jewel that hangs up before us this morning, from Jesus, is this: We must each day our God obey.

All the commandments must be obeyed, and use made of all the means of grace. The Lord our God did not give us this Book as an ornament; He did not have the commandments written with His own finger and preserved in the ark of the covenant, and written in the hearts of men, to be trampled upon. It becomes your duty and my duty on this first day of the New Year, not simply to resolve this or that, but to resolve to obey God's commandments, not only this day, but every day. Therefore we should make diligent use of the moral law; we should study that law morning, noon and evening; we should study this law not only the first day of the year, but every day in the year; we should study the Word of God, not only in the childhood of life, but throughout all the years. We must each day our God obey. Let us make up our minds this morning, by the help of the Holy Spirit, that we shall live nearer to our God each day this year, than we ever have before. Think of it, how much nearer we are to death — how much nearer we are to the judgment — how much nearer we are to the great beyond! Life is becoming more earnest every day.

Let us not only try to obey these commandments each day, but I say every hour of the day. Moses told the children of Israel that they should study the Word of God, and especially the commandments, and teach them to their children, early in the morning, at noon, and in the evening, on the public highway, at home, when they sat down and when they arose; they should have this Word of God, as it were, on the ends of their fingers, on their foreheads, and over the door, everywhere, that they might not forget a single day that they must their God obey. And so I would wish on this first day of this year 1904, that you might every day serve your God and obey from early morning until late at night. Begin early in the morning to think of the commandments of your God, at noon do not forget the Word

of your God, and in the evening do not forget your God, and at night do not forget your God. Oh, how many people there are who can go to Sunday-school in the morning, but where do they spend their afternoon? How many people there are that can be decent at home, but how they act when away from home! How many people there are that act like Christians as long as the sun shines upon them, but when the sun goes down and the darkness of the night has come, where are they? Let us each day our God obey, from the first hour until the last.

And so I would say that we should each day our God obey, not only through the twenty-four hours, but from childhood until old age. Our little children ought to be taught the great honor of obedience, — the manliness, if you please, of obedience; they ought to be taught when young men and young women, that there is nothing so beautiful as obedience to God's holy law, and when they get to be married men and women they should still love the Lord their God, and love His commandments, and love His great truths that lead us and guide us on the path of life, and when old age comes, and the gray hairs come, we should still love the Lord our God and be willing to say: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."

This should not only be true of the whole life, but it should be true of the whole year. How many resolutions are formed on the first day of each January, and possibly kept a few weeks, but what is done in the middle of the year, and what is done toward the end of the year? My dear friends, one day in God's sight is no better than the other; all days are alike to Him. Why should a man be a better Christian on the first day of January than he should be on the last day of December? Why should he be a better Christian in the winter months than in the summer? Why should you be a better Christian in the spring than in the fall? We must each day our God obey, is the Jewel from Jesus.

III. *No brighter year did yet appear.*

"And when eight days were accomplished for the circumcising of the child, His name was called Jesus * *" — Wonderful name!

There are a great many things before us which are dark and gloomy, so far as human sight is concerned. How little we know about to-morrow! How little we know about the coming week! How little we know about what may be in store for our families in this year! Great things will take place in our history. We do not know what will befall your family or mine, but there is one thing that we do know, that should be before us this morning, throughout the year and throughout life, — that precious name *Jesus* — the Name of all names to guide us safely to the haven beyond. It is said of that great master of art, Leonardo de Vinci, in 1497, when he had finished that great work of his, The Last Supper, on the Dominican convent walls, the people gathered around it, and he stood there disguised in their midst to listen to their criticism — he had worked for three long weeks at a little ship down at the corner of the painting — he was surprised to find that the people were looking at the ship and admiring it and speaking of it, but little was said about the central figure. His great object was to make every face in that Lord's Supper look at the face of Jesus, and when he discovered that the people were looking at the little ship, he went home disgusted. That night, when others were sleeping, he went into the covenant, picked up his brush, and with one stroke spoiled everything he had done in the three weeks; he destroyed the ship in the painting. He said: "I want the people to look at Jesus and not at the ship." Oh, that I could this morning, with one stroke, turn the eyes of the world in this coming year to Jesus, and Him only! No brighter year did yet appear.

The Word of God has never been more interesting than it is now. It is the same old Word; it is the same old Bible that our grandfathers and our great-grandfathers had on their tables, and yet, my friends, as time is rolling

on, and the fulfillment of the prophecy is taking place, new things are coming up in that Word which we never saw before. It is a mine of golden treasure, and the longer we dip into it the more gold we bring out. This Word of God has been to my own soul in this past year what it never has been before, and I pray my God that it may be for me in the coming year what it never has been before. We are told that some ministers of the Gospel go to the old barrel for their sermons. I cannot see how any man of God, as the ages are rolling by, the years are growing brighter, the Word of God being better understood, can be satisfied with his old sermons. It is the old truth that may be dipped out new, and I repeat it again, that never in the history of the world has the Bible been such an enlightening book; never has it had such a fullness of meaning as it has now, and will have in the year 1904. There never has been a time when souls could be saved any better than they can be saved this year; there never was a time when the Gospel forced itself into every home and into every country as it does now. This same name, Jesus, is just as dear this morning, just as bright, and even brighter than it ever was before; there are more souls to-day looking up to that holy, blessed name, than ever before. The world is beginning to find out that prayers without the name of Christ are all hypocritical; the world is beginning to find out that without Jesus we can do nothing; the world is beginning to find out that the King of kings is after all the Babe of Bethlehem; that the Hand that rules the world is the Hand that was lying in the crib; that the One who guides the stars is the Star of Jacob visited by the Star of the East.

There never has been a year in which we could be happier than in the coming year. I know there may be a great many things in store for us of which we never dreamed; there may be sorrows and sadness come over us that would overwhelm us, if we knew them this morning. It is a good thing the Lord has kept the veil before our eyes; it is a good thing you and I do not know what

will happen the next hour. God knows, and that is sufficient. With all that, I declare on the basis of God's Holy Word, there never was a better year than the one coming. No brighter year did yet appear, is a Jewel from Jesus.

The Alps are often above the clouds, and as we rise in faith in this Holy Name, we can rise above all the darkness that will come down this year. My Lord and my God has assured us that all things work together for good to them who love God. Let us then, on this first day of this year, love our God, and, no difference what happens, no difference what comes for you or for me, one thing is certain, it will be for our good, and being for our good, it shall be as bright a year as ever did appear.

Of course, some of us may die in this year; I am sure that some will. For seventeen years I have prophesied in every New Year's sermon that some were listening to me who were listening to their last New Year's sermon, and I make that prophecy this morning; and, if every one of you were to record your name upon a book this morning, I will assure you that when the first of January, 1905, comes, some hands will not be here to record their names again. But, my dear friends, suppose death does come, has the valley ever been brighter? Has the river ever been smaller? Has the shore ever been nearer? Do you realize as you are sitting here this morning, how long Adam has waited for the resurrection, and you have not very long to wait? Have you realized that if Paul was correct when he said, "The day of the Lord is at hand," that it is so much nearer this morning than it has ever been before? Have you realized that the same God, for whose name the martyrs gave up their lives upon the funeral pyre, is still your God and your Savior? Therefore, even though we should pass into eternity this coming year, we will be so much nearer to the judgment, so much nearer to the gates of heaven, so much nearer to the final glory which God has prepared for His children. No brighter year did yet appear.

IV. *God does now see all that shall be.*

"And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb."

This child was not only named on the day of circumcision, according to the custom of old; He did not receive His name after He was born, but He received His name long before He was born. We are told by Isaiah, almost a thousand years before He was born, that "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." We were told by the angel before He was conceived, "His name shall be called Jesus, for He shall save His people from their sins," and in view of this prediction by the Lord our God, before He became man, I hold up this Jewel: God does now see all that shall be.

He sees everything before it occurs. Oh, think of the big, broad past, of all that has taken place from this day back to the day of creation; and yet I again hold up to you this great fact, that He saw everything from all eternity. Time is only reckoned from the beginning of creation until the end, but before there was a creation, before the foundation of the world was laid, we were called in Christ. Think of it! The eye that saw all things before they came to pass, that eye saw that this Child should be called Jesus before He was conceived — that is the eye that is going to rest over us in 1904 — that is the eye that shall rest over us in all eternity.

What may happen from this day to the end of the world, no one knows but God only, but God not only knows it as it shall be, but He knows what shall be as if it had been; as He sees the past, so He sees the future, and I hold up to you this great Jewel that God does now see all that shall be to the end of time.

The present — that brings us down to the time when you and I are living. From this day until the end of the year, we will constantly be thinking something, constantly

be saying something, constantly be doing something. As well as this day, the whole life, with all its thoughts, with all its words, with all its deeds, is seen by the eye that saw that Christ should be called Jesus before He was conceived. How safe we may be under that eye! What a lesson to teach our children! What a star to keep constantly before our eyes! What a comfort to know that all that has befallen, all that is befalling, all that shall befall, rests under the eye of God! These are the Jewels from Jesus.

Roll on, then, wheels of time —
  Farewell the years gone past.
The door of Nineteen-three
  Swing shut and lock it fast.

The Word of God is here;
  The Savior's name I see.
Up there are hills of joy
  For all — for you and me.

What e'er we do this year —
  There rests on us God's eye
To see the best for us,
  When years have all rolled by. — Amen.

SUNDAY AFTER NEW YEAR.

THE CHRIST-CHILD CROWNED.

MATT. 2: 13–23.

AND when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him. When he arose, he took the young child and His mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my Son.' Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy,the prophet, saying: 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.' But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying: 'Arise and take the young child and His mother, and go into the land of Israel; for they are dead which sought the young child's life.' And he arose, and took the young child and His mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Sanctify us, O Lord, through Thy truth;
Thy Word is truth. Amen.

Dearly beloved in Christ: —

We are living in a strange world — a world that will spare nothing to crown men, and a world that will spend nothing to crown God. During the past week in this civilized land of ours, the papers have

been full — even of commendation, to a certain extent — giving us the picture of one man pounding another until the blood flowed, for $25,000 a night. We know from the history of the past that the State of Ohio will not spare the money when it comes to inaugurate its Governor. The United States in the past decade at one time spent hundreds of thousands of dollars to inaugurate a President of the United States, when a panic was on the people, and millions of people were almost starving. In oriental countries the people, who are living on black bread, are taxed nearly to death to crown monarchs who are born in families where there are more idiots than truly well balanced minds. And yet, this same world, where millions are spent to crown monarchs, and to crown that which is purely Satanic at times — I say, this sinful world has not spent one cent to crown God. The truth of it is that the world, when it did crown Jesus, cut off a worthless thorn bush, and made a crown and put it on His head, to make it hurt, and the blood flowed; but in this world there is still the kingdom of God, and although the Son of God was born in Bethlehem and the world as such took no notice of Him, nevertheless He was crowned. I want to speak to you this morning of:

THE CHRIST-CHILD CROWNED.

I.

Hell ignorantly crowned Him with jealousy; with hypocrisy; with wrath; with murder; and with folly.

1. The angel of the Lord appeared unto Joseph and said, "Herod will seek the young child, to destroy Him." Herod — a man who killed his own wife, and killed two of his own sons for fear they should come to the throne, had now in his heart a jealousy concerning the little Child at Bethlehem, and remember that jealousy itself, born of hell, was a proof that the Christ-child was really a king. Herod would never have been jealous of any one who he did not believe was a king. Physicians are only jealous of physicians; lawyers are only jealous of lawyers;

preachers are only jealous of preachers; every profession is jealous of its own profession. The very fact that a king was jealous of Jesus Christ at Bethlehem, is an acknowledgement that hell itself has crowned Jesus Christ.

Not only is it a fact that Jesus Christ was a king because Herod was jealous of Him, but it is a fact that He was a greater king than Herod. No good lawyer is ever jealous of a poor lawyer; no good physician is ever jealous of a poor physician; no good preacher is ever jealous of a poor preacher; no good professional man is ever jealous of a poor professional man, of one that is under him, but hell has planted in the hearts of the people, even those who call themselves Christians, a feeling of jealousy of their superiors. The very fact that king Herod was jealous of Jesus Christ, is hell's crowning of a great king.

2. Not only was He crowned with *jealousy*, but He was crowned with *hypocrisy*. When the wise men of the East came to Jerusalem to seek Jesus, Herod gave them the command that when they had found Him they should come back and report, so that he also might go and worship Him. That is what he said, but not what he thought. You find in these very words the hypocrite thinking one thing and saying another. You may think that the fact that Herod wanted to go and pray to Christ is an evidence that hell had nothing to do with the jealousy, but I call your attention to the fact that hell is always prayerful. The rich man in hell was a prayerful man, not praying to the true and living God, but calling upon Abraham. The devil himself is a prayerful angel. The first thing he wanted Jesus Christ to do when he tempted Him, was to fall down and worship him. Satan knows of no better way of deluding the world than to come with a Bible under one arm, if it does not need to be opened — or to open the Bible, if you pick out only such things as say nothing about Jesus as the Savior of the world; he knows of no better way to delude the people than to have just as much religion as possible without Jesus Christ in it, and when we find Herod pretending to want to go down to Bethlehem to worship the little Christ-child, he is carrying out fully the spirit of the devil, and unconsciously and

ignorantly is crowning Jesus as king. In his heart he meant something else.

God knew what he meant and sent an angel swiftly to Bethlehem to tell the foster father and mother what that purpose was. "Herod will seek the young child to destroy Him." In other words, he pretended to pray, while in fact he intended to go to Bethlehem and strike dead the king. By hypocrisy, therefore, hell crowned Him as a king.

3. Not only with *hypocrisy*, but also with *wrath*. "And when Herod saw that he was mocked of the wise men, he was exceeding wroth." This word not only indicates that he was angry, but that he was raving with anger. What is there weaker in all the world than wrath? It is understood among public men that if they can get their opponent angry, they have won the victory. Whenever any one loses his temper he has lost the battle. We find here the innocent King lying in the crib of Bethlehem, and the king up at Jerusalem raving. Raving, why? Because the wise men of the East did not come back — raving because they obeyed the angel from heaven rather than a jealous king, and by his raving he acknowledged that he was a weakling, that he was not so great as the little Child that sleeps in the little crib at Bethlehem.

Not only did he acknowledge his weakness thereby, but acknowledged the strength of the little Child who sent the angel to give the message. Who was it that made the Star of the East break loose and come to Jerusalem? Who is the Child born down there? By his very wrath Herod acknowledged that down there lies a little Babe that is not only ruling Jerusalem, not only ruling the surrounding country, but is ruling the stars of heaven, and the angels of heaven; in other words, it is the God-man — Wonderful.

4. Not only did hell crown this Christ-child with its *wrath*, but it crowned Him with its *murder*.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, accord-

ing to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.' "

Herod in that act showed that he was a true instrument of hell. The Lord Jesus Christ, in the 8th chapter of John, in the 44th verse, speaking to the Pharisees, says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe me not." Talk about plain preaching — the Lord Jesus Christ called a fool a fool, a liar a liar, and a murderer a murderer, and that is just what the people need to-day. People are perfectly willing to be told that they make mistakes, and that this and that was not just exactly right, but when you tell them they are liars it makes them angry, and yet they have not told the truth. What are they? When a man does not tell the truth he is a liar. When a man loves lying more than the truth he is like his father the devil; like Herod, he is a murderer, like hell itself. And so we find that this representative of hell, this man that had taken the life of his own wife, who had murdered his two sons, was now ready to stretch forth his murderous hand and take the life of the little King Jesus — but the King escaped. In other words, there was a child in Bethlehem that even a representative of hell could not take His life at that time, though he was willing to sacrifice the lives of many others.

And he did so. He gave out a command that every child below two years of age belonging to the male sex, should be killed. He drew the old serpent's coil around Bethlehem and the surrounding country, and drew that coil tighter and tighter, until every child was crushed, and every mother's wailing went up from house to house, and from district to district, until it traveled past Jerusalem, and

on north, mile after mile, until the seven miles were reached, and up at Rama they heard the awful wail of the poor mothers in and around Bethlehem, crying for their dear little boys, all crushed to death by a man of hell — Herod, the murderer, and yet that very murder was the crowning of hell of the little Christ-child.

My dear friends, this old murderer is not done with his work. It seems to me if there ever was a time when this same story seemed at least in one way to be repeated, it has been repeated in Chicago during the past week. I am not here this morning to say that those fifteen hundred people who went to the theater in Chicago were any worse than the people of Mansfield — the only trouble with some is: they are sorry they were not there, if it had not been for the fire and death which followed. We are taught from the Word of God respecting the tower that fell upon those eighteen at Siloam — that those eighteen men were no worse sinners than others. It would be a mistake to think that those innocent little children of Chicago were any worse children than ours, or any worse than the members of the First Lutheran Church at Mansfield; but if you seem to think that it was simply an accident, that God had no control over it, or if you think that catastrophe took place and the devil had nothing to do with it, you are blind to the truth. The fact is that the people of Tyre and Sidon were no more wicked than were many other people; the people of Sodom and Gomorrah were no worse than those at other places, but there are times when Satan sets his trap and does it through the ignorance or wickedness of sinful men, and brings about an awful catastrophe, and the Lord our God allows it to be brought about that the world may stop and think; when words will do no good any more, sometimes a crushed babe will, and some of you people will never listen to God's Word until God Almighty allows Satan to come into your home and crush to death before your face one of your dear ones — then your eyes will be opened and you will see that there is still a God in heaven, and still a Satan in hell who by his damnable deeds is not destroying God, but simply crowning Him as King.

Do not imagine for a single moment that this great calamity in Bethlehem was the only one in the history of the world. The wail at that time went from Bethlehem, past Jerusalem, away up to Rama, seven miles away, and it seemed to the people as if Rachel had come out of her grave, as if they heard her wailing again for those that are not. During the past week the wail has not only gone seven miles, it has gone thousands of miles from Chicago, it has gone to San Francisco, it has been heard in New York, it has been heard in London, and all over the world they are hearing the moaning and the groaning of hundreds of mothers, who yesterday and to-day are looking upon their dead babes. The physicians are not men who usually tell everything, and it is not well that they should, but if the half is true which they do tell us, and the truth of it is that many of them are afraid of the law and do not tell one-tenth of all the truth, I say that if what they tell us is true, there is the old murderer going around, not only in Chicago, not only in Bethlehem, but he is going around in every city, and he is going around in homes that are even called Christian, and crushing one little infant after the other, and the old Satan knows very well that if he can do this — put a murderer in every home instead of a Christian mother, that the whole victory is his, and that the world is being crushed, and the cry is not going from Bethlehem to Rama, it is not going from Chicago to New York, but there is a cry which started in Paris, and then went up from New England, and to-day from all over the world a cry is heard to heaven, and the babes are being crushed; and all this proves after all, my friends, that Christ is crowned. He said these things would come to pass.

5. Hell's plans were well laid to murder the Christ-child. Of course, the wise men would report to Herod and then he could carry out his shrewdly-laid scheme. If the wise men should fail to report, the murder of all the children below two years of age would surely not let the Christ-child escape! But hell rages and heaven reigns. The angels of God thwarted Herod's plans, and by his folly the Christ-child was crowned. What folly on the part of

Herod! If Jesus was only a helpless babe, why kill Him? If He was the Son of God, why try to kill Him before He was ready to be sacrificed? The most unreasonable thing in this world to-day is Satanic rationalism.

II.

Thanks be to God this Child has not only been crowned by hell *ignorantly,* but *gloriously* by heaven.

1. The little Christ-child was crowned with prophecies *plain* and *obscure.* There are some very plain prophecies about this child. I read to you a portion of the second Psalm: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and His annointed, saying: Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon my holy hill of Zion."

The Lord after all has crowned Himself as king in the plainest prophecies, and also in some that are obscure. We have a number of references in the lesson to-day to certain prophecies that were fulfilled, and when you turn back to the Old Testament you may have some difficulty in finding them. One prophecy claimed to have been fulfilled is that "Out of Egypt have I called my Son," and yet you can look through the Old Testament, and you cannot find that prophecy in those words. A further prophecy in this: "He shall be called a Nazarene," and yet you may look through the Old Testament and you can not find that prophecy in just those words, but, on the other hand, you can find in Hosea that as the children of Israel were in Egypt and led to Canaan, so the promised king shall go down to Egypt. You can find in the Old Testament that the Lord Jesus Christ shall be called "a reproach," and we do know that in Nazareth, from which no good thing can come, every one was called "a reproach,' and that therefore not a single prophet, but all the prophets

do say that He shall be called a reproach, or, in plain words, a Nazarene.

2. If even those obscure prophecies had to be fulfilled to the letter, notice that heaven has crowned Jesus as king, not only with prophecies, but *also with angels.* When the Lord Jesus Christ was to be announced to the world, an angel came to Nazareth, to the very place where the little child was afterwards to live, and told Mary that she should conceive and bring forth a Son, and His name should be called Jesus, and He should save His people from their sins, and right there an angel crowned the Christ-child before He was conceived. Again in our lesson here we learn that when the Child was born, an angel came to Joseph one night and told him to flee to Egypt, take the Child and His mother and stay there until I come, — as much as to say, "Now look at me, I am an angel of the Lord; I want you to listen to no one but myself; you go to Egypt and stay there until you see me again; then I will tell you when to come home" — and that angel crowned Him there as king. When the Christ was born an angel stood before the shepherds and announced His coming first, and that angel crowned Him as king.

Not only was He crowned by single angels, but also by the heavenly host. That night when Herod was jealous of the little Christ-child at Bethlehem, or possibly in total ignorance, the angelic host with a multitude came and overshadowed the plain and overshadowed the crib in which Jesus lay, and there, with angelic wings, as they sang and sang "Glory to God in the highest, on earth peace, good will toward men," they crowned the Christ-child.

3. Not only was the Christ-child crowned with *Angels,* but heaven crowned this Christ-child with *Stars.* If you will go back to the Book of Numbers you will find that there was a prophecy that the Star of Jacob should appear, the Scepter of Israel. You will find when the wise men from the East came they had been looking for a star. Why were they looking for a star? Because in times past Daniel had been a captive down there; he was a man of God; he told them about that Star of Jacob and those wise

men were watching for that star, and one day they saw a star move as they never saw one move before; they left their work and followed it until they came to Jerusalem, and there they lost the star, as we shall hear next Sunday; then they knew not what to do but to go to God's Word and find out where the Christ should be born; Herod sent his priests and Levites and men of God to search, and they looked in the Book of Micah, and they found that He should be born in Bethlehem. Herod told them to come and report, and lo, the star appeared, and that star went on from Jerusalem down to Bethlehem and stood over the crib, and crowned Him, the Christ-child, as king.

When the angel came and told Joseph that there was danger, that the jealous king up in Jerusalem was seeking the life of the child, he said, "Flee for your life, go to Egypt," Joseph did not wait until morning; that very night he arose and took the young child and His mother by night and departed into Egypt. That very night he arose, and when they went out of the stable and walked down the road toward Egypt, the starry canopy of heaven was the crown, the starry crown, with all its golden jewels, over the Christ-child.

4. Heaven also crowned the Christ-child with *precious and timely gifts.* Like the Queen of Sheba, who gave Solomon nearly three million dollars as a gift, the wise men of the East brought precious gifts to the King of heaven. How timely that gold was for poor Joseph and Mary, who had to flee to Egypt and stay there probably one year until Herod died a cursed death. Who cannot see God's hand in those gifts? He who afterwards expected to teach us to pray: "Give us this day our daily bread," was the same little king who already made provision for His poor parents who were to care for Him without begging, though driven further away from home.

5. He was not only crowned with *Stars*, but heaven crowned Him with *Little Martyrs.* There are three kinds of martyrs in history, (a) Martyrs in will, but not in fact. There are men of God to-day who are sacrificing their very lives for the Lord Jesus Christ — men who might have made fortunes in other professions have been willing to go

down into the deserts, and go down into the darkness of heathendom, and there, in the burning fevers, in a few months, have been willing to die that the world might hear of Jesus — like Doctor Luther and others who were willing to die for Jesus Christ in the fires, but God permitted them to live until death came in its natural way — nevertheless they are all martyrs — martyrs in will, but not in fact. (b) Then, again, before that there was a time when there were martyrs in will and in fact. If you study history from the first century up to the fourth, you will discover there were no fewer than one hundred and eighty-five millions of people, for the sake of the little Christ-child, — who allowed their limbs to be torn asunder — who allowed themselves to be covered with skins of wild animals and thrown to the angry lions — willing to be dipped into the burning tar — willing to give up their lives, and they did give them up, in will and in fact, for the Lord Jesus Christ.

(c) There is still another kind of martyrs, not those who have been martyrs in will and not in fact, not those who have been martyrs in will and in fact, but there have been marytrs in fact and not in will. Such martyrs are the little infants, the little holy innocents who have laid down their lives for the Lord Jesus Christ, and it does my soul good this morning, dear little children — listen to me — it does my soul good to know that the first ones who laid down their lives for Jesus Christ were little babes below two years of age. When this edict went out that all the boys below the age of two years should be slaughtered, in order that the Christ-child might not be missed, hell did not know, Herod did not recognize that thereby he was helping to crown the Lord Jesus Christ as king. They were His first martyrs, these innocent little infants, that laid down their lives for their Master, and to-day I see them as a crown of my Lord and Master, Jesus Christ.

I told you in the beginning, my friends, that the world never had any other crown except the crown of thorns for the Master, but let me call your attention in conclusion to this fact, that just before the Lord Jesus Christ put on the thorny crown He instituted the Holy Supper, to

which He invites you this morning, and in this Supper, His last will, He laid down in plain terms this great truth that the very blood that shall be shed for the remission of sins is to be given to you; that the very body that hung on Calvary's hill shall be given to you. In other words, that if little infants are going to give their lives for the Master, the Master is going to give His life for you and me, and by the giving of that life He has redeemed us, and by faith in the Lord Jesus Christ we accept Him, and in the Holy Supper He gives Himself to us, as He says, "Take eat, this is My body," and, "Take, drink, this is my blood," and He invites all those who believe this to come and partake, and those who do not to stay away, for it would be condemnation to their souls.

Do you understand that invitation? That is God's invitation, and it is the only one that a man of God has a right to give. I am not here, my friends, to apologize for the doctrine of the Lutheran Church. It cannot be changed until God Almighty changes that Bible. It stands. And now, in God's Holy Name, let us prepare well to come to His Supper, not as self-righteous people, but as poor sinners desiring forgiveness, loving our fellow-men and loving our God, with the full intention to live nearer and nearer to our God as death is growing nearer, as the judgment is coming nearer, as one family we shall draw near to the throne on high. Amen.

PRAYER.

O Lord, our God, in the name of the crowned Christ-child, we come to Thee in this morning hour, thankful for Thy Providence, which not only governs all good but overrules all evil; we thank Thee that in this sin-cursed world, that which is born of flesh, has been regenerated by Thy means of grace, so that we can faithfully look up to Thee, and call upon Thee as our Lord and our Master, and thankfully receive from Thee the means of grace which are here in their fulness and purity. We pray Thee, Heavenly Father, that Thou wilt now especially prepare us for the coming celebration of Thy most Holy Supper; help us to examine ourselves in the light of Thy Holy Word and see whether we are true to our brethren, whether we love them, and whether we can come here believing Thy Truth as Thou hast revealed it in the words of institution. We pray Thee, Heavenly Father, that Thou wilt also be with them who would so dearly love to be with us to-day, and cannot; we pray Thee that Thou wilt give them a sweet communion in their own homes. All these favors we ask in the name of the Father, and the Son, and the Holy Spirit. Amen.

EPIPHANY.

HOW HEATHEN REACH HEAVEN.

MATT. 2: 1–12.

"NOW when Jesus was born in Bethlehem in Judaea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, 'Where is He that was born King of the Jews? for we have seen His star in the East, and are come to worship Him.' When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, 'In Bethlehem of Judaea: for thus it is written by the prophet, 'And thou Bethlehem, in the land of Judaea, art not the least among the prophets of Juda, for out of thee shall come a Governor, that shall rule My people Israel.'' Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, 'Go and search diligently for the young child, and when ye have found Him bring me word again, that I may come and worship Him also.' When they had heard the king they departed, and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Sanctify us, O Lord, through Thy truth;
Thy word is truth. Amen.

Beloved in Christ: —

There are two Epiphanies and two errors among the people.

1. When the Lord Jesus Christ was born in the crib of Bethlehem, that was the first Epiphany, or manifestation of Christ to Israel. In the lesson we have before us

this morning, we have the second Epiphany, or manifestation of Christ to the heathen. In other words, this is called the Heathen's Christmas. The Savior is barely born until His message came to the wise men who came from heathen lands, showing that He was not only to save Israel, but to save the world.

2. There are two common errors among the people. One is that in some way or other the heathen will be saved whether they hear of Christ or not; and the other is that Christians will be saved whether they take the Gospel to the heathen or not.

I believe that both of these are errors. The Lord has assured us that there is no other name under heaven whereby men may be saved but the name of Jesus. Christ Himself said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." If the heathen are ever to be saved, they must hear of Jesus, and in my own heart I do believe that the Lord God will not let any heathen perish without, in some way, bringing him the light, and there is a reason in God's Word for believing this. We learn in the first chapter of John that Jesus is the Light that lighteth every man that cometh into the world, and if we, as Christian people fail to bring that light to the heathen, surely God will hold us responsible.

I want to tell you to-day

HOW HEATHEN REACH HEAVEN,

and may the Holy Spirit write this lesson deep in all our hearts.

I. *He sees to it that missionaries are sent to them.*

These wise men from the East came to seek the newly born King. How did they know that a king should be born? Where did they find it out? Where did they come from? From the East? New York is east of us; we are east of San Francisco, and San Francisco is east of the islands of the Pacific; there is no place on earth that is not the East; There is no place on earth that is not the West, and yet, when we remember that the Lord Jesus Christ

was born in Bethlehem, and these heathen came from the East, we do know that they came from somewhere in the far East, — possibly Persia, and possibly further yet. How did they know that a king should be born? Where did they find it out? These wise men were not simply a new organization. We read away back in Daniel 2:48 that when Israel was taken captive down to Babylon, that Daniel himself was the chief governor of the wise men, and you will remember that Daniel told the people of Babylon how many weeks it would be until Jesus would be born. If the people heard that, surely he would not keep back from his organization, of which he was the chairman and the ruler, the great fact that a Star of Jacob should appear; he would not keep back the great fact that the Jews were looking for a king who should be the Messiah, and that truth went on from generation to generation, so that over half a thousand years afterwards the wise men had not forgotten what Daniel had told them. The very first thing, then, that God did to bring these wise men to the Lord Jesus Christ, was to send them a Daniel, even though he had to be a prisoner to go there.

My friends, the same Lord God has been sending missionaries out into the world ever since; the same Lord God left His command, "Go ye into all the world and preach the Gospel to every creature." That command stands today. Are we going to obey, or are we going to sit down in worldliness and idleness and not obey?

II. *He brings them and the Word together.*

The second thing that the Lord will do to help the heathen to reach heaven, is to bring them and the Word of God together.

I do not know, nor do you know, where these wise men came from, but one thing is certain, the message that Daniel left in the far East, and these wise men, though separated over half a thousand years, and possibly a thousand miles, in some way or other were brought together. We learn it not only from the fact that they started with that knowledge, but we learn it furthermore from the fact that the

Lord God saw to it that they never saw Jesus Christ until they were first brought face to face with the Word of God. When they started to follow the star, they undoubtedly thought the star was going right on to the crib of Bethlehem. We are told by scientists that in about that year three great comets met, and in conjunction produced a new star. Whether this was occasioned by the conjunction of those great stars, or whether it was a newly created star for the purpose, I do not know, nor do I care. I know that the same Word that made the world could make a star to go to Bethlehem, and when those men followed that star, as I said before, they expected to find it leading them right to the Christ, but it did not. It led them to the city of Jerusalem, and there they lost it. Why did that star hide itself at Jerusalem? Why did it not go right on across to Bethlehem? My dear friends, the Lord God never intended that the people should find Christ by the stars; the Lord God never intended that the people should find Christ any other way except through the Word of God. Stars may help to lead us to the Bible, but they never can lead us to heaven. The Lord manifests Himself to us in His works and in His Word, but no man has ever been able to read in the works of God, who God is. I therefore repeat it, that nothing in God's works will ever lead us to heaven, but can only direct us to the Word. So that star of the East led the wise men up to Jerusalem, and up to Herod to ask the question, "Where is He that is born King of the Jews?" and Herod and all Jerusalem were stirred up; then they went to the Bible students and said, "What do the prophets say as to where Jesus shall be born?" and they began to read on through the prophets until they came to Micah. 5, and they discovered that Jesus was to be born just a few miles south of Jerusalem; they told the wise men, and *lo! the star appeared.* The star appeared just as soon as God had brought the heathen and the Word together; then they found Christ, and that is the way the Lord is going to show heathen to-day how to reach heaven, they and the Word must be brought together.

III. *He starves their souls on earthly treasures.*

There seems to be a desire in the heart of the natural man to feed on wealth; to feed on the things of this world, and he tries it. He wants gold, and says, "If I had so much I would be satisfied." He gets it, and he is just as dissatisfied as ever. He says, "If I just had learning as some people have, I would be satisfied." He gets the learning and he is just as dissatisfied as he was before. He thinks if he could just go somewhere else then he could find what he wanted; he goes and he is just as much dissatisfied as before. So the Lord God takes men, as He did the wise men of the East, and gives them knowledge, but knowledge doesn't satisfy them; He gives them gold, but gold does not satisfy them; they are called usually the three kings of the East; He gave them governorship, but all the fame did not satisfy the soul; so the Lord God thoroughly starved them on earthly treasures in order that He might lead them toward heaven. One of the very first things that a heathen must get thoroughly tired of before he will start heavenward, is of earthly treasures; they never can satisfy the immortal soul.

IV. *He gives His message convincing power.*

The Lord God takes these heathen and He gives them a powerful message that impresses their souls. You will please notice that these wise men from the East had no doubt in their minds whatever. They did not come to the city of Jerusalem and say, "Haven't you seen the star?" They did not say, "Is the Savior soon to be born?" or, "Has He been born?" or "Will He be born?" "Where is He?" "Haven't you seen Him yet?" No questions like these. There is only one question they want answered: "*Where* is He that *is born* King of the Jews?" How did these men satisfy their own souls that Jesus was born? The Lord God took His calling and united it with their calling, and thoroughly convinced them that His message was true. If you will notice the Lord's doings closely in the Bible, you will find that He always comes down to man's

own calling and convinces him through it. Do you remember the story of Joshua when he was about to enter Canaan to fight the battle for the possession of that land? That night the Lord met him — met him how? The soldier was met by the Lord as a soldier. Do you remember the story of Jacob coming home to meet Esau, the enraged brother? He expected a fight. That night God came and wrestled with Jacob all night. You remember the fishermen along the Sea of Galilee? Christ wished to convince them that He was the Messiah, and told them to throw out their nets, and they had a draught of fishes that convinced them that none but God could fill that net as it was filled. There were the learned men in the temple. Jesus Christ convinced them He was the Messiah. How? By explaining the Scriptures. Here are the poor lepers — they must find the Savior. He comes down to their disease and heals them, and they accept Him as the Christ. Here are the wise men of the east,— astronomers — astrologers — star gazers — the Lord God comes down to them, and with that star convinces them that Christ is born, and there never was another doubt in their minds. He called them with their own calling, with a convincing power, that never gave them any rest until they started in search of the new-born King.

V. He enlarges the reason to flood it with Revelation.

He enlarges reason. I speak of this purposely because there are so many people in the world to-day who seem to think that reason is dethroned the moment you become a Christian. You remember that Dr. Luther, in his explanation of the third article of the Creed says, "I believe that I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, etc."

Now, says the present age, "If I cannot come to the Lord Jesus Christ by my own reason, then I must dethrone reason to become a Christian." Brethren, that is not true. I will simply ask you the question, where is the most intelligence in the world? Is it among the heathen, is it among infidels, or is it among the people of God? Who

have written the good books of the world,— were they men who were children of God, or were they not? You all know the answer. The truth of it is that when you study God's Word and have the Word of God in you, you begin to enlighten and to develop your reasoning power; but with all that, Christian people do know that revelation is *not against reason, but above it.*

When the wise men came to Jerusalem, they did not lose their wisdom; they did not fail to use their reasoning power, and well might they have started back, had they depended only upon reason. Just think of it, my friends, that these wise men should come within three or four miles of where Jesus was born, after all their travel, and find that the people there at Jerusalem, among the people of God, did not know anything about Jesus; and even after they had searched the Scriptures and found out that He should be born in Bethlehem, not one of them said, "We will go along." If those men had depended simply upon their reason, they would have said, "Well, if the people of God do not care for the newly born King, why should we? If they are not enough interested to go three or four miles to hunt Him, why should we? Let us turn back; let us go home again." No, they did not go home. Why? Because the Lord God first enlarged their reason and then flooded their reason with Revelation. He made them large, and Revelation larger, and when they found out that the fifth chapter of Micah told them what they had learned for five hundred years back in the East, that there should be a Savior born in Bethlehem, they were so thoroughly convinced that they said, "Now we are going"— reason flooded with Revelation —"We will obey the voice of God; we will go and find our Savior."

VI. *He combines all forces at last to unburden them.*

The last thing that God did before He brought them to Bethlehem, was to combine all His powers to unburden them. In that beautiful allegory of Pilgrim's Progress, we have Christian pictured with a large bundle on his back, growing very weary and tired as he beholds a hill and a

narrow road, on either side a large wall, on top a cross, and down at the bottom a large grave open, and as he comes to that hill the burden seems so heavy, but he manages to go up, and all at once the burden falls off of his back, as he stands before the cross, and it rolls down the hill into the sepulcher, and he finds it no more. There you have a perfect picture of the wise men of the East, with that awful burden resting upon them, as they go to Jerusalem and find so little interest in their only Savior, but it was not long until it seemed as if God stretched out every power and force to bring them down to the new born King. Back of them stands the hill upon which Jesus shall die. Oh, my dear friends, before the heathen can reach heaven, they must come to the cross. It was no mistake for the star of the East to come around by Jerusalem and lead them across the hill where their Savior should die for them. It was not a mistake for the Lord God to put the cross behind them and the crib before them. As soon as they had found out in Revelation where Jesus should be born, there was a light in their hearts, and a light above, and lo! the star appeared. With light inside of them and light above them, with the cross back of them and the crib before them, with all the powers of God thrown around them, they bent their knees before the Savior of the world, and they unburdened their gold, and frankincense and myrrh; and, unburdened, like the pilgrim before the cross, the burden falls off, and rolls into the sepulcher and is lost, because when the wise men were saved, they came to Christ by all the powers that God could draw them with, and I would say to you this morning, that if there ever was a time when God seemed to have been using all His powers from above and from below, from all sides, to bring the people to God, it is now. How can a man, in this civilized world, in this world of Bibles, in this world of churches, in this world of godly men and women, in this world of godly fathers and godly mothers, stay back much longer? It does seem to me that in the last years of the world, in the last years of the Christian Church on earth, all the forces are combining to draw men heavenward.

VII. *Fe finally leads them His own way.*

The last thing that Herod said to these wise men was that they should search diligently for the Child, and when they had found Him they should come back and tell him that he also might go and worship Him. God knew that the hypocrite was lying. The heathen who wants to go to heaven is not to go the way he came. So God warned these wise men in a dream to go home another way, and they went home the way that God had told them to go, and I am sure to-day that they are at home with their God. *They went His way.* There are some people who are still living in the same way they came,— born in sin, they are living in sin, and it will not be very long until they will be in eternity, and they are expecting to go home the way they came, and if they do, they will go to hell, and that is all there is about it. No man can go back the way he came and reach heaven. The Lord God showed these wise men from the East that just because they were wise they should obey, and because He gave the command they should go home His way, and they went, and Herod never saw them, but they went home to heaven, and Herod undoubtedly was lost. And so I come to you all to-day with this message: Go home — home in your missionary work — home in your daily labors; go home to your God, and go the way He has selected for you. "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me," says Jesus the only Savior of the world.

The Christian without missions,
  The heathen without Jesus,
They both in sins will perish —
  This may or may not please us.

Christ came His light to offer
  To souls before they are lost,
If Daniels must be prisoners
  And tell it at any cost.

The Word must reach the heathen
And they God's Book first must find,
If night must turn to light and
And star lead them on behind.

"Where is the King?" — The heathen
To all Christians now cry out —
The Word! the Word!! the Word they
Must have !!! some will never doubt.

No mine so deep, or barn full,
The soul will learn in God's school,
Can satisfy its longing —
God called a rich man "Fool."

When sea shells dip oceans dry
And waters flames to fire lend,
Then Faith may go, and Reason
Revelation comprehend.

Within, without, above and
Below, God's forces all meet
To help the souls of heathen
To worship at Jesus' feet.

When there they find salvation
And thanks pours out gold, its best;
They take His way, and homeward
They go to eternal rest.
Amen.

FIRST SUNDAY AFTER EPIPHANY.

THE LOST LORD.

LUKE 2: 41–52.

"NOW His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not they turned back again to Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him they were amazed; and His mother said unto Him, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing.' and He said unto them, 'How is it that ye sought Me? wist ye not that I must be about My Father's business?' And they understood not the saying which He spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

Sanctify us, O Lord, through Thy truth—
Thy Word is truth. Amen.

Dearly beloved in Christ: —

To write the history of the whole world in one Book, necessarily demanded brevity. We have heard recently the song of the holy angels when Jesus was born; we have heard of the Gentiles' Christmas, when the wise men came from the East; we have heard of the presentation of the Savior in the temple, and from that time until His twelfth year we hear nothing; and,

again, we hear nothing from His twelfth year until His thirtieth, and some people might wonder why it was that God said so little about the life of Christ in the first twelve years, and the eighteen that followed the twelve; but let us not forget that the Bible was not given to us to tell us anything that was unnecessary, nor to keep back anything we must know. The Bible is that wonderful Book that reveals to us what we must know, and keeps nothing back that we should know. It is enough for you and me to know that Jesus was born; that He was circumcized; that at the age of twelve He was engaged in His Father's business; that He began His ministry at the age of thirty, and was faithful until death, and laid down His life at the cross, and rose again, and ascended to heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. That is all that you and I need to know at the present time. It certainly will be of interest to us, however, who are by nature lost, to hear something this morning about:

THE LOST LORD.

May the Holy Spirit impress this thought on our hearts, that none of us may be lost. Notice then,

I. *How He lost Himself.*
II. *How we may lose Him.*
III. *How He may lose us.*

I. *How the Lord lost Himself.*

According to the custom of the Jews, His parents took Jesus and went to the Passover. Three times a year, according to the Old Testament Scriptures, they went to the great festivals — the one festival, the greatest of all, being the Passover. When His parents arrived there and spent seven days at the great Passover and went home again, Jesus did not go with them, because He had lost Himself *in His Word, in His death, and in His obedience.*

1. He lost Himself in His Word. You will remember that at the age of twelve every son of Israel was asked to put himself under the law and become a student, or a son of the law. Not in the sense, dear friends, that He had not been under the law before, but just as our infant children are baptized, and at the age of fourteen or about that age, are supposed to make an open confession and ratify that acceptance of holy baptism, just so in Israel the little children circumcised, at the age of twelve were supposed to become sons of the law. The Lord Jesus Christ was among the doctors. They were studying that old Word of God, and that Word of God was more interesting to Him than Nazareth — more interesting to Him than all the scenes in the holy city of Jerusalem — nothing in all the world so interesting to Him as the Word of God — and there He lost Himself in that Word.

Not only in the Word, but in His Messiahship as well. Those learned doctors hearing this boy at the age of twelve were utterly astonished. They heard things they never understood before; there was something about that twelve-year-old Boy that made them feel that they were the pupils and He was the teacher. The consequence was that they not only asked questions of Him, but He asked questions, and they answered. They were so astonished that they recognized they were in the presence, not only of the Boy from Nazareth, but in the presence of the Son of God. You will remember the prophet said "He shall be called Wonderful." He was not only wonderful when He was born, but He was wonderful at the age of twelve, standing in the temple. The old Word of God that made the sun, moon and stars — the old Word of God that called all creation into existence, now in a Boy twelve years old, astonished the Doctors of Divinity — lost in that Word of Messiahship.

2. He was not only lost in His Word, but He was lost also in His own death. Remember, my friends, what the Passover was. Let us go back into history. Remember that man at the age of seventy-five who was called to become a Father of nations — Abraham; remember how that man waited for twenty-five years before his first son

was born; remember how God promised to that man that he should be the father of nations, and that his seed should be as the sands of the sea and as the stars of heaven; remember that in time there was born to that man a son — Isaac — and to that son another one, called Jacob, and to Jacob twelve sons, who were the children of Israel; remember, my friends, that a great people was coming on, and yet no land, no home, for them. Down to Egypt they were taken as prisoners; there the hand of Pharaoh was lying upon them, crushed with tyranny from day to day they cried until Pharaoh said, "I will crush this nation's power; every male child must be killed." The Lord Jesus Christ had not forgotten at the age of twelve, how the hand of Herod had killed the little children at Bethlehem, and that day was lost in the old massacre down in Egypt when the male children were killed, and it was the purpose of Pharaoh, that other representative of hell, to crush out the powerful nation of Israel. But the good Lord's ways are not our ways. He can make a nation be born out of a barren woman — Sarah; He can make a nation out of boys that are to be killed, and the result is that He takes one boy out of the number to be murdered and buries him in the Nile until a daughter of Pharoah picks him up and raises up the giant — the moral giant, Moses, who becomes the ruler to lead Israel out of tyranny. The day comes — Moses did not know of his greatness — when he and Aaron step up before the mighty king and say, "Let my people go. The Lord hath said it." But proud Pharoah said, "I want you to understand that I am your lord. The trouble with you is that you are lazy. Go and do twice as much work as you ever did before." They come back again and say, "The Lord hath said, 'Let my people go.'" But Pharaoh said, "I will show you who I am; I will let you know that I am your lord," but it was not very long before the Lord from heaven let Pharaoh know who He was. One plague after another — the dust turned into lice; the frogs leaped up into king Pharaoh's house and into his dough-tray; the water was turned to blood; and while the hand of the great God of heaven was upon him he would cry out, "I will let them go," and the very

moment that God's hand was off of him, his heart got hard and he said, "I will not let them go." The world was turned into darkness for three days and three nights; the hail fell; the storms raged; the cattle and the people were filled with loathsome disease, and the king said, "I will let them go," as long as God's hand was upon him, and the moment He took it off he said, "I will not let them go." At last God said, "People, get ready; kill a little lamb that is perfect, one year of age, every family, and eat, and take the blood and put it on the door-post and over the door, and that night I will come and *will pass over* Egypt, and wherever I do not find the blood I will kill the first-born, whether it is an animal, whether it is a little child, whether it is a father, whether it is a mother, or a grandfather, or a grandmother. I will show Pharaoh who God is." That night the perfect lamb was slain; the blood was put upon the door-post; the feast was ready; with staff in hand they were all ready to march, and they started for the Red Sea, and the sea divided, and they *passed over* until they started for the land given to them, the land of Canaan; and that night Pharoah was drowned, with all his hosts, and God was King! And the Passover was celebrated every year, on that same night, until Christ instituted the Lord's Supper. The Lord Jesus Christ had just been to the Passover; He had not forgotten this old history, and He had not forgotten, furthermore, that those lambs were a type of the twelve-year-old child.

He had not forgotten on that day to look backward, and forward. He did not fail among these doctors to remember that as He was now lost three days from His parents, He would be lost three days from the world, in the grave. He did not forget that time in the temple, that as the old Passover was slain, so the Lamb of God, that taketh away the sins of the world, must be led up on Calvary's hill, and there be crowned with thorns, there bleed and die, and in the last hour of His death, this Lamb of God must not only die, but He would have to be damned to save the damned. If you, my dear Christian hearers, never believed it before, you must believe it on the au-

thority of God's Word to-day, that Jesus Christ was absolutely lost — lost as much as the rich man in hell, the moment He cried out on the cross, "My God! My God! Why hast Thou forsaken Me!" That was the cry of the Lost Lord, whose being lost in His twelfth year, to His parents, three days was typical of His death.

3. He was not only lost in death, but He was also lost in obedience. We have in this text to-day the record of the first words that Jesus ever said. I do not say that they are the first words He did speak, but they are the first ones on record. After His mother had found Him in the temple she came to Him with a kind of accusation, "Why hast thou thus dealt with us?" His answer, however, shows plainly that He had an obedience that was far above her understanding. "Wist ye not that I must be about My Father's business?" As much as to say, "Mary, your husband is not My father. Mary, you are only a woman. Mary, while you, as a virgin, gave birth to Me, I, as your Lord, brought you into existence. Mary, while you think that I have not treated you exactly as I should, I let you know to-day that I have a Father in heaven, whose business is far above yours; and that, therefore, I have been strictly in obedience with His will when I have been here in the temple, and while you thought I was lost from you, I wish you to understand that I was lost in My Father's business — lost in obdience to My Father in heaven; but in order that you may know that I respect the fourth commandment — in order that you may know that I wish to do you no harm, I am going down to Nazareth with you, and I will stay with you eighteen years longer, until I begin My Father's business in earnest, when I start for Calvary. Therefore, dear mother, I was lost — lost in obedience to my Father in heaven — lost in obedience to you and Joseph." And He went down with them and came to Nazareth, and was subject unto them, but His mother kept all these sayings in her heart. She did not understand them that day, but she believed them.

II. *How we may lose Him.*

We may lose Him in several ways: by dividing our families, by depending upon others, by hunting Him where He cannot be found.

1. We may lose our Lord by dividing our families. How does it come that Joseph and Mary lost their Boy? They had been to the Passover and started home. Joseph thought He might be with Mary; Mary thought He might be with Joseph, and after they discovered that He was with neither of them, they both thought He might be with some of their relatives and friends. In other words, when they traveled home from the Passover families did not travel together, as we would, but they traveled in caravans; the men traveled by themselves; the women traveled by themselves, and the children were permitted to go with either crowd in the caravan. The reason they lost Jesus at the age of twelve was because they divided their family. Here we have a picture of how we may sorrowfully lose our children — lose our Lord.

Look at the prodigal son just for a moment. He had a beautiful home, a good father, good brother, everything plenty, but he became dissatisfied with the old home, and so he asked his father to divide the inheritance — "Father, let me go away from home, and let me be a man and help myself in the world." The good father gave him his possessions and he started away — started away from a good Christian home, met bad company and just as long as he had plenty of money he had friends, but when his money was gone, his friends were gone. The first thing that he discovers is that he is hungry and has no money with which to buy anything to eat; he offers his services, but is not wanted; he goes from one place to another until finally he finds a herd of swine; he offers his services and they say, "All right, you can watch over these pigs; you will get very little wages, indeed you will not get any, but you can eat with them," and he was very glad to get down beside the swine and eat corn. Then he came to himself; then he began to think of the old

home that he left; he began to think how even the servants at home sat down at the table and had plenty, and here I, the heir, the son, am sitting beside these filthy swine, and cannot even get a decent bite of corn. I will go home again, and I will say to my father, 'Father, I have sinned against heaven and against thee;' and he started home, so hungry that he could hardly reach home, and every once in a while his conscience would say, 'What are you going to say?' "I will say, 'Father, I have sinned against heaven and against Thee' "; but before he reached home the father comes out and throws his arms around him, and kisses him, and draws him into the household again, and thanks God that the family is united — that the lost is found. Why was the poor prodigal lost? Because the home was divided.

If we look around over our own country in the present day and remember that for every nine marriages there is a divorce; if we look around in our own homes to-day and find that six nights out of the week the husband and the wife in some homes are not together; if we look around in our own homes and find that many sons and daughters would rather go out into the wine rooms and into the saloons and dives and dens than into the home, is it any wonder that we are going to lose our Lord? There is no one thing that burdens my soul to-day, as it ought to burden every Christian, so much as the ungodly homes of our country — bad government — bad municipal government — bad citizenship — crime of all kinds, can be traced back to ungodly homes. Oh, husbands and wives, will you never remember that when you were married you vowed to be faithful to each other until death separated you? In the name of common sense, men, how can you nail your lips against your wives? In the name of everything that pertains to the soul's eternal good, how can you divide your families as you do? That is the way to lose the Lord.

2. Not only by dividing our families do we lose our Lord, but we may also lose Him by depending upon others. "But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their

kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." How did they lose Him? Not only by being divided, but by supposing something that was not. I meet people all over this country and hear them say, "Suppose the Bible is not inspired?" "Suppose there is no hell?" "Suppose there is no heaven?" "Suppose when a man dies it is the end of all?" My dear friends, those suppositions do not originate on high. Those suppositions come from the devil, and if he can just get you to suppose there is no hell, and to suppose there is no heaven, and to suppose that the Bible is not God's Word, and to keep you supposing until he has you in hell, that is the way to lose your Lord.

They depended on their kinsfolk and their acquaintance. Many a man to-day is depending on his good old Christian mother, depending on his good old Christian father, depending on his famliy history, depending on some good friend instead of depending on his own faith in the Lord Jesus Christ. The fact that your father is a Christian, young man, will never save your soul. The fact that your mother was a godly mother, will never save your soul. I must stand before my God and you must stand before your God, and when it comes to your soul's salvation, it is a matter between you and your Savior. Depend on any man on earth, or on your own righteousness, or anything else except the great mercy of Jesus Christ, and you lose your Lord.

3. Another reason why they lost their Lord, was because they sought Him where He could not be found. It was only one day until they discovered that He was lost, and certainly only took another day to go back from where they started, and so, if they had only known how to find the Lord, they would have found Him at the end of the second day instead of at the end of the third day; but the trouble was when they got back to Jerusalem, they were hunting around on the streets, from house to house. They lost Him, therefore, one day longer, because they did not seek Him where He might be found.

When we look around in the world to-day we find that the people are trying to find salvation here and there,

in their own righteousness, and in places where there is a Christless religion, and they never will find Him there. I am not opposing any amusements that are proper, but there are places in this world where you can never find your Savior — where you can never find your Lord, and if you will not come where He can be found, you will simply lose Him.

III. *How He may lose us.*

1. He may lose us if we do not go to the temple of God to find Him. If there is any one thing I would like to impress upon this audience this morning, and make it the rule of our lives in this New Year that is before us, it is a prayer to God for every man, woman and child to become a Christian soon in this year. Oh, let us not be satisfied with husband out of the church — with the wife out of the church; let us not be satisfied with the young men and the young women out of the church — with the little children out of the church. Young married people, look at Joseph and Mary. They did not sit down there at Nazareth and say, "We cannot go to the Passover; it is almost fifty miles up there, it is too far, and we are not very well any way." No. They went to Jerusalem though they had to walk fifty miles; and they went to the temple. Their service was not too long. Seven long days they worshipped their God there, and they went as it was their custom — not only now and then. What an example there to the young parents of our country. Young man, you can not any more afford to stay out of the church when you are well enough to go, than you can afford to take a match to-morrow and burn your business down. God did not say, "Remember the Sabbath Day and keep it holy now and then"; but he said "Remember the Sabbath Day and keep it holy" — as often as it comes.

Young mother, you cannot afford to stay at home simply because there is a babe in the house. Bring the babe to church. You say, "The babe disturbs my hearing." Suppose you do lose a little of the sermon; hadn't you better lose a little of the sermon than to lose all of it? And hadn't you better teach that child from infancy that the

house of God is the place for children to be? Had you not better, like Joseph and Mary, take your little boy and go to God's house? Fathers and mothers ought to be there. Little boys and little girls ought to be there.

The learned ought to be there. It seems once in a while that some people think they know just a little too much to go to church; they think they know just a little too much to go to Sunday-School, to teachers' meeting, etc., but I find in my text this morning that the Lord Jesus Christ, who made the heavens and the earth, who could hold all your wisdom on the end of His little finger and hardly see it, does not find Himself too great to go to catechetical lectures — asking and answering questions. I find old doctors of divinity, who spent their whole lives studying the Scriptures, were glad to sit down in the temple and study God's Holy Word, and, as I said a few Sundays ago, there is not a sermon ever preached, based upon the Word of God, that has not a message for somebody and for everybody. God, the Holy Spirit, wants you in His temple, and if you come to this temple, fathers and mothers, sons and daughters, learned and ignorant, you will all find the Lord here; and if you do not come to the house of God, I say He may lose you.

2. Not only may He lose you if you do not come to the house of God as you should, but He may lose you if you do not take Him with you on the highway. If Joseph and Mary had taken their little son, at the age of twelve, on the highway, they would not have lost Him. They said, "We will go on the highway alone to-day," and they went alone, and when the evening came, and they wanted their boy, He was not there. Not only did they lose their Lord that day, but their Lord lost them. There are some people very religious in the house of God; they are very good Christians on Sunday, but from Monday morning until Saturday night, they think they can go out all alone and leave their Lord back of them. I want you to understand if you are a Christian you must take Jesus with you wherever you go. You may find fault with me sometimes because I criticise your actions severely, but I stand on that basis because it is the Word of God, and I say to every one of you, that in what

you are going to do to-morrow, what you are going to do on Tuesday, what you are going to do on Wednesday, what you are going to do from the first hour until the last, if you cannot take Jesus with you, then, my friends, the Lord is going to lose you and you will lose Him. "He that will not confess Me before men, I will not confess before My Father in heaven; and he who denies Me before men, I will deny before My Father which is in heaven."

Then, my dear friends, wherever you go, in all your work and amusements, in everything you do from this moment until you breathe your last breath, live so that you can say, "My Lord and my God, I ask Thy blessing upon this thing I am going to do. Watch me and go with me day and night, that I may be with Thee forever. O Lord, do not lose us."

3. Then again, if we do not want the Lord to lose us, we must take Him into our homes. "And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." Yes, Jesus grew in stature and in wisdom down at Nazareth. Let us not forget that as Son of God He could not grow in wisdom, but as son of man He had to grow just as other children grow; He had to learn just as other children learn; and the more He grew and the more He learned, and the more He labored with His father and with them in the home, the more all Nazareth loved that boy, and the more all Nazareth loved the man, and He loved them, and He grew in knowledge and wisdom, and stature, and in favor with God and man. For eighteen long years He worked with Joseph. For eighteen years the hand that nailed the stars in the heaven, helped His faither to nail up buildings. There was nothing too much for Him, and by His growing they also grew in their wisdom.

Let us not forget, my friends, that when we take Jesus into our homes, He grows, and the more we know Him the larger He gets and the more He grows, but by that growth we also grow. Mary grew on that day when she went into the temple and asked Him why He had "dealt thus with us." That day she was small in religious knowledge, but He told

her, "I must be about My Father's business," and He remained in His Father's business there for years and years in the home, and Mary grew with her Savior, and when the Lord Jesus Christ was dying on Calvary — when a Peter had denied Him — when a Judas Iscariot had betrayed Him — when all the apostles had left Him, but John, who stands there? Mary. Mary grew. She had been with Jesus in the home, and He with her, until she made up her mind that she would stay with Him just as long as possible. When He was dying she was there. When she was taken to her home by John she listened to His cry, "It is finished." When He was dead and in the grave, the first one there was Mary. Mary so loved that Lord of hers that if she could have slept in His grave, she would have done so. Nothing could separate her from her Lord and Master, and to-day we know she is with Him. May God help us to take Jesus into our homes, and that we may grow there, and He may grow in our knowledge, until we shall, like Mary of old, cling to Him until we shall be with Him in that grand heavenly home above.

It makes my soul rejoice to see this multitude of people sitting down at Jesus' feet, learning of Him, but oh! what a meeting that will be when those dear ones of ours who have gone before, and all the heavenly host, and all the saints shall dwell with God and He with them, when we shall stand before Him face to face, and the Child will then be King forever. Amen.

PRAYER.

Lord, our God, who dost manifest Thyself as the Godman to the world; Thou who didst lose Thyself, and Thou whom we did lose, and Thou who canst also lose us, We thank Thee, Heavenly Father, that Thou hast given us a Savior who came to seek and to save that which is lost. And we thank Thee that Thou hast not only come to seek and to save, but that Thou hast sought us and hast found us, and that we have found Thee. We ask Thy divine blessing upon these words this morning. May they be deeply engraved in our hearts, and may we all resolve as we go out of this house to-day, that from now on, as never before, we also shall be about our Father's business. We pray Thee that Thou wilt help us to grow in wisdom; that our faith may cling to Thee as it never clung before. When we cannot see the way, let us trust, and still obey. Lord, our God, we ask

that Thou wilt be with the teachers and with the officers who have been selected to do the work for the coming year in Thy School. God, give them the Spirit of Thy Son, Jesus Christ, in the temple. May we go down deep into Thy Word, and thereby feed our souls and those who listen to us, and be the means of gathering many unto Thy home. We ask it all in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever, Amen.

SECOND SUNDAY AFTER EPIPHANY.

A MARRIAGE AND A MIRACLE.

JOHN 2: 1–11.

"AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage. And when they wanted wine the mother of Jesus saith unto Him, 'They have no wine.' Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.' His mother saith unto the servants, 'Whatsoever He saith unto you, do it.' And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 'Fill the water pots with water.' And they filled them up to the brim. And He saith unto them, 'Draw out now, and bear unto the governor of the feast.' And they bare it. When the ruler of the feast had tasted the water that was made wine and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto him, 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

Sanctify us, O Lord, through Thy truth —
Thy Word is truth. Amen.

Beloved in Christ: —

After the Lord Jesus Christ had manifested Himself to the world as the Savior in Bethlehem; after He had manifested Himself to the heathen, the wise men of the East; after He had manifested Himself to the doctors of divinity at the age of twelve, we hear nothing of Him until eighteen years afterwards, when He comes to John to be baptized, then calls His disciples, and three days afterwards begins His ministry — not at a funeral, but at a wedding. Let us not forget that the Lord God did not intend to make the impression upon the Christian Church

in its very beginning that it is a sad Institution, but rather a happy one. The Lord, looking into the future, to the day of Judgment, knew that when He came with all His holy angels, it would be the greatest wedding there ever was — when the Great Bridegroom should be married to His bride, the Christian Church — and consequently began His ministry at a wedding, in the presence of a bridegroom and a bride, where He might not only attend a marriage, but perform a miracle. I invite your attention this morning to

A MARRIAGE AND A MIRACLE.

I. *A marriage.*

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there, and both Jesus was called, and His disciples, to the marriage."

The Lord God began His great work after creation with a marriage; He began His ministry with a marriage; and He intends to carry on the work in this world through marriage. In other words, He has planted a desire in the heart of every man to have a bosom companion, who shall be an helpmeet; and He has planted in the heart of every woman a desire to find the right man who with her may help to fight the battles of life, and this union should require at least two things: (1) A Christian courtship; (2) A Christian ceremony, and it would not do to explain this lesson before us this morning without dwelling a short time on these two topics.

1. Let us not forget, my friends, that every young man should have an honest courtship, as well as every young lady, and few would be the family troubles and none would be the divorces. There is too little said in these days on this great and important subject. These school-boys and school-girls who are going together, and coming home late, ought to be kept at home by their parents, or their parents ought to go out riding with them. I maintain as that priest in Wisconsin did not long ago, that there should absolutely be no courtship except with the view to marriage, and parents who are sitting before me to-night will recognize the fact when it is too late, that every young person needs watch-

ing. A very sad funeral which occurred not far away this last week, was not half as sad, the mother said, as the condition of one of the living, led astray by a Mansfield man. In honest courtship, I say, every young man ought to look for a wife who has good sense; for a wife who has willing hands; and for a wife who has a Christian heart.

What I mean by good sense, others may not understand without a little explanation. There are cultured young ladies, in certain lines, who, however, do not possess that great gift that some of our mothers possessed who could neither read nor write — good sense. I remember a young man in college who made up his mind that he was going to marry a very accomplished musician; all he was looking for in all his travels, was a very accomplished lady who could play and sing. He found her; he married her, and in a very short time he found out that even music without good sense makes a bad home.

One of the first things that we find in this marriage at Cana of Galilee was a bride who must have had good sense or she would not have had Jesus and His disciples there. And not only was she a woman of good sense, but she was one who must have had willing hands, and therefore invited Mary, the mother of Jesus, to take a deep interest in the work at that marriage, which lasted not one hour, nor one day, but seven days; and we see at once how the mother of Jesus was willing to roll up her sleeves and go to work and take an interest in anything that was needed. I tell you, my friends, every woman who has a family recognizes what every young man ought to know, that every wife and mother, no difference whether she does the work herself or not, ought to be one who knows how to keep house; she ought to be one who knows how to prepare a good meal; she ought to be one who knows how to manage; and she ought to be one who is willing to put her hands together with her husband's hands, and let the four hands do the work that is to be done by the parents. The reason that some men never can succeed is because they have no helping hands in the house; and the reason some women never can succeed is because those big lazy hands belonging to her husband will not help her along with the work.

Not only should he look for willing hands, but for a Christian heart. If there is any one person in the home who should have a high regard for things that are holy, for things that are good, who should have a high desire to lead children heavenward, it should be the wife and mother. I cannot imagine a more ungodly home than that one that has a wife in it, or a mother in it, who does not lead her children from their infancy until they leave the parental roof, to Him who went to prepare a place for us in His many mansions above.

On the other hand, I say the lady should look for a young man who possesses *mental strength, physical strength,* and *moral strength.*

A man should lift his wife up, and not push her down. A man should have brain — brain that can think; a man that can distinguish between one who is called a husband and one who is a real man. The ancient philosopher walked in the streets of Athens with a lantern in his hand by daylight, and when asked what he was looking for, cried out "I am looking for a man" — the streets of Athens were full of people, but there were no men there. How often we look around in our homes and see things there dressed with mens' clothing, but no manhood there. A wife should look for a man — a man of mental strength.

She should look for a man of physical strength as well as of mental strength. In 1885 when I was attending the theological seminary in Philadelphia, I went to the dime museum to see the living skeleton exhibited there for many weeks. I never beheld a man with a finer developed head; I never beheld a man with such a head and such a body before — simply a skeleton, without flesh, just the skin on the bones; and, strange as it may seem, a lady of high standing happened to go to the museum and fell in love with that skeleton, and not only fell in love with him, but married him, and she discovered before six weeks that it is pretty hard to keep house with bones; it was not long until she asked for a divorce. It takes physical strength for a man to lead in the duties of the household, of the present day especially, and why any consumptive man should be married, or why any man without enough physical strength

to take care of himself, should enter into the marriage state, I do not understand.

We are talking this morning about such a marriage as would please God, and if there is any one thing a woman ought to look for, above these that I have mentioned, it is moral strength, and true morality does not consist in self-righteousness; true morality cannot be found in a heathen. The carnal mind is enmity against God, and an unregenerated man is not, in God's sight, a moral man. When I speak of a moral man, I mean a man who has a new heart in him; I mean a man who can pray as David did when he sid, "Create in me a clean heart, O God, and renew a right spirit within me." How can a young lady expect to live a pleasant life with a man who has physical strength and even mental strength, if he has not the love of God and the love of His Word, and the love for things that are good and holy, that are required in the days of trial and trouble that are bound to come in every home. This little honeymoon soon goes down and there are trials in every home, and in no other way can you have a real pleasant home, but for the husband and wife to get down on their knees before God and ask His guidance and direction, and the young woman who has bound herself for life to a man who is a giant physically and mentally, but a dwarf morally, has ruined her own body and her own soul, and will bring into existence a family that needs the compassion of every thinking man.

2. So much for the courtship, — but a Christian marriage also results in a *ceremony.*

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage."

Just in what kind of building this marriage was celebrated, I do not know, but one thing I do know, — Jesus was there; His disciples were there, and consequently it was the Church. "Where two or three are gathered together in My name, I will be in the midst of them." The Church does not consist of stone or brick, or of buildings; the Church of God consists of the Word and the holy sacraments administered in the presence of the Master, and for that reason

I say a Christian marriage never should take place in secret. A Christian marriage never should take place in such a way as if we were ashamed of Christ, or of each other. Among the heathen Spartans it was the custom that a man would have to steal his bride and dress her in man's clothing until it became plain to the whole community that a mother could not be dressed in man's clothing, and consequently she is his wife. Do we, as Christian people, want to follow the heathen Spartans? And yet there are so many young people in the present day who seem to think it wise to go to Kentucky or some other State to get married, and then go to the court house and to the editors of the papers and tell them not to publish the matter; who try to persuade their own parents not to let anybody know, or possibly even deceive their own parents. Shame on the secret marriage! If I had to marry a woman, and I could not let the world know of it, I would want her to wear a veil the rest of her life. If I had a sister who would marry a man whom she could not marry openly and in public, I would say, "Do not go another day with him." Is there any better place to be married than in the Church of God? — there where we are baptized in the name of the Father, Son and Holy Ghost — there where we are confirmed in the name of our God, and promise to be faithful until death — there where we go to the Lord's Supper — there where God comes to meet us in His means of grace: is not that, after all, the best place for man and wife to vow to be faithful to each other until death? But if it cannot take place in the house of God, then let the home become a house of God; have it at the family altar; invite friends and relatives, and let it be known that this is not a secret matter; it is public, and the world shall know it is honest. The reason some people are so secret about their marriage is this: they do not want their own family to know, or the children afterwards, to figure up the difference between the date of the marriage and the date when the first child was born. Shame on the secret marriage.

I have not only shown you where this marriage should be celebrated, but I have already spoken of the guests that should be there. Invite Jesus to your marriage. One of the

most beautiful paintings we have of Dr. Luther and his Katie, is at the eve of their marriage bowing down on their knees in prayer. Is it any wonder that home was a godly home? Is it any wonder it was filled with persons who loved their Lord and their God? The family that eats its first meal without prayer, and spends the first week without prayer, has already let Satan drive the wedge that will enter deeper as life passes on.

We should not only notice where the marriage should be celebrated and who should be there, but we should know very well what it means. It does not mean to come together and simply get ready to be separated by a divorce. I speak of this matter at this time because so many divorces have been granted right in this county and in this State throughout the past year. No wonder that the judges of our courts are getting together to pass a new law; no wonder that ministerial unions everywhere are protesting against marrying people who are already living in adultery by their very divorces which they have taken. Dear friends, we need to have new laws on this great subject. I therefore call your attention to the fact that when a marriage vow is taken, it means until God severs that tie. "What God hath joined together, let no man put asunder." It means not only that they should dwell together for life, but it means that they should dwell together in one faith, and it seems to me that is a point that every young person should consider well. How often you find one young person, a Christian, marrying an ungodly person, in spite of the fact that God says, "Be ye not unequally yoked together with unbelievers." It would break my heart if I had to know that the friend of my bosom was one who does not love my God — if I had to know that the dearest friend of my bosom could not join in with my prayer — if I had to know that when she is sick and dying that I could not expect her to go and spend eternity where I shall be.

The question comes up daily in this country of many denominations: Where shall the wife go, or where the husband? And some people think they have solved the whole question by saying, "The wife shall always go with the husband." It depends upon where the husband goes. There

are some people who can go anywhere and feel at home, because they are not at home anywhere; there are people who can join any church, because they do not know what any church teaches; there are some people who have a sort of India rubber faith — stretch it and it will fly any direction, but when a man has the true faith — a faith that rests upon the solid Word of God, he cannot change it for any man or any woman. The rule, therefore, is all false that the wife should go with the husband, or that the husband should go with the wife; they both should go where God's Word leads them. That is the only safe rule. If the husband has the right faith and can prove it by the Word of God, let his wife learn the same faith, if she can, from the Word of God, and go with him; if the wife has the right faith and can prove it by the Word of God, let the husband learn that faith and go with her; but the only rule that is safe is that we should know that God's Word settles our faith. "Be thou faithful until death and I will give thee a crown of life." As was well said by one of the Lutheran theologians: "When a man is a real Lutheran, he will die one." When you can prove every doctrine that you have got, you cannot change it until God Almighty changes His Word.

II. *A miracle.*

We have before us this morning not only a marriage but a miracle.

"And when they wanted wine the mother of Jesus saith unto Him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother saith unto the servants, "Whatsoever He saith unto you, do it." And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "Fill the water pots with water," and they filled them up to the brim. And He saith unto them, "Draw out now, and bear unto the governor of the feast," and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the

feast called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

We have here a lesson that you very seldom hear a sermon preached on, for some reason. It gives a great many people trouble. I have met professed Christians who have said: "I wish that lesson were not in the Bible," and I have met other people who do not know anything else in the Bible except this lesson, and they are so glad it is here. I have before me in my mind this morning two classes of people who need a little instruction: (1) The fanatical prohibitionist; (2) The saloonkeeper. The saloonkeeper, if he does not know another passage in the Bible, knows this one; and the prohibitionist, if he could just get rid of this chapter, would be in glory.

Dear friends, I have always found that the Lord God is safer than any man, and for my part I love this chapter just as much as I love any chapter in the Bible, and I hold it up this morning between these two classes of people, and may God help us to the real truth. I maintain:

1. Jesus made *good* wine.
2. Jesus made *plenty* of wine.
3. Jesus made the wine *useful.*

1. This is the plain teaching of God's Word. He made good wine. Prohibitionists, let me speak to you a few moments now. He did not make raisin tea. In some places in this country at present ministers of the Gospel have taken raisins and poured water over them to give the holy communion, because they have fallen out with Jesus Christ. A certain doctor of divinity in Brooklyn, in 1887, made the statement that if Jesus Christ drank wine he would not receive Him as a member in his church, and yet Jesus Christ tells us Himself that He did drink wine. The consequence is that some people have become so fanatical that instead of giving the wine in the holy communion, as I said a moment ago, they are giving raisin tea. A minister

in Jelloway, not very far from here, fifteen years ago, became so fanatical that he gave milk at the Lord's Supper instead of wine. My friends, I would rather be a blasphemer like Ingersol, than to mutilate the Word of God as those people did.

I would say furthermore, prohibitionists, that the Lord God not only made good wine, but He did not make "Damnation." We have a certain class of people who look upon wine and say that that is damnation itself, yet the Lord Jesus Christ, the night when He instituted His Supper, took wine and blessed it, and gave it to His disciples, and said, "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." Do you mean to say to me that the Lord Jesus Christ took some damnation and blessed it? Did He take damnation and give it to His disciples in the Holy Supper? Is it not time, my dear friends, that we stand by the Lord God instead of by fanatics?

I would go a little further, prohibitionists, and say He did not make a mistake. Some of you may think, if the Lord God only had not made that mistake in making wine at the marriage in Cana of Galilee! Did you ever find that Jesus Christ had made a mistake anywhere? He knew what kind of people would live in the nineteenth and twentieth centuries. He knew what He would have to write down in the Word of God in order that they who wanted the real truth might find it, and I thank my God just as much for this chapter as for the one wherein He instituted the Lord's Supper — I thank Him just as much for this chapter as I do for the one wherein He describes the Holy Pentecost; the one is just as sacred and good as the other. Jesus made no mistake.

And on the other hand, I would say to those who are in sympathy with the American saloon: Where do you find in God's Word that the Lord Jesus Christ ever built a little house and painted the windows so that no one could look in, and set screens before the door, and put up a bar and stood behind that bar and dished out drink until, as we read in the Book of Proverbs, men stand and look at it until it bites like an adder? Where do you find that in

God's Word? Where do you find in God's Word that He has started a little place in the darkness where you hear more filthy language in a single day than any Christian ought to hear in all his life? You say, "We run a respectable saloon." Where is it? I would like to find it. Where is there a respectable saloon in God's world? If there is any place where men feel tempted to lie and curse and damn, it is in a saloon; if there is any place where they abuse the very privilege that God gave them, and the very thing that God created, it is there.

Furthermore, where did Jesus Christ ever make drunkards? There is no denying the fact that these saloons all over the country are making drunkards. Boys are coming out of those saloons and we see them every day. Last night at twelve o'clock, driving through this city, I passed no fewer than three men staggering home. Where did they come from — from the church? Did they come from the wedding at Cana of Galilee? No. Jesus Christ did not make drunkards. Jesus Christ did not make saloons; Jesus Christ did not make this old rotten whisky you are selling to people to eat their very brains and rob them of their souls, and rob their homes. It is said by a certain great lecturer in this country that when a drunkard died they took his brain and set a match to it, and it burned like alcohol, and he drew the conclusion that he ought to take every drunkard's brain and lay it on the step of every saloon and let it burn and burn until men wakened up to the damnable institutions which are being kept by men who still want to find a little comfort in the marriage of Cana of Galilee.

The Lord God made good wine; he did not make sweet grape juice. Some have been trying to help the Lord out of this trouble by calling this "oinos," just sweet grape juice, and not real genuine wine. I call your attention to the fact that the thirty-seven times this word is used in the New Testament, and its relation to the Hebrew and the Greek, clearly show it can mean nothing else than fermented wine. I have read all these pamphlets sent to me trying to prove that Jesus made sweet wine, and they say, "How could it be otherwise? Didn't these disciples pour water into those crocks and did they not dip out wine? Did

it have time to ferment?" That is the great logic that is used. I would like to ask whether it had time to become grape and get to be sweet juice.

How about these wonders — are there any miracles to-day? There is not anything around us that is not a wonder. The only reason it is no great miracle to see the sun in the heavens, is because we see it every day. If there had never been a sun in the heavens before and we should see it to-morrow morning, it would be a greater miracle than the exchanging of water into wine. If potatoes had grown on trees and peaches had been dug out of the ground, it would be a miracle to see peaches growing on trees and to see potatoes dug out of the ground. The reason we think it is natural for peaches to grow on trees is because we have always seen them grow that way. It was no more of a miracle for God to put that water into the crocks and change it into wine, than it is for him to bring it up through the vine into the grape, and to let the juice ferment and make wine — one is no more of a miracle than the other. The fact is that Jesus Christ made wine that was so good that it was better than the wine they had before, which men when they had well drunk, could not tell from the poor wine any more.

2. You will notice that Jesus not only made good wine, but He made plenty of it. There were six large crocks containing over one hundred gallons. One hundred gallons at a wedding that lasted seven days. It does not say they drank it all, but it was there, and now, prohibitionists, what are you going to do about this wine question? You say you do not want any wine manufactured at all. What are you going to do when you have Holy Communion? Celebrate it with milk, like those foolish people at Jelloway? Are you going to try to legislate the world better by law? What are you going to do with this question? No wine at all? Every good Christian on God's earth would raise up his voice and say, "We will have wine." I, for my part, would never allow, by anything I could do to prevent it, that there should be no wine in the world. "Well," says some one, "what we want is a scarcity of wine," but our Lord and Master made over one hundred gallons at a wedding. You say you don't like to hear that? Then you don't like

your Bible — then you don't like God's Word. What are you going to do about it? "But," you say, "it is not safe." I say, my friends, that it is not safe to have just a little wine. The Lord God made plenty of it. A little wine always has been dangerous. There is nothing the human race so much desires as the thing that is scarce. What makes the diamond so precious? The fact that you cannot dig it out of the ground down here — the fact that you have to go and hunt and search for it. If one potato were worth one thousand dollars, there would be plenty of women sitting before me this morning who would give up all they had to wear a string of potatoes around their necks. What makes a thing desired? It's scarcity. What makes it valuable? The fact that you cannot get it. What makes people want more wine? The fact that they know it is hard to get. The Lord Jesus Christ knew what He was doing. He knew that if He would only make one or two gallons of wine, every man would want that one or two gallons in a little space of time, and get intoxicated. He made one hundred gallons of wine, and the result was that no man cared whether he drank it or not. They listened to the Gospel and were converted to Him. What is the solution, prohibitionists, of the wine question? Not the non-manufacture of it, not its scarcity, but plenty of it! If you could put a hogshead of wine in every house in this community, you could not find a boy or a girl who would want it; if you could fill the rivers and ditches with wine, not a person would want to go and drink it. A man said to me the other day, "I was reading the old story of Adam and Eve, and I just wondered whether the same condition of things existed to-day. So" he says, "I just got a little bird and put it into a crock and set the crock in my house, and said to my wife, 'Don't you look into that crock until I come back,' and when I came back the bird was gone." I have in mind a man not over twenty miles from here who had a special lock put on a special door in his cellar and there he kept his little jug of whisky, and the boys did not dare to touch it. I have in mind that man's brother, who lived only three miles away, and who had a bottle of whisky standing in the cupboard every day that

the boys were at home. The first father said, "Boys, you dare not touch that whisky;" his brother, with better judgment, said, "Boys, up there is the bottle of whisky; if you are sick take a swallow of it; if not, let it alone; it is to be taken only as medicine." To-day the first father has two boys in the grave, who died of delirium tremens and the third is going that way; the second father, who had better judgment and allowed his boys to see these things every day, has not a son who cares anything for any of these things. The Lord Jesus Christ knew what He was doing. Oh, that we all had the wisdom of Christ at the wedding of Cana of Galilee, that we would take our boys and girls home and show them these things, so that they will not long for the day when they can get away from father and mother and get down to those hell holes and drink those things and get drunk and intoxicated, and their poor souls are lost. I want to tell you there are two ways of making drunkards. The one is to look at the wine as we read in Proverbs, for people to drink it, and drink it, and drink it, instead of using it as God intended; and the other is to say, "You dare not touch it, and if I catch you at it I will whip you." If that child does not turn out a drunkard, I do not know anything about it. Not more than a week ago in a home in this city, a mother boasted to me that her son never saw an intoxicating drink in her home, and she thanked God for the position that she took, and on my way home I saw her son coming out of a saloon. (Laughter.) These things are not laughable to me — they are sad; doubly sad. I am sorry that mother did not know how to train that boy at home and show him the danger of abusing a gift of God.

As I turn to the saloonkeeper at this time with the fact that Jesus made plenty of wine, I call attention to the fact that the saloonkeepers have made it scarce. You have made it scarce in the home. You have made your business so disreputable that no man any more feels like having a drop of the thing that you sell in his home. You have made us all feel that it is dangerous even to have a glass of wine in the house; you have made us all feel that it is dangerous to have the bottle of brandy in the house; you have made us

all feel that we dare not let the beer wagon drive up to the house, because we would not have our homes associated with your business for anything.

And not only have you made it scarce in the home; you have made it scarce in your own saloons. What has made it scarce? These saloons are not run with wine. The Lord Jesus Christ did not make any saloons. Very little wine is drunk in our saloons; beer is not good enough for the average drunkard — he wants the burning rum. Little comfort can he get out of the miracle at the wedding in Cana of Galilee *With your prices you have made it scarce.* You have said to the young boy, "Here is a little glass of something; I will charge you a dime for it." It isn't worth a cent; you charge him a dime and you make him think it is scarce, and he wants it; he drinks that and he wants another, and you rob him of his brain, and you rob him of his money, and you rob him of his soul.

3. The last thought that I would give you on this topic is that Jesus Christ made not only good wine and plenty of it, but He made it *useful.* It is said in the last verse of our text: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

Oh, prohibitionists, listen! The disciples believed on Him at the wedding where water was made into wine; the disciples believed on Him where there were over one hundrer gallons of wine; the disciples believed on Him at a wedding where there was more wine than they would drink or could drink. There was not a single drunkard there. The Lord Jesus Christ was there. His disciples had just been called three days before, and now He manifested forth His glory, and the disciples went out and started into the gospel ministry, having gotten their faith strengthened where wine was made. Do not forget that if you have had your mind biased, and twisted, and turned by the folly of the times, and by the ungodly, or even by professed Christians, it is time you get down on your knees and pray over this second chapter of John until you are filled with the Spirit of God, — until you are ready to stand by the Lord Jesus Christ on every subject, no difference what it may be.

Saloonkeepers, just one question to you. You have been trying to persuade yourselves that your business is right by this second chapter of John; you have tried to make yourselves believe that Jesus sanctioned your business. I want to ask you a question. At the miracle where Jesus made wine He led souls to Christ. How many souls have you ever led to Christ in your saloon? If your business is sanctioned by the Lord Jesus Christ, then your business ought to be started with prayer. How many of your barkeepers are ever started in the business in the morning with prayer? How many of you have ever seen the staggering drunkards come in and thank God that this public disgrace is here? How many of you have ever taken a man's home, gotten unjustly, and have thanked God for this money which you received the way you did? How many of you have tapped the barrel and dished it out to people, getting ten times more than it is actually worth, just to pay your taxes and enhance your own property, to robe your own people in their good dresses, putting them on your own children, while the others go in rags? How many of you have ever done these things to the glory of God? Do not think you will ever go wrong if you stick to the Bible. Do not think you will ever go wrong if you stick to things sanctioned by the Lord Jesus Christ. I thank my Lord and Master that He made wine, and made it good; that He made it plentiful; that He made it useful. And when the people were there He led them to salvation, and may the Lord God help us this morning to go to Him and find Him as our only Savior, is my prayer. Amen.

PRAYER.

Our Heavenly Father: We thank Thee that Thou hast established the home on the Rock of Ages; we thank Thee that there is nothing good and right but that may be had in the home and kept there with Thy blessing resting upon it. Help us to realize more and more that all things that come from Thee in themselves are good; that man is bad and that man will remain bad until he is recreated by regeneration; and O Lord God, help us to look for remedies where they should be looked for; not only in the legislation of the people, but more and more in Thy Word and in Thy means of grace. Heavenly Father, do Thou give us that Christian spirit and that love of Thy Truth that we will always walk in Thy ways. We ask Thee that Thou wilt put the right kind of thoughts into our hearts and into our souls, and help us to live as the people lived in the

presence of Jesus at the marriage in Cana of Galilee, that all things shall be for Thy glory and for our growth in true discipleship. We ask it all in the name of the Master, who taught us to pray:

Our Father, who art in heaven: hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever, Amen.

THIRD SUNDAY AFTER EPIPHANY.

WHICH WAY?

MATT. 8: 1–13.

"WHEN He was come down out of the mountain, great multitudes followed Him; and, behold, there came a leper and worshipped Him, saying, 'Lord, if Thou wilt, Thou canst make me clean.' And Jesus put forth His hand, and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed. And Jesus saith unto him, 'See thou tell no man; but go thy way, shew thyself to the priest and offer the gift that Moses commanded, for a testimony unto them.' And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, 'Lord, my servant, lieth at home sick of the palsy, grievously tormented.' And Jesus saith unto him, 'I will come and heal him.' The centurion answered and said, 'Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doth it.' When Jesus heard it He marvelled and said to them that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth.' And Jesus said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed in the selfsame hour."

Sanctify us, O Lord, through Thy truth;
Thy Word is Truth. Amen

Dear Christian Friends: —

The Epiphany season is the season of the manifestation of Christ, the Savior, first to the Jews and then to the Gentiles. We have already seen how He manifested Himself to the Jews, and to the heathen of the

far East, and to the doctors of divinity. To-day we are led, as it were, between heaven and hell, between misery and glory in this world, down into the very presence of Satan and the only Savior, and the whole text seems to thunder into our ears,

WHICH WAY?

May God, the Holy Spirit, help us this morning to see Which Way.

I.

We are asked this morning by this text to look out into eternity and behold heaven on the one hand and hell on the other. "And I say unto you that many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth."

1. Oh! what an Epiphany — what a look into heaven! Behold the multitude! Sometimes we act as if we thought heaven would only have a few souls in it. I know the Word of God says, "Many are called but few are chosen;" I know that the Lord Jesus Christ said, "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it," but I call your attention to the fact that if many souls should be lost, few would have found heaven. It is not the intention and the will of God that any man should be lost. I do not know how many shall be in the kingdom of heaven, but I am told by my Savior that "Many shall come from the east and the west" and when you take a ball or globe like this earth and have them coming from the east and the west, they come from all around the globe. There shall not be a place on this broad earth from which immortal souls shall not come to that glorious home above.

It shall not only be a wonderful home as to the multitude, with all the aged fathers and with all the aged mothers who died in Christ; with all the young men

and all the young women who died with faith in the Lord Jesus Christ; with all the multitude of children who came home in the name of the Master; — there will be an Epiphany not only of a great number, but of that sweet, sweet rest, which can alone be found in heaven. Here in this sin-cursed world there is so much of sorrow and sadness and weariness. Oh, how weary we are at times! It does seem that life simply means to get up early in the morning and work and work until late at night; begin early in life and work and work just as long as we have any strength left; and sometimes, with these pains and sicknesses, and with wanting bread in the home and with a lack of clothing for the children, many are going out and you can read upon their faces, "Oh, that I could find rest!" How many a poor mother is battling in her home and we do not give her credit for what she deserves. Oh, that she could find some rest. We talk about the martyrs of old and the battles that have been fought for our country, but when I tell you that right in our own city this week, a woman glad to get a moment down on her knees in prayer, was kicked out by her ungodly husband, there was a battle in that woman's breast and in her home that many people never dream of, and the cry and sigh go toward heaven every day from many a home, "Oh, that I might find rest!" But thanks be to God, the Epiphany of this morning's lesson leads us up to a heaven where there is rest. "And many shall come from the east and west and shall *sit down* with Abraham, and Isaac, and Jacob, in the kingdom of heaven." How glorious! Oh, tired soul, there is rest for you. There is a time coming when you may sit down with God.

It is not only an Epiphany of rest, but it is an Ephiphany of character. I wish every one of you would take home these few lines and ever remember them. I believe I have quoted them before:

"Wealth lost — nothing lost;
Health lost — something lost;
Character lost — much lost;
Heaven lost — all lost."

Some people think wealth is everything, but it is nothing; some people think very little of their health, but it is more than wealth; some people have very little idea of the value of character, but it is more than health. "Character lost — much lost," but I call your attention to the fact that when you get up there to the throne of God, you will find character as you never found it before. Jesus Christ did not say, "Many shall come from the east and west and sit down with Saul, or Judas Iscariot, or with the ungodly rulers of Rome," but they shall sit down with good, old, faithful Abraham; they shall sit down with God-fearing Isaac; they shall sit down with well tried Jacob; they shall sit down with men like this centurion, a noble ruler, a man of great character. Let us not for a single moment imagine that only poor silly women and poor silly men go to heaven. The fact is that wise men came from the east to find Jesus. The fact is that wise people are worshipping the true and living God, while fools lose their souls. There is character in heaven.

And not only do we find an Epiphany of character, but we also find and Ephiphany of recognition, and to me that is a wonderful comfort, and I hope it will be to you. We have the names here of three men well known in history, but you can not find a photograph in this world that tells you how Abraham looked; you cannot find in this world a single likeness of Isaac; if any man were to meet Jacob to-day on the street he would not know him; but up there you will know Abraham; up there you will know Isaac; up there you will know Jacob, up there you will know the ruler from Capernaum, and as I look this morning by the light of my Savior into that heavenly abode above, I notice that every widow in this house, if she has her husband there, shall know him; and every husband in this house, if he goes there and his wife is there, shall know her; and it is a comfort to me to know that when you go there and I go there, we shall know father, we shall know mother, we shall know that little daughter, we shall know that little son, and we shall know that babe. Oh! Glorious Epiphany! That is why we have this morning

a view into that heavenly home above which Jesus pointed out when He cried, "Which way?"

2. In order that we may know which way, He turns our attention once into another direction of eternity. "But the children of the kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth." The first view into this other way gives us a great surprise. As a rule we are inclined to think that hell shall be filled with ungodly heathen and with people who were never church members, etc. My friends, the Bible passage before us this morning is perfectly silent about what shall become of the heathen and what shall become of those people who never heard of Jesus. There are other passages of the Scripture that tell us plainly that they must be born again, and that no one can enter heaven except by the name of Jesus Christ, but we are told in this Epiphany lesson this morning that when we look toward hell, or if we should ever enter there, the first view will be a great surprise — and what will it be? We will find children of the kingdom there. Children of the kingdom! We will find Jews there; we will find once professed Christians there; we will find hypocrites there; we will find a certain class of heathen there.

I would have you first of all notice these children of the kingdom. Here is a class of people starting a church in Mansfield who reject their Savior, Jesus Christ, and they think that this minister of the First English Lutheran Church is about the most narrow-minded man on earth, because he does not want his choir to help them sing in a church that rejects his Savior. If I understand the Word of God, it states here just as clearly and plainly as language can, that these very Jews who reject their Savior "shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth," if they do not repent and accept their Savior; and shall Christian people help along a class of people who reject your Savior and mine? There is absolutely no hope for any Jew who rejects the Savior to reach heaven. He may be a good neighbor; he may be a splendid business man; he may be as fine a citizen from

a worldly standpoint as any one else, and his soul is just as valuable as mine, but I say to you this morning that if any Jew on earth does not repent and accept the Lord Jesus Christ before he dies, and if I should forsake my Savior, that Jew and I together will be in hell, and there is no question about it. These are the words, not of any man, nor of any school of theology, they are the words of the only Savior, Jesus Christ.

This is just as true of the professed Christian who will go back from his church and from the means of Grace into the world again; it is just as true of the hypocrite who has his name on the church record, but does not love his Lord and Master, and has not given his heart and soul to Him; it is just as true of the heathen if he hears the Gospel and does not accept it. My dear Christian friends, let us not forget this morning that one of the first views into this great eternity of hell is that there will be many children of the kingdom there.

Another thought that we must not forget is this: There will be outer darkness. You will remember that in the tabernacle there was a Holy of Holies, then a Holy Place and then the court around it, and in the Holy Place stood the candles burning day and night; there never was any darkness in the Holy Place, but out in the court it was dark, and further away it was still darker, and that picture throws light on the lesson of the morning. There are some people in the house of God with the lamp of the Word in their presence burning perpetually, and they can not be in the dark. There are others who will not stay with the light and they go out into the dark. Then there are others who try to get away just as far as they can from the light, and they are in outer darkness, and we learn from these words that in hell there is absolutely no hope of escape. In this world we often find misery; we find some very ungodly people, and we sometimes wonder why it is that the Lord spares them another week, another month and another year, but just as long as a man breathes in this world there is still hope that in some way or other the providential hand of God will bring him and the Word together, and open his heart to see

the only Savior; there is still a little light; but when a man has passed beyond the gates of this life into darkness, he goes out into outer darkness; where there is no hope of ever seeing another ray of light. We heard a few Sundays ago of that awful weeping when Herod ordered the little children slaughtered in Bethlehem; we heard how that cry was heard away up in Rama, a distance of seven or eight miles. We have recently heard of that awful catastrophe which took place in Chicago. It seemed to me in the past week that I could hear not only five hundred or six hundred fathers and mothers, but five or six hundred families, with all their relatives, moaning and crying, until we have thought we heard the cry at Rama again, but I call your attention to the fact that the Epiphany lesson this morning, which asks us to look out into eternity, not only toward heaven but down toward hell, shows us a weeping such as never can be heard on earth, "But the children of the kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth." When the teeth begin to clatter, there is pain somewhere. You may ask what kind of fire there is in hell. I do not know whether there is any literal fire at all or not; all I know is this, that there is a something there and Jesus says, "The smoke of their torment ascendeth up forever and ever." "Why," says some one, "how can there be fire there, and still be total darkness?" My friend, if I were to put you into a cell so totally dark that you could not see a ray of light, and put an electric wire in your hand, it would burn you to death and you would not see a spark. The question with me is not what kind of fire, but I do know from God's Word that there is a place where there is torment — where there is no hope of escape; I know there is a place where men and women are gnashing their teeth, and I can easily understand why they do it. I believe just as surely as I am standing here to-day that there will be fathers in hell who will gnash their teeth at themselves for having driven their children to hell; I believe there will be mothers there who will gnash their teeth at their husbands and say, "Why did you by your ungodly life bring yourself here and me also? I could

gnash my teeth at you." I believe there will be children there who will gnash their teeth at their parents and say, "Why did you let us grow up in our ungodly natures and let us choose for ourselves, when you knew that we did not know how to choose?" This gnashing is going to take place, not only by heathen, but by children of the kingdom. I believe there will be ministers of the Gospel there who will gnash their teeth at themselves and at each other and say, "Why did we mislead these people and fail to warn them, and tell them that the Bible is a lie and that Jesus' words are not true?"

These are pictures that Epiphany is giving us. In this season we have our thoughts turned to missionary work, but how can we ever have the missionary spirit if we believe that the words of Jesus are not true — if we believe that the Word of God is not true — if we believe that every man will be saved whether he dies a child of God or a child of the devil? If I believed that kind of nonsense I would never give another cent for missionaries; I would quit preaching the Gospel and try to down the missionary spirit; and the very reason there is so little done for the saving of souls to-day all over the world, is because this Satanic Universalist spirit has come into our hearts, and we seem to think that no difference how a man lives, he is going to get to heaven any way. It is a lie!

II.

Which Way? It seems to me with these two eternities before you, there ought to be no question which way. The Savior not only asked you to look out into eternity, but He says, "Come, and look down at life!"

1. We are not even free from hell here — why deny hell in eternity? Look at the sin — look at the sickness — look at the torment — look at the rebellion that you find in this world. "And behold, there came a leper and worshipped Him, saying, 'Lord, if Thou wilt, Thou canst make me clean.'" How does it come that this leper was unclean? God did not create lepers — God did not create unclean people. What is the trouble? No man can look

around and see the sin in this world without noticing that it is a reflection of that eternity into which we just looked.

Look at the sickness! sickness everywhere. A great many people tell us that sickness is of the devil. That is true; there would be no sickness without the devil, but it is a mistake to think that those who are sick are children of the devil, and those who are not sick are not children of the devil. Some of the most ungodly people on earth have the best of health, and some of the best saints living on earth to-day are poor, crippled people lying at death's door. To show you that sickness to-day is not a necessary proof of being a wicked person, I call your attention to the fact that when the Savior healed the man brought to Him on his bed, He did not say first of all, "Be well," but "Thy sins be forgiven thee," and when his sins were forgiven he was still a sick man, and I do not know but that the man would have died in his sickness if the people had not thought that Jesus could not forgive sins, and so He says, "I say unto you, Arise, and take up thy bed, and walk." The man was healed spiritually while his body was still sick, and that is the mistake of Dowieism — they seem to think that if a man is sick he is simply of the devil. Every saint on earth gets sick before he dies. We nearly all pass into this great eternity through sickness. Sickness is a proof, nevertheless, that there is a something here that is a reflection of a great something beyond.

Not only have we sin here, and sickness, but we have torment! "And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented" — that awful disease of palsy where every vein became a fiery road for the steed of pain to gallop on. The poor servant lay there, and the general of the army, although a ruler of Rome, could do nothing for the poor suffering servant; the doctors could help him nothing; there stood the surgeons, but with all their power they could do nothing. The poor servant cried out, "Oh, help! help! help!" and when men once discover, as we all shall discover, that we can do nothing, then they seek

the Lord. There was a notice given to these people that out beyond the waters there is a Savior of the world — a man who can heal the leper — a man who has just preached the most wonderful Sermon on the Mount ever preached — a man who can say to a decaying leper, "Be clean," and he was clean — if we just had Him here, there would be help for this poor tormented soul! Dear friends, we need not go to Capernaum to find torment. I could, within five minutes' time, take you into a home in our own city, where for five or six long weeks some of us have been compelled to look upon a sickness that is actual torment. Tell me not that is not a reflection of something beyond; tell me not there is no eternity of pain when even in this world Christians as well as ungodly people must pass through fires.

Look at the rebellion we find here. "And Jesus saith unto him (the leper) 'See thou tell no man; but go thy way, shew thyself to the priest and offer the gift that Moses commanded, for a testimony unto them.'" You will remember it was a custom that just as soon as a leper was healed he was required to go and perform his duty in the presence of the priest. It was a law of God. Jesus wanted this law obeyed and tells this leper to go; but Mark tells us in the first chapter that this same leper, the moment he was healed, instead of going, as Jesus told him, to the priest, began to blaze the matter abroad, disobeying the command of Jesus. In other words, he proved, after all, to be a leper. I do not say that in that case it was just exactly rebellion in the worst sense. When the Lord Jesus Christ told one after the other, as He healed them, not to tell any one, it was more from the standpoint of not making a public demonstration than anything else; nevertheless, the fact that this young man did not carry out the Savior's command was an evidence of the rebellion in the heart of man to-day. Oh, how much rebellion there is everywhere against God's holy laws! If we obeyed the laws of God there would not be a family in Mansfield who would not be in church somewhere. "Remember the Sabbath day to keep it holy" does not mean to live at home like a heathen. Oh, what rebellion everywhere! — what re-

bellion against the command to honor our parents! — what rebellion against the command, "Thou shalt not kill!" — what rebellion against the command, "Thou shalt not commit adultery!" — what rebellion, oh, thieves, against the command, "Thou shalt not steal!" — what rebellion, oh, liars, against the command "Thou shalt not bear false witness against thy neighbor" — what rebellion, oh, Jews of Jerusalem! He cried over thee, "How often I would have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" — yes, stubborn rebels, ye would not. This rebellion shows, dear friends, that we are not free from hell even here on earth.

2. Which way? Look around on the other side — there is also Heaven, not very far away, here on earth. We have God's Word. When the centurion came to Jesus, either personally or through a messenger, Jesus said, "I will come down and heal him." "Oh," said the centurion, "that is not necessary. I am a general; I have an hundred soliders under me; I say to one soldier, 'Go,' and he goes; I say to another, 'Come,' and he comes; I say to a third, 'Do this,' and he does it." Total obedience. "I am only lord of a hundred men; thou art the Lord of heaven and earth; thou dost not need to come down; speak the word and my servant shall be healed." That Word of God was spoken and the servant was healed. The very fact that I hold in my hand this morning the Word of God, is a demonstration that heaven is not far away. It may be past yonder stars and zones of stars and whirling world systems; it may be ten thousand times further away than any telescope ever penetrated the skies, but despite all that, I hold in my hand the flame from heaven. It is not far away.

We not only have the Word of God here, but we have faith here. When this poor leper came to his Lord and said, "If thou wilt Thou canst make me clean," there was faith in that heart. When this great general came from Capernaum to the Savior and said, "If Thou wilt but speak the word, my servant shall be healed," Jesus Christ looked at him and said, "I have not found so great faith, no, not in Israel" — a marvelous faith — a faith like that of the

Syrophenician woman, who held to the crumbs and got the bread. When we remember that man in his natural state has no faith; when we remember that these things in the Word of God are foolishness to the natural man, the very fact that I have before me this morning men, women and children listening to the old story as if you never heard it before, is evidence that down in your hearts there is a something that does not come from the sun, moon or stars; there is something that does not come from hell — it came from heaven. Heaven is not so far away!

Not only have we faith here, but we have also salvation. "And Jesus put forth His hand and touched him, saying, 'I will. Be thou clean,' and immediately his leprosy was cleansed." And, again, it is said of the Centurion: "And Jesus said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee; and his servant was healed in the salfsame hour." One thing we must not overlook. Jesus never healed a man's body without saving his soul. Never. There is Salvation here, and when we are saved, we are saved from something, and by some one, and for something. When I look around me again and see these immortal souls hungering and thirsting for righteousness, I can say from the bottom of my heart: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, and in the Holy Spirit," as we confess in the Apostles' Creed, and I know if I were to ask you, every Christian in this house to-day would join with me, and we cannot prayerfully confess that unless we have salvation.

And, having salvation, how do we get it, if it does not come from above? "Every good and perfect gift cometh from the Father of lights." Having then this great salvation, I say to-day, Look out, now, not only into eternity — and we have not only an eternity in hell — but come on down and look at this life, and look at the fact that we are not free from hell here, and heaven is not very far away.

III.

One more Epiphany, which comes closer to ourselves. We now stand, and lo and behold, here is Satan — and

here the only Savior of the world. Here is Satan, and what does he want to do? He wants to damn the Jews and he wants to damn the Christians; he wants to damn the hypocrites and he wants to damn the heathen. When we looked out and saw children of the kingdom over there, my dear friends, did we not remember that they are also here, and would they ever have gone over there if it had not been that they were prepared here? Children of the kingdom, let me warn you this morning, if you think that no one is watching for your souls to damn them, you are mistaken; if you think that because you are a member of the Christian Church that therefore you are perfectly safe, that you will have no trials any more and no temptations any more and you do not need to look for any, Oh, beware! It is said by Dr. Luther that wherever the children of God build a temple, Satan builds his chapel right beside it, and I believe there is a great truth expressed in those few words. Wherever you find a professed people of God, you will find that Satan is going to do his work, and if he can just continue to keep the Jews believing either that the Savior will yet come, or, as most of them believe, that it is all simply a sham and He never will come, he has won the victory.

Look down — do not simply look out. God wants to give you an honest Epiphany this morning. "The children of the kingdom shall be cast out." What the Jew was to that kingdom is what your boys and girls are this morning to the Christian Church. How many young men and young women will have to acknowledge that father was a good Christian, or mother was a good Christian, or, if you cannot say that, you can at least go back and say, Grandfather was a good Christian, or Grandmother was a good Christian, but what are you — a child of the kingdom? — you, with Godly relatives in the past, living your ungodly lives? Epiphany! See yourselves already in the hands of Satan! Do you know where you are going? Which way? Which way?

2. I call your attention to the fact this morning that while you are standing here, you are not standing alone. This whole text tells me that Jesus is here. In the midst

of all these sufferings once stood Jesus the Savior, and He triumphed. Therefore I would have you understand that you can come to Him. This man who was a leper, according to the law of Israel, would have had to stand off in the distance, hold up his hands, and cry, "Unclean! Unclean!" He could not have gone to another citizen in Israel without having been taken by the government and sent out in some lonely place where he could never reach another man, — but he sees the Lord of Heaven. Law now or no law — an immortal soul will sometimes go away above human laws — he runs into the presence of his Master, and his Master goes to him.

In other words, I tell you Jesus Christ went to the leper — He did not go away from him. And when this ruler from Capernaum came and said that his servant was lying at the point of death, Jesus said, "I will come down and heal him," and so this Savior of the world this morning is ready to say to every one of us, "I will come to you — I will come to your home — I will come to your soul — I want you saved." Which way? Which way this morning?

He not only says He will come to you, but He says, "You may come to Me." As I said a moment ago, it was against all the laws of Israel that this poor leper should come into the presence of other men, but Jesus not only allowed him to come into His presence, not only walked up to him, but listen, "And Jesus put forth His hand and touched him, saying, 'I will; be thou clean.'" Wonderful touch! It was the law of that country and the experience of lepers that when they touched a man who was clean, the clean man became unclean — and here comes a leper, unclean, and is touched by the clean hand of Jesus, and instead of Jesus Christ becoming a leper, the leper became like Jesus. Wonderful transformation of the body and soul. The cleansing hand of God cleanses everything that it touches. Are you touched this morning by the hand of Jesus? Which way?

He not only touches, but this wonderful Savior cleanses. "And immediately his leprosy was cleansed." "And his servant was healed in the selfsame hour" — and so the

Lord God, when He comes to us and touches us with His hand of mercy, cleanses us. It may be there is some one listening to me this morning who feels in his own heart, "I am that leper; I am far more wicked than you know of." A dear friend came to me the other day and said, "There is not a law of God that I have not broken," and I am always glad to hear a young man make an honest confession, because I can come with some comfort, because Jesus Christ came to seek and to save that which was lost. The reason some people never will be saved is because they do not know their lost condition. When they once realize they need the Savior, the Savior comes and touches them, and lifts them up, and, with a love I cannot express, He comes to seek and to save that which was lost. Wonderful Epiphany! Which way? Which way?

It seems to me there is only one answer to this great question. The way is to repent of our sins. The way is to go and study the Ten Commandments and hold them up to our souls until we find out that we are lost and condemned. Repent of our sins, and believe in Jesus Christ, and be baptized in the name of the Father, Son and Holy Ghost, and then to bring our children to Jesus and keep them with Him, and have the missionary spirit in our souls to save the world. That is the way. It does my soul good to see these little children crowd the galleries this morning. There is the hope of the Church. There is where we must begin to plant the good seed of the Word of God. I hope to see the day when the parents of this whole congregation will put a hymn-book into the hands of each of the children, and the children can say, "I saw you at church this morning, mother," or, "I saw you at church this morning, father," and the parents can say, "Dear children, we saw you there." These children understand this sermon this morning just as well as you aged people do. Oh, that we all had the spirit that the poor Indian woman had, of whom I read one time in the history of our own country. An Indian woman was led to the knowledge of her Savior, and when very sick, just before her death, she fell into an unconscious state and it was supposed for a moment she was dead, but suddenly she rose up and said,

"Lord, just a little yet — just a little yet — just wait until I take all the Indians with me." Oh, that we all had that desire! Which way? The way of the children of God! Amen.

PRAYER.

We ask Thy divine blessing, O Lord and Master, upon these words so precious to our souls. We pray Thee that Thou wilt give us that spirit from on high that will give us a deeper insight into the eternity of life and into the responsibility of each hour. O Lord God, we thank Thee, for the feeling of love and harmony and thankfulness for Thy Word that exists in our midst at this hour; we pray Thee for a perpetual Pentecost for a constant winning of souls on the part of Thy people, to serve Thee, and have others come into like service. We pray Thee to continue Thy kingdom around this world from which many shall come from the east and west and sit down with Abraham and Isaac and Jacob. O Lord God, give us all that can be given to live the Christian life that it is Thy desire that we should live here on earth. We ask it all in the name of Jesus, who not only knew Himself, better than man, how to pray, but also taught us to say:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FOURTH SUNDAY AFTER EPIPHANY.

A TERRIBLE TEMPEST.

MATT. 8: 23–27.

"AND when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him, and awoke Him, saying, 'Lord, save us, we perish.' And He saith unto them, 'Why are ye fearful, O ye of little faith?' Then He arose and rebuked the winds and the sea and there was a great calm. But the men marvelled, saying, 'What manner of man is this, that even the winds and the sea obey Him?' "

O God, Our Heavenly Father, without Thee we can do nothing. Thou who didst still the tempest, and Thou who art to-day permitting the rain to fall from the heavens upon the earth to wash the cities and to cleanse all around us, cleanse us of all unrighteousness, and to-day say to all our hearts where there are storms, "Peace, be still." Amen.

Dear Christian Friends: —

Ever since sin entered the world there have been storms — external and internal storms. Sin brought a storm into the hearts and souls of the first sinners, and you will remember that the Lord God said of the earth, that it is cursed on account of that sin. From that day to this sin has been having its effect on man and on all nature. Jesus has manifested Himself unto us as the Redeemer of man. We have mentioned Him as He showed Himself to the Wise Men of the East; as He manifested Himself to the Doctors of Divinity; as He manifested Himself to heaven and hell and showed to us that view of eternity; and now, in this morning's lesson, He manifests Himself as the great Redeemer of man, and as the stiller of all earthly storms. In other

words, we find Him a Master of the winds and waves as well as of mankind. I invite your attention then this morning to

A TERRIBLE TEMPEST.

Notice:

I. *The smaller elements.*

II. *The larger elements.*

I.

When we read this lesson carefully we observe that there are *five smaller elements* and *five larger elements.*

1. In this Terrible Tempest we have, first, *A little sea.* — The Sea of Galilee lying three hundred feet below the surface of the ocean, surrounded with volcanic mountains, with Tabor to the south, covered with oaks, and Hermon to the north, covered with her snow-capped garments — there lies the little sea only about thirteen miles long and seven miles wide, usually calm. The Savior is about to cross this little sea to go over where the Gadarenes lived, and, in the midst, is caught in a great tempest. The sea itself is so small that it would easily be lost like a drop in the Atlantic or Pacific, or any great ocean.

2. We have not only a small sea, but we have a small ship, or, as Mark tells us, ships; the little ships were about to start across; the Savior went on the only one that Matthew thinks worth while mentioning, while Mark tells us there were other little ships crossing this little sea. It could not have been a large vessel — it would not take even one large vessel to carry twelve passengers. If these twelve were in several little boats they must have been very small. Think of that little ship crossing the little sea.

3. And while looking at the ship, do not forget to look back and see that little pillow. The Savior had just preached the wonderful Sermon on the Mount, the multitude pressed around Him until He felt driven away from this vast multitude to find a little rest. One young man said, "I will follow Thee — I will go wherever Thou goest," but Jesus was so tired that he said, "The foxes have holes

and the birds of the air have nests, but the Son of Man hath not where to lay His head." Oh, how tired he was! and as soon as he stepped into the little ship on the little sea, He laid His head down, as Mark tells, on the little "pillow" — not His pillow — on a borrowed pillow — the Son of God, who owned the heavens and the earth, so poor that He had no pillow of His own!

4. We find in this Terrible Tempest not only a small pillow but a small faith. To us it does not seem so small, when we remember that the storm came down upon those little ships, and the water began to come in large crests and covered those little vessels; when we remember that the water began to gather into these little vessels, as Mark tells us, until they were almost full; when we remember that these disciples did not disturb the sleeping Master until they felt compelled to do so; when they remained silent until it seemed as though the vessel were going down, then they went to Him and said, "Master! Master! We perish! " "Carest Thou not that we perish?" "Lord save us or we perish," as the different evangelists put it. Then He rises and rebukes them and says, "O ye of little faith!" To us it does not seem that that was such a little faith, when they kept silent until the little ship was full of water; we would naturally suppose that was a large faith, and yet Jesus calls it little faith. They forgot that Jesus was sleeping in that little ship. They forgot that the Almighty could not be pushed down even by a terrible tempest.

5. So the little faith, and the little pillow, and the little ship and the little sea were all there, and am I wrong when I say that even the little Son of Man was there? We are told by one of the great German poets that on that day "the very Gem of the Ocean was carrying the Diamond of heaven." When you stop to think that the Lord God who made heaven and earth was lying in that little ship on the little sea on the little pillow, is it not wonderful? Is it as wonderful as it was to find Him sleeping in the little crib at Bethlehem? Here we see that Jesus was man, tired, sleepy, sleeping like a babe in the end of that little ship, and let us not forget that our

Savior was the God-man; let us not forget that He was sleepy and tired and hungry like other men; that He manifested Himself to us then not simply as divine, but as human.

II. In contrast to these *smaller elements,* let us look at the *larger elements* of this terrible tempest.

1. Luther has correctly said that this little ship and the little sea are a picture of the great Church of God. That the little sea itself is the world, and that the Savior of the world in that little ship is the Lord with His holy sacraments in the Church. In other words, if you look into that little ship you will find Jesus is there; when He speaks to the winds and the waves, you find the Word of God in that little ship; and when you see the water in there, you find the water and the Word as you find it in the Holy Sacrament here in the Church of God. So that little ship is not so small after all — it represents that great Church which Jesus Christ bought with His blood; it represents that little Church which many a time has lived through the terrible tempest in the history of the world; it represents that little ship which has been many a time swung from one side to the other by the terrible tempests that have beaten upon it. That little ship that day was greater than the Sea of Galilee; that little ship that day was greater than the Holy Land; that little ship that day was greater than the Atlantic Ocean; that little ship that day day was so great that it contained Him who made the heavens and the earth! How could that be a small ship? It was the Church of God — the great Church!

2. Not only was it a great Church, but it was a great storm. We are told by Luke that the storm came down upon them. You will remember, as I said a moment ago, this little sea lies three hundred feet below the level of the sea; it lies there between great volcanic mountains, with Tabor on the south and Hermon on the north; when the storms did come, they came down through that gulley over the top of the mountain, as though they dashed down up them. We have a picture then of the great storm that did not come from the east nor from the west, it did not come from the north nor from the south, but came

down upon them. It was not only a great storm because it came down, but we are told by Mark and by Matthew that the waves so rolled that they dashed over their little ship. The storm was around them on every side; there were those big billows rolling and rolling over them; sometimes the little keel seemed to go down and plow the very bottom of the sea; other times it rose up high until it seemed to pierce the very darkness of the clouds above. It was a wonderful storm — a great tempest!

This great tempest, I say, was not only around them, but in them as well. It was an external and an internal storm. These disciples had been on that little sea many a time before; they had rowed over these waves before, but they never saw anything just like this. There was a commotion in their hearts that made them fear and tremble; they did not want to wake up the sleeping Savior, and yet they could stand it no longer, and there, when the tempest within was as great as the tempest without, they walked back to the little pillow where the Savior was sleeping, and Mark tells us they cried out, "Master! Master! We perish!" Luke says, "Carest Thou not that we perish?" and Matthew tells us they cried out, "Lord, save us or we perish!" These are only the little waves that you see from the great storm that was raging in the hearts of these disciples.

3. Not only was there a great storm and a great Church on that sea that day, but there was a great enemy there. You will not forget, my friends, the history of Job when the Lord God gave Satan an opportunity to take anything but the life of Job, that one of the things he did was to bring forth a mighty storm — a storm that destroyed his house and home. Let us not forget that in another place we are told that Satan is "the prince of the power of the air." Eph. 2, 2. If we think for a single moment that all these great calamities are caused simply by God's direction, we are mistaken. God allows them. God allows Satan at times to rage in the storm, and I am satisfied, as I study this history of Jesus Christ in that little vessel, that the same Satan who just before this had told the Savior to throw Himself from the pin-

nacle of the temple in order that He might dash Himself to death and fail, now made up his mind, "This is the time for me to push this little vessel under the water." We are told in the verses just previous to our text that the Savior had been casting out devils. "And when even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His Word, and healed all that were sick." And when the healing was done and the devils cast out, Jesus stepped into the little ship — what does Satan make up his mind to do? He says, "I will bring a storm down that will strike that vessel to the bottom of the sea, and see if I cannot destroy His life." Jesus said of the devil, "He is a liar and a murderer from the beginning," and if there is anything that Satan does love, it is lying and bringing people to death. He said, "This is my opportunity; this is my time; the Savior is sleeping and does not recognize the storm; I will drive the little vessel down to the bottom and that will be the end of Him." There was a great enemy there that day. He tried his best to destroy the disciples as well as their Savior; it was his time to try to drive the little Church out of existence, if he possibly could.

4. Not only was there a great enemy there; not only was there a great Church and a great storm there, but the Son of God was there. Notice when Jesus arises from His sleep He says to the winds and the storm, "Peace;" then the waves kept on rolling as they usually do after a storm is past, and He said to them, "Be still" — and there was a great calm. Who can hear these words of the Lord Jesus Christ on that little ship, without recognizing that the little God-man is the great Son of God? Who can hear these words without finding that the little One who slept on the pillow is after all the One who holds the pillars of the earth on the ends of His fingers? When the winds and the storms obey, they obey God. And so Satan, great as he may be, and though his intention was to drown the little Church, finds himself, after all, confronted by the same voice that drove out the devils and healed the sick. It is the voice of the great Son of God.

5. We have therefore, not only the great Son of God in the elements of this terrible tempest, but we have also the great calm that comes alone from His voice.

I wish you would picture that scene there again. The storm is raging. Who can still that storm? None but the voice of God. The storm is still, but you know that after a storm on the ocean the waters are wild sometimes even for twenty-four hours. Jesus not only calmed that storm, but He calmed every wave. Not only was it true that the Sea of Galilee was quiet again, but it was quieter than usual. There was a great calm! There you have a picture of the Lord Jesus Christ, how He comes to us, and pronounces to the poor sinner forgiveness and peace, and when we have justification by faith without the deeds of the law, then we can look up into the eyes of our Father in heaven, in the name of Jesus Christ and can call Him Father, and have a peace in our souls that we can get nowhere else.

Dear friends, there are storms in life to-day as well as there were on that little Sea of Galilee. There are heart storms; there are mental storms; there are soul storms; there are storms without of all kinds, but let us not forget that on this sea of life, in this little ship of the Church of God, we are perfectly safe, when we remember that Jesus is here. And Jesus is with us now. We may think that we are a small congregation now, but we are many times more than in that little Church on the Sea of Galilee. The Lord God is in our midst and we are perfectly safe if we will simply remember that Jesus is here. The little ship cannot go down with Jesus in it — do not forget that — and one difference between the old Church of the Reformation and many other churches is this, that we are in the ship while the others are hanging on the outside; we are in the Word of God; we have it in its purity, and we thank God for the pure Word in the little ship in which He sleeps.

Sometimes He seems to sleep. Sometimes it seems as though He had forgotten us. When John the Baptist was lying in prison and Jesus Christ had not visited him for over a year, it seemed to him that Jesus was sleeping. In

the days of persecution when thousands of people were dying in the fires, it did seem as though Jesus was sleeping; and, sometimes, in our history, when we wait, and wait, and wait for the storms to be calmed, and all seems to be so tempestuous, it does seem as though Jesus were sleeping. But it only seems so. Jesus is in the little ship, and when the time comes He will arise, and He will say, "Peace, be still," and there will be a great calm.

"Each petty hand can steer a ship becalmed
But he that will govern her and carry her to her ends
Must know his tides, his currents;
How to lift her sails; what she will bear in foul,
What in fair weather; what her springs are,
Her leaks and how to stop them; what strands,
What rocks do threaten her;
The forces and the natures of all winds, gusts, storms and tempests;
When her keel ploughs hell and deck knocks heaven —
Then to manage her becomes the name and office of a pilot."

And that hand is the hand of the Son of God, who reclined on the little pillow as the Son of man. May this God-man go with us then in the little Ship of Life until we reach the shore of life eternal. Amen.

FIFTH SUNDAY AFTER EPIPHANY.

THE HEAVENLY HARVEST.

MATT. 13: 24–30.

"ANOTHER parable put He forth unto them saying, 'The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, 'Sir, didst thou sow good seed in thy field? From whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

Matt. 13: 36-43. "Then Jesus sent the multitude away, and went into the house; and His disciples came to Him, saying, 'Declare unto us the parable of the tares of the field.' And He answered and said unto them, 'He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Sanctify us, O Lord, through Thy truth;
Thy Word is Truth. Amen.

Beloved in Christ: —

If we are true Christians we will pray every day, "Thy kingdom come." The kingdom of God is God's Church — on earth militant — above triumphant. This

Church of God on earth is called militant, because it is a struggling Church — struggling with Satan — Struggling with the bad seed that he sows in the field, and that struggle goes on until the kingdom of this world shall have passed into the kingdom of glory, and the righteous shall shine as the sun in the presence of their Father. In other words, we have in this morning's Epiphany a lesson, a manifestation of the struggle that goes on in the field here until the great kingdom of glory shall appear in triumph above. I call your attention, then, this morning, to

THE HEAVENLY HARVEST,

and may God find you and me sheaves in this harvest when the end comes. Notice:

I. *The field.*
II. *The first sowing.*
III. *The second sowing.*
IV. *The season of rest.*
V. *The sad discovery.*
VI. *The harvest at last.*

I. The field *belongs to the Lord Jesus Christ;* it is the *whole world;* and it is *this world* in which we live.

1. "Another parable put He forth unto them, saying, 'The kingdom of heaven is likened unto a man which sowed good seed in his field.'" And if you want to know who this One is who owns the field, remember the 37th verse: "He that soweth the good seed is the Son of man." This field, then, belongs to the Lord Jesus Christ. It is true, we confess in the Apostles' Creed: "I believe in God the Father Almighty, maker of heaven and earth," and you might gather the idea from that creed that this earth belongs to the Father, and that the Son has nothing to do with it, but let us not forget that the Father said, "This is my beloved Son in whom I am well pleased;" and let us not forget that "God so loved the world that He gave His only begotten Son, That whosoever believeth in Him shall not perish, but have everlasting life"; let us not forget of this same Son that "the Father hath com-

mitted all things into His hands"; let us not forget, therefore, that the only heir in whom the Father is well pleased is now the sole owner of this earth on which we live. The field is His. There is not a foot of ground in this great world that does not belong to the Lord Jesus Christ.

It is not only His field, but I say that the whole world is the field. In the thirty-eighth verse he says, "The field is the world." We use the word "world" sometimes referring to ungodly people — they also are the world — but, on the other hand, this earth is the world. This earth, will all the people thereon, is a great field, and belongs to the Lord Jesus Christ. You remember that the Psalmist said, "The earth is the Lord's and the fulness thereof." You will remember that Melchizedek, when he met Abraham after the battle near Sodom and Gomorrah, said, "Blessed be Abram of the Most High God, Possessor of heaven and earth." You will remember that God Himself said, in another place, "Ye are not your own; ye have been bought with a price." Everything then belongs to God. Every field in this great earth is God's field.

And it is *this earth* we are speaking of. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." We are not talking now about people who may live on some other planet. This Word of God was given for people in this world, and therefore the field lies before us to-day, as we heard last Sunday, from the east and from the west, from the north and from the south, including every place where the footprint of man is found. If we will remember that this world is the Lord's field, we will begin to understand what the harvest shall be.

II. *The first sowing* took place in daylight, and it was done by the Son of God, and the seed that He sowed were the children of the kingdom.

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came and sowed tares among the whent, and went his way."

If the enemy sowed the seed while men were sleeping, in the night time, it is more than probable that the Son

of God sowed His seed in the daylight, and so He always has. One of the first words that came from the mouth of God was, "Let there be light; and there was light," and from that day to this God has been the Light of the World. In every passage of Scripture where we have any attribute given of God, it throws light on Him, as well as on all His creation. The Lord Jesus Christ in His Sermon on the Mount said, "No man lighteth a candle and putteth it under a bushel"; again He said, "No city built on a hill can be hid"; again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." On the other hand, the work of Satan, as we shall hear hereafter, is in the dark. Remember, then, that in this great Heavenly Harvest, the seed was not sown by night, but was sown in the light, and sown by Him who is the Light of the World.

2. This sower was none other than God Himself. "And He answered and said unto them, 'He that soweth the good seed is the Son of man.'" Let us not forget that Jesus Christ is the Word of God, and let us not forget that this Word became flesh, and that without Him was not anything made that was made. Jesus Christ is the sower and He is sowing His seed all over the world. He is that 'Light that lighteth every man that cometh into the world,' and when He does sow His seed it never returns unto Him void.

3. If you want to know what this seed is, we have the explanation in the same chapter (v. 19). Speaking of another parable, it is said: "When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside" — referring to the Word of God, and this is the seed that the Son of God sowed, and yet, in the explanation of this parable, He does not say that the seed is the Word of God, but that "the good seed are the children of the kingdom." This is very easily understood. I can take a grain of corn and hold it up to you and say, "This is a seed"; I can plant that seed of corn in the ground and it grows up and brings the stalk and then the ear, and I

can hold that ear of corn up to you and say, "This is the seed." The fruit of the seed is the seed. When the Word of God is sown as the first seed into the heart of a child of the devil, and there brings forth the fruit of faith, and he grows up a child of God, that child himself is a seed of the kingdom. Therefore it is true that this Son of God who sows in His own field by daylight sows children of the kingdom, and when a child of God is placed into a community it is not simply a man, but it is God's Word in the man. When Daniel was taken prisoner to Babylon, we do not know that he took any Bible with him, but the Word of God was in the man, and the Word of God in the man was the seed that told the Wise Men of the East — not that there is a child to be born that is Son of God and King of the Jews — but that He is born. Therefore when a child of God is placed in any community, it is the seed that the Son of God has sown, and if you are a child of God this morning, you, yourself, are a seed from the hand of God, and the Word itself has produced that which you are to-day — namely, its fruit.

III. *The Second Sowing.* This is the first sowing of seed that the Son of God sowed, but mark you, my friends, there is another sowing takes place before this Heavenly Harvest is reached.

1. The second sowing takes place in the dark. "But while men slept his enemy came and sowed tares among the wheat, and went his way." You will remember that when God first created the heavens and the earth He pronounced all things good. All was holy. All was light. Then sin came into the world. Adam and Eve sinned against their God. And what was the first thing they did after they had sinned? Did they run out to meet their God as they had before? No, they tried to make themselves aprons and went and hid themselves, and when God came into that garden He did not see — humanly speaking — Adam nor Eve, but raised His voice, "Adam, where art thou?" Where was he? He was just exactly where every unforgiven sinner wants to be to-day, and this was down in the dark, hiding. When your children do what is

wrong they do not run out and say, "Father, here we are," but they try to hide the wrong. And the devil has been sowing in the dark from that day to this. Whenever people have done anything that is not right, they try to put it under the bushel; whenever people have done anything that is not right, they say, "Don't let this thing get out." It is the devil sowing his second sowing in the field of our God.

2. I say it is the devil, and there is no question about it. "The enemy that sowed them is the devil," says Jesus. Oh! how much he has been sowing in the dark. The thief does not steal out in the daylight. Whenever a man does anything — commits a sin — that he wants to hide from his parents, or his wife, or his family, he wants to do it in the dark. And the devil is the one who puts the thought into his heart, "Get into the dark and hide this thing." Ask yourself the question to-day, "Have I been helping the devil to sow in the dark, or am I sowing in the light?"

3. And when he does sow, he sows children of the Devil. "But the tares are the children of the wicked one." Just as the children of God are the seed that God sows — just so the children of the devil are the fruit of the devil — the fruit of unbelief, and he is sowing them wherever he can. It makes no difference, my friends, whether you have God's Word in your homes, or a child of light, the visible Word; and, on the other hand, it makes no difference whether you have unbelief in your home, or a child of the devil — the two things are inseparable. Unbelief is not a thing that Christ has sown in your heart; unbelief is inseparable from the natural man, and just as soon as the devil can sow into your heart an unbelief, he has sown a seed there. When the devil tried to tempt Jesus Christ what did he do? The first thought was that "If thou be the Son of God . . . " The first thing he wanted to sow into the heart of Jesus Christ was the question whether He is the Son of God. A doubt is what he wanted to sow into His heart, and if he could have sown that little doubt into the heart of Jesus Christ, our Savior would not have been our Savior — He would have been

ruined forever. And so I say to you this morning, that when Satan wants to sow his seed, he puts infidelity into your hearts, and you yourself become the seed, and he plants you here and there. Every ungodly father is a seed of the devil; every ungodly boy is a seed of the devil; every ungodly woman is a seed of the devil; every ungodly child that has not been recreated and born again is a child of the devil, and you cannot any more have these seeds of the devil in your homes without spoiling the harvest than you can have tares in your wheat without spoiling your harvest.

IV. *The season of Rest.* When the world — the field — is before us, and the first sowing is done, and the second sowing is done, then comes a *season of rest.* "Men slept" as soon as the sowing was done, and not only did men sleep, but Satan went his way, and the seed all grew. You know right after sowing time is a time when people can take a little rest. I know on the farm, about corn-planting time we had no time to visit, and along from the 15th of September until the last of October was a very busy season — it was seeding time — and when the ground is ready and the seed is ready for sowing there is no time for rest, but after corn planting and after the seeding in the fall is done, then the farmers say, "Now if we want to visit, let us visit; the seed is in the ground." And just so it is with the Heavenly Harvest. When God has sown His wheat, the devil comes by night and sows his seed; then it is that the children of God go to sleep and think everything is all right. While men slept the devil sowed his seed, and the devil is sowing his seed in every church on earth while the preachers are sleeping; the devil is sowing his seed while church councils are sleeping; the devil is sowing his seed in the church while the members of the church are sleeping, and thinking, "Oh, the Word of God is being preached and the work is going on, and there is no danger; we are all on the way to the kingdom." Oh! stop and think. While you are sleeping the devil sows his seed. That is the rest season.

2. And the devil went his way. When the next morning came and they looked around over the field, they could not see anything extraordinary; there was no one there. The devil came by night and did his sowing and went his way. That is all he cares about. Sometimes we think because we cannot see the devil standing before us with horns, therefore there is no devil; and if we cannot see him kindling the fires and persecuting the Christians, therefore there is no devil. Oh! my friends, there is no more dangerous time in the Christian Church than when the devil has gone his way; there is no more dangerous time in the Christian Church than when Christians are asleep; there is no more dangerous time in the Christian Church than when we simply look at the blade. Those who are raised on a farm know very well that when the wheat first comes up, it all looks like wheat. The field is sown, the rains fall, and one little spear after another comes out, and the first thing we know, we look over the field and it is all covered with the green wheat, as we suppose; and so it is with regard to the seed of the devil in the second sowing, and of God in the first sowing.

3. "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Then — when? After the fruit was here — and from the time the seed was sown until the fruit began to manifest itself, they thought it was all wheat. Oh! what a picture we have there of the Church of God on earth. Here is a little child, not baptized, and here is another that is baptized, and you look and say, "It is all wheat." Here are a boy and girl who are Christians, and here is another who is not. You look at their actions. They act alike, they look alike, they talk alike, and we say, "They are all wheat." We look around over the congregation, and here are old members of the church who have fought the battles of God from their youth up; here is another man who does not know where he stands, but he pays his debts and tries to be a moral man; tries to be called a good citizen, and stands up as if to say, "Am I not just as good wheat as these other men?" They all look alike. It is the season of rest. When the blades are coming out they

all look alike. But mark you! there is a sad discovery after this season of rest.

V. *The Sad Discovery.* 1. "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." In other words, when the harvest was almost ripe, lo! and behold, *two harvests in the same field.* One was tares and the other was wheat. Little did they know about these tares the night they were sown; little did they know about these tares when the blades were coming out of the ground, but now when they are developing, the wheat develops into wheat, bright and clean, and the tares show forth their black seeds, and every one knows the difference now. And so, my dear friends, things begin to develop in the Church of God. This child of Satan in the Church may look like a Christian — but wait until the harvest is almost ripe — wait until the day of trial comes — wait until the test comes, and you will see the difference. You and I as fathers and mothers can act just alike as long as our children are well and happy, but when the boy dies, and when the mother dies, and when eternity's doors are thrown open, watch the children of the devil. They howl and howl and have no comfort — tares among the wheat! While these children of God, recognizing that God knows better than we do, say, "The Lord has given and the Lord has taken; blessed be the name of the Lord." That is wheat. Any one can tell the difference when the fruit is coming on, whether it is wheat or whether it is tares. A Sad Discovery — two harvests in the great world.

2. Do not be surprised if you find this big field of God's world full of ungodly people — tares — and do not be surprised if you find among the tares, wheat. It is all God's world, and the discovery is not only the fact that there are two harvests in the same field, but there is a great worry on the part of the servants of God. Jesus Christ found no fault with these men for sleeping that night. When a man works all day he has a right to sleep at night, but, nevertheless, while they were sleeping the enemy sowed his seed, and these men did not know that that seed was sown until the harvest was almost

ripe, and they walked out and looked over the field, and lo! there were the tares, and they were terribly worried, and they said to the sower, "Didst not thou sow good seed in thy field? From whence then hath it tares?" They were worried and ready at once to take their sickles and cut out every stalk of the tares. How troubled they were! I realize what that means, perhaps, more than some of you do; I know what it means to stand before a people to whom God has called me to bring the everlasting Gospel, and when I sometimes see in the Church of God men who live like children of the devil; when I see in the Church of God men professing to be Christians and not caring whether they hear God's Word or not; when I see men in the house of God who curse and swear like children of the devil; when I see in the house of God men who will carry on altogether as only the children of the devil can carry on, when I see these tares among the wheat, sometimes I wonder if there is not some way to get rid of these tares — I wonder if there is not some way to throw them out. How worried we are at times because people will not serve their God as they ought to, and yet we are told by the Great Sower that these two harvests must be left alone a little while, because if you go out in the field and try to pull up the tares, the roots are so entwined in each other that you cannot possibly pull the tares out without taking the wheat out with them.

3. False religions have tried time and again to burn out the tares with the fires of persecution, but we never persecute; they have tried time and again to force people into the kingdom of heaven at the edge of the sword, but we never do that; they have tried time and again to force people into the house of God by the power of the police, but we never do that. "Oh, no," says the Great Sower, "that is not the way to do, you servants of God; I will tell you what to do." "He said unto them, 'An enemy hath done this.' The servants said unto Him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.'" Let both claim to be wheat until the harvest.

I was taught in the theological school that when men did not do right, according to Matt. 18, to go and tell them their faults, and if they will not listen, take one or two with you; then if they neglect to hear it tell it to the church, and if they will not listen to the church, then let them be put out, as publicans and heathen; and this is right, nevertheless, I believe that we ministers of the Gospel, as well as Christian people, become entirely too impatient to get the tares out of the wheat; we become a little too impatient sometimes and we drop the name of a man from the church books; thereby we have dropped the name of a man who had his heart and his life entwined in the heart and life of a wife, and in the hearts and lives of some dear children, and when we put the man out we put his family out. I say let us be very slow to take hold of an ungodly man, even in the church, to throw him out, for what good will it do to reap the harvest before it is ripe?

VI. *The Harvest at last* — The Lord God has laid down a plan that is very wise, and that is that the *harvest is close at hand.* This is the last thought that I wish to impress upon you this morning. The harvest is close at hand. Let both grow together until the harvest, and in the time of the harvest He will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn,' and in explaining this last thought the Savior said, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

1. Yes, my friends, the harvest is close at hand, and notice that God is going to do the harvesting. Satan will come at night — in the dark — and sow the seed, but when the harvest day comes, it is not for man to reap that harvest, it is not for the devil to reap that harvest — God is going to reap the whole harvest; the field is His and He

is going to see to it that His angels do as He says. Remember that in the last great Heavenly Harvest, God is the reaper.

2. God is the reaper, and when He reaps there will not be a single seed of tares left — not a seed. He will say to His angels, 'Go and gather up the tares; bind them in bundles and cast them into the furnace of fire and they shall be burned up.' Then where are the tares? Then where is the harvest? Oh, children of the devil, walking outside of God's kingdom, standing in the wheat, do not think for a single moment that you are wheat if you are not; do not think for a moment that on the last great Judgment Day you shall be with the children of God in heaven. Mark what I tell you this morning. God is going to reap the harvest, and when He reaps not a stalk of the tares will stand; not a seed of the tares will go into His barn. He will gather up the harvest and you will then look like your father the devil. Remember what Isaiah said about the lost: "Their worm dieth not; neither shall their fire be quenched, for they shall be an abhorring to all flesh." A man looks just as he thinks. If he thinks devilish thoughts, he looks like his father the devil; if he thinks of Godly things, his face begins to look divine. Oh, children of the devil, although you grow up as tares among the wheat, the time is coming when you will look like the devil himself, and be an abhorring to all flesh.

3. On the other hand, while God will not save a single seed of the tares, he will not lose a single grain of the wheat. We have often seen a threshing going on in a field when many a seed of the tares went through the sieve into the wheat, and we have often seen many a grain of wheat fall to the ground that was not gathered up, but that will not be so when that Great Harvest comes. The Lord God tells us that all the wheat will be gathered up into His barn — not a seed shall be lost, and they shall shine like the sun of righteousness in the presence of their father. Yes, children of God, let me encourage you this morning to remain faithful until death; let me encourage you to hear God's Word and make full use of the means of grace, and grow in that grace, for the harvest is close at hand.

Not one seed sown will perish until the harvest day. "Whatsoever a man soweth, that shall he reap." Sow tares and you will reap tares; sow sins and you will reap sins; sow death and you will reap death; sow hell and you will reap hell. On the other hand, sow the Word of God in your hearts and you will reap faith; sow the Word of God in your faith and you will reap eternal life, and shall shine forth like the sun in the presence of the Father; then the wheat shall be wheat forever, and the tares shall be dying forever and yet not dead.

Take this thought home with you this morning — the Harvest is close at hand. For four thousand years Christ had been proclaimed by promise, and by actually having come, and died, and we are nearly two thousand years nearer the harvest than when Christ came and died for you and me. What shall the harvest be? What will the harvest be if God calls you into eternity this morning? Prepare to meet your God and be faithful unto Him, and all the tares in the wheat can never destroy you, for not a single seed shall be lost in that Heavenly Harvest. May God grant that we may all be found there in His presence forever on that great day. Amen.

PRAYER.

We ask Thy divine blessing, Our Heavenly Father, upon these words which have been sown to-day in the name of the Great Sower, the Son of man; and we thank Thee, O God, that there is not a space of ground in this whole earth that does not belong to Thy field, and we thank Thee that Thy blessed Word is a good seed, and that even the children of the kingdom are Thy seed; we pray Thee, Heavenly Father, that Thou wilt help us to become that seed which shall live forever because we have come from Thy Word. We pray Thee that Thou wilt bless this message this morning to the souls and hearts of all those who have come into this temple, and may we each one, as we stand here in this large audience this morning, stand here as a sheaf of wheat — precious — bought with the blood of the Lamb, accepted by the Father. We pray Thee, O God, that as Thy children, we may succeed in whatever we undertake, because we ask Thee to be our Guide. Direct us in the path of life, make us useful for the winning of souls for Jesus, and eventually, when our work on earth is all done, gather us home. We ask it in the name of the great Master who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SIXTH SUNDAY AFTER EPIPHANY.

THE TRANSFIGURATION.

MATT. 17: 1–9.

"AND after six days Jesus taketh Peter, James, and John his brother, bringeth them up into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, 'Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elias.' While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, 'This is My beloved Son, in whom I am well pleased; hear ye Him.' And when the disciples heard it they fell on their face, and were sore afraid. And Jesus came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'"

Sanctify us, O Lord, through Thy truth;
Thy Word is Truth. Amen.

Dear Christian Friends:

The Church year is so divided that all the festivals come in the first half. Again, the first half of the Church year is so divided that we have three cycles: the Christmas cycle; the Easter cycle; and the Pentecostal cycle. To-day closes the Christmas cycle with another Epiphany. In all these Epiphany sermons we have a manifestation of the divinity and the humanity of the great Savior, Jesus Christ, and the object of these Epiphany lessons is to manifest to the world the only Savior, and to kindle in the hearts of all hearers a missionary spirit so that the whole world may hear of the Savior. The lesson of to-day manifests to us Jesus Christ

in transfiguration. Let us then dwell a few moments this morning, by the aid of the Holy Spirit, upon

THE TRANSFIGURATION.

1. *Jesus selects His own time and place.* "And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into a high mountain apart."

1. The Time. "After six days." Six days after what? In the 21st verse of the 16th chapter of Matthew we find these words: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." In other words, He proclaimed to His disciples His death and resurrection at Jerusalem. The time was approaching when the great Paschal Lamb should be offered on Calvary's hill. Great lessons were to be learned in the last days of this great school on earth and only a few scholars had attained that knowledge that they were prepared to receive these lessons. The Savior was approaching the hour when He should offer His life for the sins of the world. Peter, James, and John were the only scholars of all the twelve who were far enough advanced to receive the great lessons that had to be learned in a short time, and consequently He selects the time and the place when they shall begin to see for themselves that this One who dies is actually the Son of God. Christ knew what temptation would come to these disciples. He knew of that dark hour which was coming when all would forsake Him unless He gave them a manifestation that they never could forget, that He was actually the Son of God.

2. He not only selected the time to tell them and to show them this transfiguration, but also the place, a high mountain, apart from the people on earth. In other words, on earth He led these three disciples just as far away from the human race as He possibly could, to manifest Himself in glory. You find all over this country churches with the floor level and the pulpit just as high as they could get it. The people did not seemingly know that the voice went up

instead of down. The Lord Jesus Christ knew that. He knew that if He should be transfigured down in some valley, the voice would go up and be heard all around among scholars not far enough advanced for that day's lesson, and so He takes His disciples up—up—up, to a high mountain apart from all the world, just as far as human witnesses in this life could be taken away from the people. There are some things in this world that are too high for some people to hear, and God knew this; therefore, He selected the right place for His transfiguration.

Not only was the top of that mountain as far apart from the people below as it could be, but, furthermore, it was just as low as He could bring the witnesses from heaven down for their good and welfare. You know Mr. Barnum used to say that the people must be humbugged, and there are a great many people in these days who are humbugged by believing that their dead can talk to them down in low places on earth. I am not surprised to find spiritualists in this world. When we look at the claims of the spiritualists it is a wonder there are not more people humbugged than there really are. The truth is that every family loves its dead, and we so love our dead that if we could just talk to them, we would be willing to walk thousands of miles to have an hour's conversation. We do love to talk to our dead, and the wicked world understands that phase of the human mind, and says, 'Here is a good chance to humbug the people'; the wicked world says, "We can make people pay money in order to talk with their dead — with the dead wife — the dead husband — the dead children — we can humbug them in this way; we will sing 'Rock of Ages' and make them believe we are religious; we will offer a kind of formal prayer to make them believe there can be no humbug about this, and then we will make one appear to be a medium through whom the dead can come and speak to others; and in order that we can deceive them the better and make things look a little more like something supernatural we will put out the lights, or turn them down, and make things look as mysterious as possible, and make the people believe they are talking with the dead." And the result is that many even so-called wise people are, week by week, sitting down in

low chambers, with low, wicked mediums, not even good enough for decent society, and are made to believe they are talking with the dead. Jesus Christ knew very well what the devil would try to accomplish; He knew very well what the world would try to do in the future, and so He let us know, in the first place, that He could bring the dead back if He wanted to, and, in the second place, that this world is no place for the dead people to remain, and consequently He brought Moses and Elias back, not down among the low trash of the world — not down to some low valley, or to some dark little room, but He brought them back *to the high mountain,* by the greatest light that could be found on earth — the light of the transfigured Light of he world! and they were never seen any lower on earth than that. And so, dear friends, we find that Jesus knew just exactly the right time and the right place for this transfiguration.

II. Jesus selected his own witnesses. He selected *the best witnesses that could be found on earth; the best witnesses that could be found in Paradise;* and *the best witnesses that He could bring down from heaven.*

"And behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, 'Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses and one for Elias.' While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, 'This is My beloved Son, in whom I am well pleased; hear ye Him'."

The other witnesses are mentioned in the first verse: "And after six days Jesus taketh Peter, and James, and John, his brother, and bringeth them up into an high mountain apart."

1. From these words you will notice that we have three kinds of witnesses at this transfiguration. The first were the very *best witnesses that could be found on earth.* Where would you go on earth to find better witnesses than Peter, and James, and John? It is true that Peter at one time denied his Master, but it is also true that when his eyes were opened he went out and wept bitterly. There never was a bolder man than Peter; there never was a man more

faithful to his God than Peter; there never was a more impetuous man than Peter; there never was a more noble character than Peter; there never was a more humble man than Peter, who, even in the hour of his death was so humble that he asked the people who crucified him to put his head down in order that he might not be crucified as his Master was, with His head up. What a grand witness to be at the transfiguration of Christ!

Then there is James — honest, practical James; faithful James; the man who hated all kind of shams; the man who knew that faith without works is dead; the man who knew that Christianity is more than simply a tongue confession, but a life — a life that must show itself as a manifestation on earth, through man, as the manifestation on that mountain was through the God-man.

And there was John — noble, big-hearted, faithful John; loving and beloved John — so beloved that even his enemies allowed him to live as the only one of the twelve to die a natural death; that man whom according to tradition God selected to take care of the Virgin Mary for a period of fifteen years, and held her head on his arm when she passed into eternity. Such witnesses God had from earth at this transfiguration.

2. We find there were witnesses there from Paradise. When those who pass from a Christian life into that which the world calls death, leave us, we are taught by the Word of the Savior on the cross, they go to Paradise. "To-day thou shalt be with Me in Paradise." And if you want to know where Paradise is, remember that Paul said when lifted up into the third heaven, he saw Paradise. We find that the Lord God brings some witnesses down from Paradise, and where could He have gotten a better witness than Moses, or Elias?

Moses — the man who received the law at the hands of God! Moses, the law-giver; Moses, who knew that it was wrong to kill; to commit adultery; to steal; to lie; Moses who held not only in his heart, but in his hands, that moral law that never can be changed, showing us our duty to our God, and our duty to our fellow men! God said, "Moses, come down and witness my transfiguration before men."

And there was Elias — that great prophet of Carmel; the man who stood up for the glory of God in the days of old; the man who ascended to heaven in the chariot of fire — "Come down, Elijah, I want thee to witness My manifestation to the children of men." There were two great and grand witnesses from Paradise.

3. Another Witness — the greatest of all — is the Eternal Witness — the Father, who, for the second time, speaks from heaven. You will remember when Jesus was baptized in the river Jordan, God, the Father, cried down, "This is My beloved Son, in whom I am well pleased!" That was the beginning of His great ministry, and now, that we are approaching the end of this great ministry, God, the Father, comes down again, in a cloud, overshadowing the disciples, and cries out the second time, "This is My beloved Son, in whom I am well pleased," and added these words: "Hear ye Him." It is not enough simply to know there is a Savior — we are to hear that Savior; we are to hear the message of God, and that proclamation from that Mount of Transfiguration goes out over the world to-day: "Hear ye Him"!

III. At this transfiguration Jesus throws off His *incognito*. I use this word, especially, because it is the technical term, expressing exactly what we mean. You remember often reading of certain great kings and rulers who travel incognito — in plain English, — unknown. There are times when our rulers travel with great pomp and show; but there are other times when they throw off the crown, throw off their royal garments, and put on the common garments, that they may travel unknown to the people, in order that they may be unburdened with society, and in order that they may mix with their own subjects and come in closer contact with their people. The Lord Jesus Christ had been traveling for nearly one third of a century on earth incognito. In other words, He had thrown off His royal garment on high, and had come down on earth a little child. People stood within a few feet of the great King of heaven, and did not know Him; all Jerusalem saw Him and did not recognize Him; and as time passed on, He went up into a high mountain apart, and for a moment He threw off the incognito and showed Himself as the great King of

Heaven, natural to these witnesses from Paradise — natural to His Father — but overwhelming to the three disciples from earth.

1. I say He appeared quite natural to these witnesses from Paradise. Luke tells us just what they were talking about. Matthew says: "Behold, there appeared unto them Moses and Elias talking with Him," but he does not say what the conversation was. Luke tells us that they were talking about the death that Jesus was to suffer at Jerusalem. In other words, the death of Christ was such a great event, that even Moses and Elias were so much interested in it that they came down on the Mount of Transfiguration to talk with the Master before that great tragedy occurred. They were not surprised. There was nothing unnatural about Him to these two men. In other words, they did not look upon this transfiguration as anything unusual. It was an old thing to Moses. When Moses first met God, he saw Him in the burning bush. When he met Him again, he saw Him in the fiery cloud by night and the cloud by day. Again, when he received the law on Mount Sinai, midst thunderings and lightning, he was in the presence of the same God. When he received that wonderful revelation of creation, he saw God in all His glory, saying: "Let there be light." When Moses was buried, and no one but God knows where, and his soul went home, he saw Jesus in His glory. So I say this was nothing unnatural for Moses on that Mount of Transfiguration; nor anything unnatural for Elijah. On that day over at Mt. Carmel when he tested who the true and living God was — when he said, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him" — on that day when the final test came, and the fire came from heaven and burned up his sacrifice — he saw this same Savior in His glory. At another time when he walked down across the Jordan, and Elisha went with him and begged that he might go with him, he told him he could not, but left his blessing with him, and the fiery chariot came upon the ethereal highway, and caught Elijah, and went up, upward with him, in all that glory Elijah saw the same Lord.

So I say there was nothing new on this day for these two witnesses.

2. And well might I say that surely it was a natural scene for the Father. God, the Father, who begat His Son in all eternity, always saw Him in His glory, until He became man, when the Word was made flesh and dwelt among us, he put on His garment and came incognito before the world; but remember that long before the foundation of the world was laid, Christ was with His Father in glory; do not forget that from the day of the promise of a Savior until He became the child at Bethlehem, He was the Son of glory; and do not forget that in this hour the Son simply came back naturally to His Father in that great transfiguration.

3. But, on the other hand, there were three men there who never saw Jesus in His glory before. There were three men there who were completely overwhelmed—dumbfounded. One of the evangelists tells us that Peter did not know what to say; another one tells us that he did not know what he was saying; Matthew tells us what he did say. "Then answered Peter and said. 'Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elias." But, mark you, that does not tell us that he did not know what he was talking about. He did not know what to say. Peter would talk, you never could keep him from talking; he would talk whether he knew what to say or not; but he felt that something ought to be said, and so he said, "Lord . . if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses and one for Elias," but the Lord paid no attention to his talk. The Lord does not always listen. If we pray without praying in Jesus' name, He pays no attention to our talk. And so on that day we find these disciples completely overwhelmed. Another disciple tells us that a heavy sleep came over them. They lie prostrate before that great light. They waken; they hear a voice: "This is My beloved Son, in whom I am well pleased. Hear ye Him." Wake up, disciples! Oh, they never forgot that sight! Those three men, those three great witnesses never forgot that great sight,

when the Lord appeared before them in glory, when His face did shine as the sun and His raiment was white as the light. Long after that, when Peter began to write his second epistle, this whole thought came before him, and he wrote these words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, 'This is My beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount."

And just as Peter never could forget this transfiguration, so John. The first chapter of his first epistle he begins with these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father and was manifested unto us); that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you, that your joy may be full." Dear friends, if you want fulness of joy, you must have Jesus Christ in your hearts, as the Son of God, as your personal Savior.

IV. Again, I would have you notice that Jesus in this great transfiguration, finally *was alone with His disciples.* "And when they had lifted up their eyes, they saw no man, save Jesus only." Jesus only!

1. My dear friends, what if all who had been there had remained there? I suppose some of you have felt in your own hearts, what a glorious thing it would have been, if Moses would have stayed here, and if Elijah would have stayed here, and then the three disciples and their Master, and these two men from Paradise could have gone down to the valley again, down among the people, and there Moses could have thundered away with the law, and there Elijah the great prophet, could have struck them down with his

forceful voice, and then Jesus could have lifted them up, and the whole world, you imagine, would have been transformed and become Christian. Oh, no, my friends, far better to have Jesus only. There are nights so dark that we are very glad to see the moon come up; and there are nights so dark that we are very glad to see the accompanying stars; but after a few long hours of night we are glad to see one star after the other vanish; we are glad to see the moon go down; we are glad to see the rising sun, and all the stars and the moon have now vanished; and just so, my friends, that was a moonlight night when the disciples went up into that mount; it was a moonlight night when those two stars from Paradise came and shone, but, oh! what a glorious morning it was, when these disciples opened their eyes and saw nothing but the Son of Righteousness. Jesus only! The truth of it is you never are in better company than when you are with Jesus only.

2. Something else might have happened. It might not only have happened that all would have remained, but it might have been that all would have gone away. What if those disciples had opened their eyes and looked and beheld nothing? What if Elijah had gone away, and Moses had gone away, and Christ had gone away, and nothing was left but the three disciples? That might have happened, — but it did not. There are a great many people who come to the house of God, and in the midst of the service they are so delighted — they love to hear God's Word, and they almost feel themselves in the presence of the delectable mount; they almost feel as though they were in the presence of those from Paradise, and in the presence of the great Savior; but no sooner have they gone away, than the world again takes the place of the Gospel which they heard, and before twenty-four hours there is no Christ with them any more — no law with them any more — no Gospel with them any more — they are alone in the world. Oh! pity that man who lives having Christ and the disciples with him only now and then. It would have been an awful calamity on that great day if those disciples had waked up and found nothing there but themselves. Imagine them going down into the valley, and the question coming, "Where is your Savior?" and they would say, "We saw Him in all His glory; we saw Moses and

we saw Elijah." "Where are they?" "We do not know." Then all the disciples, and all Jerusalem, and all the priests and the Pharisees would have laughed and ridiculed the three men. No: they came back with Jesus only! — convinced that there is a world beyond — convinced that there is a life above — convinced that Jesus is the Son of God, let come what will. That was one of the great lessons that Jesus intended to teach them in that high school on the Mount of Transfiguration.

3. Another thing might have happened. It might have happened that when they opened their eyes they saw only Elijah and Moses — and Christ had gone away. For many years the world was living with Moses, the law-giver, and Elijah the great prophet, but in the midst of all their law and their prophecy, the cry was "Watchman, what of the night?" They were looking for their Savior. Now that He had come — now that He had begun His ministry — now almost at Calvary's hill to redeem the world, what a calamity it would have been if Jesus had gone away and again left them with only the law-giver and the prophet. The very best of all is the way it was. Jesus only in their midst. And that is the lesson that this great transfiguration is to teach us this morning — that as poor, lost, condemned sinners, let us come to Jesus only.

In conclusion, Jesus said to the disciples: "Tell the vision to no man until after My death and resurrection." Thanks be to God, that awful scene of His death is now passed! Thanks be to God, He is risen from the dead, and the resurrection is now a thing of the past, and the foundation of the resurrection of the future! Thanks be to God, since that day we have had greater manifestations of Jesus. On that great day of Pentecost when He sent His Holy Spirit, that was another manifestation of Jesus Christ, and from that day to this He has come to each individual soul, and to every one who is a Christian, He has come as his only Savior, and has given him a light — not outwardly, but within — that makes him know in his own heart that "God dwells in me, and I dwell in Him."

And in conclusion, let me furthermore state that the time is not far off when we shall see another Epiphany —

another manifestation of the Son of God, with greater glory than on that high mountain in the presence of the witnesses from paradise and this earth. On that last great day when He comes with all His holy angels, in all His glory, then, my friends, we shall know what James meant when he called Him the God of Glory. Then He will come in that great manifestation when all the children of men shall stand before Him, and He shall decide once and forever who shall dwell with Him and who sahll not. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These are the words of the Judge — the Son of Glory — of the Eternal God, who is the Way, the Truth, and the Life, and no man cometh to the Father but by Him. May the Holy Spirit this morning transplant that transfiguration of old into your own minds and hearts and souls, that you may wake and find yourselves in the presence of Jesus only. Amen.

PRAYER.

O God of Glory! We come before Thee in this morning hour, thankful for Thy glorious Truth and thankful for Thy convincing power that Thou art the Son of God. O Thou, who hast through Peter, and James, and John, give to us this light, we thank Thee for Thy blessed apostles, and for Thy Church purchased with Thy blood, which to-day holds forth to us that glorious Epiphany of Thy great coming. We ask Thee that Thou wilt now prepare us for the Easter cycle into which we enter, where we shall consider more fully Thy sufferings and Thy death, and Thy glorious resurrection. We ask Thee to be with all the hearers in this church this morning, and with all Thy people in the world; and may this day more souls be strengthened and more souls be won for Thy kingdom than any day in the history of the world; and may the seed that has been sown this morning from Thy Truth everywhere, bring forth a great harvest, to Thy glory. Hear this, our prayer, in the name of the Great Master who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SEPTUAGESIMA.

GOD'S GIFT OF GRACE.

MATT. 20: 1–16.

"FOR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He said unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' So when even was come, the lord of the vineyard saith unto his steward, 'Call the laborers, and give them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should have received more; and they likewise received every man a penny. And when they received it, they murmured against the good man of the house, saying: 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them and said, 'Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?' So the last shall be first, and the first last: for many be called, but few chosen."

Sanctify us, O Lord, through Thy truth;
Thy Word is Truth. Amen.

Beloved in Christ:

This day we enter upon the Easter cycle of the Church year. The Church of old was wise in calling the next three Sundays by the Latin names: Septuagesima, Sexagesima and Quinquagesima. These terms, as some of you may understand, tell us clearly that it is

about seventy days; and next Sunday, it is about sixty days; and the following Sunday, just about fifty days until Easter. This may not mean very much to some people, but to others it does. Some people are too late for Sunday-school because they do not think about getting ready until just time for Sunday-school; some people are too late for church because they do not think about church until it is just time to be in church; and some people will never reach heaven because they do not think about it in time. A Christian should think about Easter long before Easter comes, and, consequently, we begin this morning in the Church year, to think of the great Christ who is to die and rise again, and of the labor that we should do in His great vineyard.

What is salvation worth? This young lawyer of whom we read, who came to the Savior asking the question: "What good thing shall I do that I may have eternal life?" certainly did not understand the value of salvation. He asked the same question that thousands of people are asking to-day, expecting to reach heaven by their own goodness, and the question of the moralist is the question of that young man, who thinks he does not need to be a church member; it is the question of every man who expects to get to heaven by his own acts instead of by the mercy of the Lord Jesus Christ, and all the time he is asking the question, "What good thing can I do that I may inherit eternal life?" Why, the real truth of it is, you can do nothing, and in order to open this young lawyer's eyes, the Savior tries him on his own basis. He says, "You are thinking of earning your own salvation — keep the commandments; keep the first, the second, the third, the fourth — all of them." "Why," says the young lawyer, "these things have I kept from my youth up. What shall I do?" That is just where the young lawyer made the mistake. He thought he had been keeping those commandments when he had not. The sum and substance of the second table of the law is, "Love your neighbor as yourself," and yet this young lawyer was wealthy, and was not willing to love his neighbor as himself, and give his wealth to the poor;

but Jesus said, in order to try him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow Me." But the young man went away sorrowful, for he had great possessions. He did not know what salvation is worth, or he never would have talked about what he could do to inherit life enternal.

The disciples themselves did not know what salvation is worth. When the Savior turned around and told them that it is going to be a very hard thing for a rich man to enter the kingdom of heaven, they came to Him with the question, "Who then can be saved?" I used to think that was a wonderfully hard saying of Jesus, that it is hard for a rich man to enter the kingdom of heaven, but the older I grow, and the more I see how people are clinging to their wealth instead of to God, the more I am convinced that it is a hard thing for a rich man to enter the kingdom of heaven. If these disciples had understood what salvation is worth, they would never have put the question, "Who then can be saved?"

Peter, himself one of the apostles, did not understand what it is worth. After the disciples had asked, "Who then can be saved?" — after the lawyer had gone away sorrowful, then proud Peter arises — humble in himself in many ways, but nevertheless thinking of what he had done — and said, "What shall come to us for all that we have left? We have forsaken all and followed Thee. What shall we get for all this?" You see what he was after was a high position in heaven above for what he had done, and it was necessary for the Savior to teach honest but mistaken Peter that he himself did not know yet what salvation is worth.

And, dear friends, I am glad to say to-day, that no man on earth knows what salvation is worth. God only knows it, but if every man did know, only partially, what salvation is worth, he would not live one minute without it. The truth of it is that salvation is the gift of grace, and therefore the Lord gave this beautiful parable showing

GOD'S GIFT OF GRACE.

I. This Gift of Grace is too great not to reach every man on earth. Every man on earth should be called. The last words of our text are: "For many be called, but few chosen." How many called? All shall be called. A parable, as you well know, is something that is plain, and well understood, in order to explain something that is higher and not so easily understood. The Savior therefore tells us that the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. We find in this parable that he went out in the early morning hour; the third hour, or at nine o'clock; he went out again at the sixth hour, or noon; again the ninth hour, or three o'clock in the afternoon, and the eleventh hour, or five o'clock in the afternoon. In other words, He wants everybody to be called into the vineyard of our God. This parable shows us what the kingdom of heaven is like. In other words, the gift of God's grace is so valuable that no one shall be overlooked on earth, in the *periods of time,* or in the *periods of life.*

1. In the *periods of time.* There never was a time that God did not send His call out to the world to save every man. When Adam and Eve committed their first sin, and thereby were guilty of eternal death, before that day's sun went down, God went to them and promised them a Savior, in order that they might receive the call, and that was the first hour in the history of the world.

When time passed on, and the world got very wicked, He went out in the third hour and called again, in the days of Noah. For one hundred and twenty years He called, and called, and called for sinners to repent, but they would not repent, they would not cling to the true and living God, and so the flood came. The people laughed at the idea of a flood on the hills and on the dry ground, but when the waters rained for one night, for ten nights, for fifteen days, twenty days and nights, thirty days and nights, forty days and nights, and the people began to climb to the highest mountains and to the highest hills, and the waters rose

fifteen cubits above the highest point on earth, when the last man went down, they learned the great truth that when God calls, He means it. And the sea shells that to-day are found on the top of the highest mountains in the world, make scientists tell the same story that God's Word told — there was a universal flood. And when those eight souls stepped out of the ark and bowed around the altar of God, the whole world knew God, and it is not God's fault to-day if a single man is not called into the vineyard of the Master. That was the third hour.

Time passed on, and the Savior came, and the clock of time struck twelve. It is universally conceded to-day that the days of Christ, and the place of His birth, are the center of all history. Twelve o'clock in the history of the world, when the Star of the East came to Bethlehem's crib. Then it was that God sent out His twelve apostles and said to all the world, "Come into God's vineyard."

Time passed on; many did not come. The dark ages came and God still had the world in view. A miner's son was converted to the true and living God, led to the Bible tied to a chain, in the library at Erfurt, opened up that Book and found the Word of Life, nailed the ninety-five theses on the door of Wittenberg Church, and from that time to this, we have heard the call of the ninth hour: "Come into the vineyard of God."

There never has been such a missionary movement as there was in the last century, and we are approaching the last hour, and God knows, but I do not, it may be that we are in the eleventh hour now in the history of the world. When we study history carefully, and the Book of Revelations carefully, we do know this, that whether the end of the world is thousands of years in the future, or nearer, we are approaching the eleventh hour. We are approaching the time when God shall take all things in hand.

2. But I believe, my dear friends, that this parable refers more to the *periods of life*, than it does to the periods of the history of the world. This same householder went out in the first hour, the third hour, the sixth hour, the ninth hour and the eleventh hour, and called laborers into his vineyard. You have all those hours in your own life.

The moment a little child is born into the world, God wants it. If He had not wanted the child He would not have said: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." If God had not wanted the little infants in the Church, He would not have had them circumcised at the age of eight days in the Old Testament Church; if He had not wanted the little children in the Church, He would not have taken one of them in His hands and said: "He that offendeth one of these little ones, which believe in Me, it were better for him that a mill stone were hanged about his neck, and he were drowned in the depth of the sea." If God had not wanted the little children in the Church, He would not have said: "Train up a child in the way he should go, and when he is old he will not depart from it." It has been tried in many an assembly, and the test has been given time and again, that those who had been Christians from their childhood, should please stand up; those who became Christians in middle life; and those who became Christians in old age, and every time you will find that the great masses arise when the invitation comes to those who were children of God from infancy. They are the people who have been in God's vineyard the most.

Some people neglect their children. They are willing to spend money for clothing; they are willing to spend money for music and for education; they are willing to do anything to spend money for their enjoyment and for everything that pertains alone to this life, but they are not willing to bring them to the God who gave them, and to bring them into the vineyard and keep them there. What is to be done with those children? If their fathers will not do their duty, and if their mothers will not do their duty, God will send some man to them to give them the call in the third hour to come into the vineyard of God. To-day I send the call to every young boy and to every young girl in this house, in the third hour of your life, to come to the Lord God and in His vineyard — do not stand out and be idle.

Some, however, will not even come in the third hour, and some are never called in the third hour, but God still loves their souls, and in the sixth hour, or the middle of

life, He comes and calls, and calls. It may be that I have some sitting before me this morning who are twenty-five or thirty years of age, not yet baptized; who have not yet given their hearts to God; who are not yet members of the great body of the Lord Jesus Christ. Oh! it is now noon. It is noon, and at noon the sun begins to go down. I call upon you this morning: Why stand you idle, outside of the vineyard of your God?

And there are some who even have gray hairs on their heads; some who are living in the afternoon of life; some who are going down with the sun setting in the western horizon, and I send the call to you at three o'clock, or in the ninth hour, — Tell me, how long are you going to stand outside of God's vineyard?

It may be that I have some one sitting before me who is hearing his last sermon; it may be that I have some one sitting before me who has reached the last week of his life, or the last year of his life. It is now five o'clock in the afternoon — it is now the eleventh hour and God calls, and says, "Come into My vineyard, and I will give you what is right." "Many were called, but few chosen."

II. God's gift of grace is not only too great that any should not be called, but it is *too perfect ever to be changed.*

1. You will notice that when this man went out in the early morning, he met a laborer, and he said, "Go into my vineyard and I will give you a penny." He went out in the third hour and said to the man, "Go into my vineyard and I will give you what is right"; he went out at the noon hour, and said to the laborer, "I will give you what is right"; he sent the men in at the ninth hour, and the eleventh hour and said, "Go and labor, and when night comes, I will give you what is right." Then when the evening came, he called the steward and said, "Settle with the laborers, beginning with the last; settle with every one of them, giving each one a penny" — each one a penny. It made no difference whether they went into the vineyard the first hour, or the last, there was no change made in the amount they received. No more than a penny, and no less than a penny. What is this penny? Some have said this penny represents the means of grace, the

Word of God and the holy sacraments; but, dear friends, this is impossible. The call is the Word of God; the call is the means of grace. We do not receive the means of grace at the end of life and at the judgment; we receive the means of grace now, while the call is coming, so the penny could not mean the means of grace. What is it, my friends, that never changes? What is it that was just the same in the days of Adam as it will be when the last child is born into the world? I will tell you what it is. It is this gift of grace — Salvation! Always the same, by faith in Jesus Christ. How were men saved in the days of Noah? How were men saved in the days of Abraham — in the days of David — in the days of Daniel — how were men saved in the four hundred years between the Old Testament and the New? There never was a day in the history of the world that a man could be saved any other way than through faith in the Lord Jesus Christ, and when God gives a man anything, it is salvation. Salvation by faith in the Old Testament days; salvation by faith in the days of Christ; salvation by faith in the days of the Reformation; salvation by faith in Christ this morning; salvation by faith in Christ to the end of the world! God never changes His plan of salvation. The Old Testament Christians were saved by faith in the coming Christ; the thief on the cross was saved by faith in the present Christ; the apostles and all the followers in the Christian era were saved by faith in the crucified Christ. And so, my friends, the penny never changes. The gift of God's grace is too precious ever to change — too perfect.

III. *The gift of God's grace cannot be earned.* That is the mistake the lawyer made — he wanted to earn his salvation. You cannot do it. It was the mistake of these men who labored all day. When the settlement was made and they saw that the last man received a penny, they wanted more than a penny. They murmured against the goodman; they wanted something more, because, they said, "We have borne the burden and heat of the day." The mistake they made was that they did not know the value of salvation; they did not know that the grace of God cannot be earned at all. Those men who had worked from early morning

until late at night — or, in other words, from their early childhood until they died — had not earned one thing toward salvation. Salvation is not a thing that you and I can earn. Jesus Christ said that your soul was worth more than all the world, and when you remember that nothing could pay for that soul of yours but God Himself, Incarnate, dying on Calvary, then you will begin to see the foolishness of trying to get to heaven or earning your salvation by your own works or power. Those laborers did not stop to think that their very power of labor was a gift from heaven; they did not stop to think that hundreds and thousands of others, who would gladly have borne the heat of the day, could not bear it, because God had not given them the strength; and when you and I have toiled in God's vineyard all our lives, and are still singing, "Grace, 'tis a charming sound," we are saved alone by grace. You cannot earn salvation.

Inasmuch as these men who had labored all day could not earn salvation, those who labored only one hour could earn no less. If those who labored all day earned nothing, how could the man earn any less who worked an hour. Therefore, if you are saved when you are eighty years of age, you are saved by the same grace that I was saved by in my first year. No more than a penny, and no less. It cannot be earned; it is a gift. That is the reason this good man of the house said, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" Because God has been merciful enough to save my soul and yours, are we going to murmur and grumble? Some one may say this penny cannot mean salvation, just because they murmured and grumbled. My dear friends, it is just what Christians are doing to-day; it is what Peter did; Peter murmured; it is what thousands of people are doing to-day — murmuring all the time because God is not giving them something for the wonderful services they are doing; and when we have done all, we have done nothing but simply show our thankfulness.

IV. *God's Gift of Grace is too merciful to leave us unthankful.* These men who labored all day were unthankful. They received their penny, and God gave them the health

and strength to do their labor, and yet they murmured. God had mercy enough for them to tell them to go on and keep what was their own, but they did not even deserve the penny. Oh! when we know what salvation is worth, and that God has given it to us out of pure mercy, we ought to work, and work, and work, as if we intended to earn heaven. My friends, there is no danger of any man doing too much in God's kingdom. Look at the Apostle Paul, who fought the battles of life as no man has fought them since, who toiled day and night for the salvation of the world, in every possible way, and yet, when it was all done, he took his pen and wrote down once and forever the words that shall stand until the heavens fall: "Therefore we conclude that a man is justified by faith without the deeds of the law." — And to-day, dear friends, whoever you are, get into God's vineyard just as early as you can, and work, and work, and work, until you die, as if your very faith depended on that work; nevertheless, be thankful, and be so thankful that you will come to God, not with your works, but as a poor, lost, condemned sinner, saying, from the bottom of your heart: "In my hands no price I bring; simply to Thy cross I cling." When you have done all you can, count it nothing, but simply thank God for salvation. I tell you, when people will not work in the church; when they will not work in the vineyard of our God, it is because they are unthankful, and do not appreciate what God has done for them. When I stop to think that God has laid down His life for this poor sinner, how can I work enough to show my thankfulness to my God. Then why, lazy drones, stand around all your lives and do nothing? Why not get out into God's vineyard and do something — do it with all your might, and then say finally, at the settlement: "O God, all I ask of Thee is Thy mercy — Thy mercy — Thy mercy!"

V. My last thought on this subject is that *God's Gift of Grace is too precious to be lost.* Too precious to be lost, either by the first or by the last. "So the last shall be first and the first last." The gift of God's grace is salvation. Salvation means that no difference how you succeed in this life, your life is a success. The Psalmist sang of the godly

man that "Whatsoever he doeth shall prosper. Sometimes it looks as though some godly people were not prospering; when those who are faithful to their God have worked hard for years, and years, and lose all they have in a day; or when those who have been especially faithful to their God are lying upon their beds of sickness and pain for years and years, sometimes it looks as if they were not prospering; but remember, my friends, before we had this beautiful temple in which we worship this morning, this furniture stood in the planks, and in the boards, in the joists and in the trees, and the axe had to cut and fell the trees, and the saw had to rip the logs and the plane had to smooth up all this timber, until we have a splendid building here. Do not forget that when a man lives in this world, whether the knife is on him or not, whether he is going through trials or not, if he comes out at death, saved by grace, he has prospered every step of his life; and, on the other hand, if he comes out at the end of life, lost — lost forever — his whole life has been but the beginning of an eternal failure. Therefore I come to you with this message this morning, that the gift of God's grace is too valuable for the first to lose; too valuable for the last to lose.

The promise of a Savior was given to the first man, and the last man that is born shall see Him come. Some one will have to be born last, just as one was created first. The first man created, Adam, saw his God, talked with his God, had the Savior promised to him, lived nine hundred and thirty years and taught his children to offer sacrifice, teaching us that he was a religious man and a believer in the Savior. When the last child shall be born, I do not know. It may be when the gates of heaven are thrown open and the Son of God and all His angels start to come here to earth; but when the last child shall be born and dedicated to God, and the Savior comes, it will receive its penny in the eleventh hour, and it shall receive it first, and all the rest that have been born, from Adam down to the last child, shall receive their wages, and Adam will come in last, — "And so the first shall be last, and the last shall be first." Amen.

PRAYER.

We pray Thee, our Heavenly Father, that Thou wilt this morning, reach down with Thy hand of mercy and bless this message of truth in the heart of every hearer. We pray Thee that Thou, Thyself, wilt take hold of every soul and lead them all into that Church which Thou hast purchased with Thine own blood; we pray Thee that Thou, Thyself, wilt go out this morning and invite all the people in all the world, in each hour of life, to come into Thy vineyard, and work, for the evening is coming, and the night shall soon be here, when all labor shall cease. We pray Thee, O God, that Thou wilt give us a desire, a burning desire, to serve Thee with all our power, and with all Thy power given to us, the rest of our lives, and may all that we do be but an act of thanksgiving for Thy great grace and Thy great mercy. Hear our prayer for Jesus' sake. Amen.

SEXAGESIMA.

THE ROYAL ROAD TO RUIN.

LUKE 8: 4–15.

"AND when much people were gathered together, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed, and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; And as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up and bare fruit an hundredfold. And when He had said these things, He cried, 'He that hath ears to hear, let him hear.' And His disciples asked Him, saying, 'What might this parable be?' And He said: 'Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the wayside are those that hear; then cometh the devil and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Hearers in Christ, and Especially Those Who To-day United with the Church by Confirmation and Baptism: —

We have before us a beautiful parable. The Lord taught by parables for a two-fold purpose. One was that He might make plain heavenly truths by comparing them

with earthly truths, which people would understand; another reason for teaching in parables was that some people might hear and yet not hear, for if they would hear this Word of God and reject it, they would be guilty of a double damnation. In other words, the Savior said: "Unto you it is given to the know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Another evangelist tells us He spoke by parables lest some might be converted and be healed, and at first sight it looks as though He should have taught everybody that they might be converted and be healed, but the Lord God would rather see a man never saved than to be saved, and then lost; He would rather speak by parables that some people might hear and yet not hear, and see and yet not see, than to see and hear, and then reject salvation, and be lost forever, with a double damnation.

Just as the Lord Jesus Christ taught by parables to save immortal souls, and to save from double damnation, so as His servant I have been teaching you this long time that you might be saved and escape ruin. One year ago to-day I took the solemn vow in this Church to preach God's eternal truth for the salvation of souls. That God's rich blessing has been resting upon us is so evident that none but the purely stubborn could refuse to see the blessing. Let us to-day thank our God that He has done what has been done to His glory and for our eternal good. I have been instructing you in the pure Word of God that you might be saved, and it may be well to-day if I try to lead you in the path of right, not so much by showing you the narrow path that leads to heaven, as to call your attention to the wrong road in order that you may avoid it. We have in this beautiful parable to-day the workings of the devil who comes and picks up the seed of the Word of God and tries to rob you of it, in order that he may take you down the eternal path of ruin. I therefore, for your admonition, call your attention this morning to

THE ROYAL ROAD TO RUIN.

It was Milton who made Satan say, in Paradise Lost: "Better to reign in hell than serve in heaven." Satan wanted to be a king in heaven, and could not; therefore he chose rather to be a king in hell and reign there, than to be a servant in heaven, and for that reason I call this road to ruin the Royal Road to Ruin. There is a king of hell as well as a King of heaven, and in order that you may find and keep the road that leads to heaven, let me impress upon you the Royal Road to Ruin.

I. If you want to go to ruin the road is easily found. *Just keep the Word of God from your hearts forever.* That is the first way to ruin. In the parable before us we have a large field, and the seed is sown. Some fell on the roadside, some fell on stony ground, some fell on thorny ground, some fell on good ground; but we can not fail to recognize that outside of this great field there is a field that is not sown at all. The first day of this month we read in our local papers of the finding of thirty men out in the desert of Nevada, who tried to cross but perished because they had no food to eat and no water to drink. Out in this world of sin there is a great desert, and in this desert there are people who do not hear the Word of God at all, and do not see the Word of God at all, and they are on the Royal Road to Ruin. Whenever you can show me a person who does not want to hear this Word of God, who would do anything to escape its hearing; whenever you can show me a person who does not want to look into a Bible, and does not want to read this Word, then I will show you one who is surely on the path to destruction. Jesus Christ cried out, in the words of this parable: "He that hath ears to hear, let him hear." Did you ever stop to think what a great blessing your ears are? Suppose you could not hear? Oh, how you would then begin to appreciate those ears that God gave you. God did not give you those ears simply to hear the song of birds in the morning, in the woods, and the songs of men, but He gave you those ears, first of all, that you might hear the preaching of God's Word, that you might

receive the seed of His eternal Word into your hearts. If this seed is kept away from your hearts, either by neglecting to hear or by refusing to see, then you may rest assured that you are on the Royal Road to Ruin. But you have already heard God's Word, so you do not belong to this first class of whom I have spoken.

II. There is another way to ruin, and that is to keep the Word of God out of the heart, not only away from it, but out of it.

"A sower went out to sow his seed, and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it." In explaining this Jesus said: "Those by the wayside are those that hear; then cometh the devil and taketh away the Word out of their hearts, lest they should believe and be saved." You know very well if the seed is sown in the roadway and people drive backward and forward over that seed, they soon crush it, and it never finds root, because it does not go into the ground. By keeping the seed out of the ground no harvest comes, and the Lord Jesus Christ tells us that is the way to go to ruin. If you hear the Word of God and then let the devil take it right away from you, and it never goes into the heart — into that stony and hardened heart — you can expect no harvest. How many people there are who go to the house of God Sunday after Sunday; they seem to sit there as if they were interested, and yet when they go home they do not know a single word that was said. They do not try to remember a single word of God; they do not try to let that message go down into their hearts at all; they have gone to church it may be nearly all their lives, and yet they do not remember a single impression; their hearts are as hard as the brick pavement; as hard as the trodden road. Never a single seed has gone down; it lies on the surface a few moments then the devil comes along and takes it off for fear it might take root, and the result is there is no harvest, and they have gone down the road to eternal ruin.

I tell you, you are responsible for the use of your ears in the house of God, and you are responsible for the impression this Word makes upon your hearts. Therefore,

you belong now to this second class. I do not care how well you have been instructed to the present hour; I do not care how well you are hearing God's Word to-day, if these words that I am speaking shall be forgotten to-morrow; if you go out into the world again and go and serve the devil and your own flesh in the world instead of keeping this good seed in your hearts, you are going to go the road to ruin.

III. There is still another way to go the Royal Road to Ruin, and that is to receive the Word of God on a *stony* heart.

"And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture." In explanation Jesus Christ said: "They on the rock are they which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in the time of temptation fall away."

1. We have in this picture a scene of what I might call a *glad revival and a sad survival.* Let me, instead of calling it a glad revival, call it a shallow revival. Very much has been said for and against the revival. No true Christian will ever say a word against a true revival, but we are warned by the Lord Jesus Christ Himself to beware of the shallow revival. We have before us to-day the picture of a farmer going out into the field, scratching around on the top of the surface, hurriedly sowing his seed, harrowing it, and in a very short time you will see the field covered with wheat. It looks like the promise of a wonderful harvest, while the other man is plowing deeply and getting along slowly in the other field. It looks as if the first farmer were a prosperous farmer, as if he knew more than the other. But time passes on, and lo and behold, the first farmer's field is covered with dying wheat. It never produced a harvest because it was shallow; the rock was under it, and when the sun beat down upon it, it withered and there was no harvest. There you have a picture of many a church which seems to think that the way to build up is to hurriedly create an excitement and bring all the people together and have such prayers

as you never had before, and such excitement as you never had before, and such crowds as you never had before, and make Christians in fifteen or twenty minutes, while other churches use years and years. The result is that those churches instructing deeply in God's Word are made to believe that they are behind the times; they are made to believe there is a better way; and lo and behold, as time passes on, where are the hundreds who were received in a short meeting of two or three weeks? Where are they? I remember when a boy going to a certain meeting one night; the snow was deep, the sleighing was good, the house was crowded. The minister, seeing the crowd in the church, and some not able to gain admittance cried out: "The Spirit of God has moved the people to come," and the members there cried out "Amen." It looked as though a great revival were in the neighborhood. Time passed on, and the rains fell and the snow melted, and lo and behold, a few people were sitting in the church. Where was the revival then? One man walked up to that minister and said: "It was not the Spirit of God as much as the snow that brought the people." They did not come any more. It was shallow ground; it was shallow sowing, and the result every time is a sad harvest.

2. "They on the rock are they which, when they hear, receive the Word with joy; and these have no root, which for awhile believe, and in time of temptation fall away."

The more I study the Word of God, and I have studied it all my life, the more I teach it, and I have taught it for eighteen years, the more I am convinced of the fact that there is nothing that will make people well grounded in God's Word and in their faith, and able to resist trials and temptations and make them stand though the heavens fall, except a solid plowing in God's Word, and a deep plowing, that means more than shallowness and joy for a moment. There is no trouble to get the showing and the promise of a harvest when the sun first shines and the spring rains fall, but what we want is a harvest that will stand when the hot sun of June and July is shining

down upon it; what we want is a harvest that will bring forth grain, and good flour and bread. Therefore study deeply God's Holy Word.

If you want to go to ruin, just be satisfied with what little you know now. Do not imagine for a single moment that you have learned all you need to know. We have simply been scratching around the surface of God's Word; we have simply led you up to the hill of Calvary to find Jesus Christ, the only Savior; but there is plowing to be done in the future; there is deeper sowing to be done in the future, and if you stop where you are now and simply rest upon the joy and the pleasure of this day in coming to your Lord and your God, it will not be long until trials will come, and temptations will come, and you will be lost to the Church and lost to your God, and lost to heaven, on the sure and certain road to ruin.

IV. There is still another way to go down the road to ruin, and that is to receive the Word of God on a thorny heart. You may say, "I do not know that my heart is thorny." The chestnut does not know that it is thorny; the chestnut is a very smooth nut, but it rests inside of a covering of thorns. Your heart may be a very smooth heart, as smooth as the chestnut, but remember that you may have that heart surrounded with thorns that will bring you down to the road of ruin.

"And some fell among thorns; and the thorns sprang up with it and choked it." Explaining that, Jesus says: "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

Oh, how sad the farmer feels when his trees are covered with fruit, and it is almost ripe, and some morning he comes out and finds it has all fallen down before it was ripe — how discouraging! And how discouraged the good Lord must feel when He finds people who were taken into the Church and are almost ready for the eternal harvest, but now they are falling down — not ripe — falling down before they are prepared to meet their God! Beware of the thorny heart.

1. What makes the heart thorny? We are told by the Savior that cares and riches and pleasures of this life — the desire for these fills the heart with thorns and it never brings fruit to perfection. What do we mean by cares? The Lord Jesus Christ explained that when He said, "What shall we eat, what shall we drink, and wherewith shall we be clothed?" There are the three questions that pertain to the cares of the world.

Dear hearers in Christ, you cannot have that heart of cares in you without throwing thorns out against God's eternal Word. Why do you ask the question, "What shall we eat?" Is that not a thorn pricking the hand of God that has fed you all this time? Have you not been fed from your infancy until the present time? Are you going to ask the question in the future, "How can I be fed?" when God's hand has always fed you? Stop pricking His hand with your thorns.

Shall we ask the question, "Wherewith shall I be clothed?" With what have you been clothed in the past? Whence came those garments on your back this morning? Did they not come from your God? Will not your God, who has clothed you in the past, who has fed you in the past, who has never permitted you to starve until this moment, care for you in the future? But if the question comes all the time, "Oh, what shall I do — what shall I do?" it is piercing the very love of God, it is piercing the very mercy of God, it is piercing the very Providence of God; it is throwing out your thorns against the seed of His Word, and you never can bring forth a harvest to perfection, but will be sure to go down the path of ruin. The Lord God knows how to take care of you the rest of your life; He knows the day that you will die, and the very moment when you will pass into eternity. He knows what you will have to endure between this hour and that, and the trials will be no heavier than you need, just as heavy as you need, and He will help you to bear them. Therefore, thank God every day, not only for your great blessings, but for your trials and troubles, which you may not understand, but He does.

2. Some, He says, are choked with the cares, and riches, and pleasures of this life. Riches and pleasures! Some people are living for no other purpose than to accumulate wealth. Their one question is, "How can I make another dollar?" "How can I make a fortune — how may I get wealth?" and just as soon as you make that the prime object of your life, to become a wealthy man, just as soon as you set your heart on riches and are willing to make everything else subserve that principle of getting more and more of this world's goods, just so sure you are making it as impossible for yourself to get to heaven as it is for a camel to go through a needle's eye; just so sure you are going to forget God's Word, the Holy Communion, the Sunday-school and family worship; just so sure you are going to take the good seed of God's Word and crowd it out with your thorny life, and the result will be no harvest but the harvest of eternal ruin.

And that is just as true with regard to the pleasures of this life. People seem to think that we ministers of the Gospel are not as charitable as we ought to be when we talk about the pleasures of this world. They say, "Shall we not have pleasure?" Yes, of course, we should have pleasure. Dear friends, the greatest pleasure in the world is to do right; the greatest pleasure in the world is not only to do good, but to do the very best thing that can be done every moment. Show me a person who is living for no other purpose than to be entertained; a person always looking for some way to reach higher enjoyment of worldly character; show me a person willing to look out for a good time and make everything else subserve that purpose, and I will show you a heart so full of thorns that no good seed of the Word of God can take root there.

I notice in our large congregation how some people are always willing to be at the teachers' meetings, at the Thursday evening services, always willing to be at divine services, provided there is no lecture, provided there is no entertainment, provided there is no show, provided there is no lodge meeting, provided there is not this or that going on; anything else first, and God's Word last. You

might just as well take a handful of thorns and thrust them into the face of your God as to live that kind of a thorny life. Therefore, if you are going to seek the pleasures of this ungodly world in preference to keeping a place in your hearts for the penetrating divine seed which God is planting, then you are on the sure road to ruin. And now that I have shown you the Royal Road to Ruin, I hope the Holy Spirit will help you to avoid it; and I direct your attention to the road that leads to heaven — the royal road above.

While there are four kinds of soil and only one kind of seed, there is only one part of that ground that brings forth a harvest; three of them never bring harvests at all; two of them receive the good seed but bring forth no harvest; the thorny ground has the good seed, but brings forth no harvest; the stony ground has the good seed, but brings forth no harvest; there is only one ground that brings forth a harvest.

"And other fell on good ground, and sprang up and bare fruit an hundred fold. And when He had said these things He cried: 'He that hath ears to hear, let him hear.'" Explaining this, Jesus said: "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."

Now, dear friends, I will tell you what kind of revival I believe in. I believe in the kind of revival that Jesus Christ believed in; I believe in that kind of revival that Louis Harms, that great missionary of Hermannsburg, believed in; I believe in a revival where the Word of God is sown in a mellow heart, in a deeply plowed heart, in a clean heart, and in a fruit-bearing heart.

1. Let the Word of God be sown into a mellow heart. That seed was good, but the road was hard; it could not bring forth a harvest. If an angel of God were to preach to you to-day, if the Son of God, Himself, were to preach to you, if you are going to keep your hearts as hard as stone, if your hearts are never going to melt in mellowness, there is no chance for a harvest. Then pray God that He may give you the true spirit of repentance. Re-

pent of your sins to-day. It was your sins and mine that nailed Jesus Christ to the cross on Calvary. All your past life you have been sinning against a holy and righteous God; then repent of your sins, and open your hearts, that the seed of God's eternal Word may go down and bring forth a harvest.

2. Furthermore, plow deeply. It makes no difference if the seed is good, and if the seed is covered up with ground, if below the shallow ground there is the hard rock, the burning sun will destroy the harvest. Therefore, let the Holy Word of God, which you have heard so often in the past, be before your eyes daily. Plow down deep into your hearts; go deeper and deeper into God's Word, so that this seed may go down deeper, and deeper, and deeper, and surely you will be on the road to heaven instead of to ruin.

3. And then keep a clean heart. You cannot any more expect to get a harvest with Satan, and the world, and the flesh ruling you than you could expect to reap a good harvest if you would sow the field with thorns. In other words, salvation means, "Create in me a clean heart, O God, and renew a right spirit within me"; it means that the thorns must be pulled out by the roots and not simply cut off at the top of the ground; it means if your past life has not been right, by the help of God now try to make it right. Not that you shall be as perfect as the angels of heaven — not yet — but all of us can more and more strive, by the grace of God, to live a clean life. If you are in bad company, get out. "Evil communications corrupt good manners." If you are in the company of people who are trying to ruin you instead of trying to elevate you, get out of that kind of company; if you have temptations within you to overcome that are great and masterly, pray God for help; depend not upon your own strength; ask the guidance of God and wisdom from on high, and then go on, with a clean heart, every day asking His forgiveness, and living nearer and nearer to Him.

4. And then bring forth fruit to perfection. In other words, do not be a tree standing out in the orchard never bearing any fruit. Begin to do something for God. Re-

member that Jesus said: "Go work to-day in my vineyard." The reason some people never grow in Christianity is because they do not exercise themselves with the grace that God has given them. No man can do anything toward his own regeneration — it is a gift of the Holy Spirit. No man can save himself; it is the gift of God, lest we should boast; but when we are saved, then God gives us strength to go on and work in His vineyard, and therefore He says: "Work out your salvation with fear and trembling." If I were to take this arm of mine and tie it in a sling for one year it would be helpless; its strength would be gone; the only way to keep strength in that arm is to use it; the way children learn to walk, is by walking; the only way you can grow in strength and grace, and plow deeply and bring forth a harvest of the fruit that will please God on this road to heaven, is to use every gift that God has given you, and every power that you are blessed with, to His glory and for the upbuilding of His kingdom. Then go into the Sunday-school at once and take part in God's work there; come to divine services every chance you have, and have your soul fed on the bread of life; and when the Lord's Supper is administered, come to the Holy Communion and partake of the body and blood, and make diligent use of the means of grace. Soon the end will come and then you will find it is a blessed thing to have avoided the royal road that leads to ruin, and to have found the narrow road that leads to life eternal. May God grant that you and I may find each other in His presence on that last great day. Amen.

QUINQUAGESIMA.

THE PASSION PROCLAMATION.

LUKE 18: 31–43.

"THEN He took unto Him the twelve, and said unto them: 'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again.' And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what it meant; and they told him that Jesus of Nazareth passeth by; and he cried, saying, 'Jesus, Thou son of David, have mercy on me.' And they which went before rebuked him, that he should hold his peace; but he cried so much the more: "Thou Son of David, have mercy on me.' And Jesus stood, and commanded him to be brought unto Him, and when he was come near, He asked him, saying: 'What wilt thou that I shall do unto thee?' And he said: 'Lord, that I may receive my sight.' And Jesus said unto him, 'Receive thy sight; thy faith hath saved thee.' And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved in the Lord:—

We are standing this morning before the portals of the greatest tragedy that ever took place on earth. In the old Anglo-Saxon language there is a word called Lent, which meant to lengthen, and, in time, because it meant lengthen, and in the spring of the year the days grow longer, and Jesus Christ died for the sins of the world, this word was transferred to the Church of God to mean

the sufferings of Christ. We are standing before the portals of that season of the year called Lent, in which we commemorate the awful sufferings of Jesus Christ to save the world. Let me this morning announce to you

THE PASSION PROCLAMATION.

And let us notice in this Passion Proclamation:

I. *A woeful state of darkness.*

II. *A wonderful state of light.*

I. We find here a woeful state of darkness.

"Then He took unto Him the twelve, and said unto them: 'Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again.' And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken."

1. Oh! what darkness in their ignorance. Could language express this journey to Jerusalem plainer than Jesus did? He told them there on that road that the people would deliver Him to the Gentiles, that He would be mocked, that He would be spitefully entreated, and that they should spit on Him; that they should scourge Him, and that they should kill Him. Could language make this any plainer? And yet, after being with their Savior for three long years, and hearing this great truth from day to day, and having read the same great truth in the 22d Psalm and in the 53rd chapter of Isaiah, they still stand before Him, ignorant, not knowing what He meant.

Oh, dear friends, sin has made this world so dark with ignorance that as long as it stands we shall feel it as it was felt in Egypt. It is ignorance that we must contend with to-day everywhere. The only reason that any man on earth is not a Christian is because he is still in ignorance. Do not tell me that a man can live in this civilized world, this great life that God has given him to live,

with all the light of His Holy Word shining around him on all hands; do not tell me that that man can live and die in his sins and be an enlightened man. The total ignorance of the people on that day is but an emblem of the ignorance that is found to-day in spiritual matters. When Adam and Eve sinned in the garden of Eden, not only did the sun sink that night in the western horizon, but the sun of the light of the mind, of the light of the true religion and holiness, and knowledge, the sun of the image of God, went down that night, and it has been down ever since, except when the Almighty hand of grace has raised it up and permitted it to shine in the hearts of the newly regenerated.

2. That proclamation was not only sounded forth into a world of woeful darkness of ignorance, but there was also a woeful darkness of blindness. On that road through Jericho to Jerusalem sat a blind man, and that blind man, who had never seen the light of the sun, whose eyes had never looked upon the beauty of God's creation, was only a type of the world that day, sitting down along the highway of spiritual blindness, not willing to see the great things that God had in store for them.

When we look around to-day, how many people there are who cannot see the beauty of God's Holy Word; who cannot see the beauty of God's Holy Church; who can not see the beauty of men of God assembling together and worshiping the Father, Son and Holy Ghost! How many people there are who cannot see the beauty of grace; the beauty of the song of the blood of Calvary; who cannot see the beauty of being children of God and worshiping with the children of God from Sunday to Sunday. The world is still dark with blindness.

3. On that day there was not only a blind man sitting along the roadway, but that blind man was poor. He was a beggar. "And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging." Here are two evils in one man. You and I do not realize to-day how much we ought to thank God for our good eyes, for our senses, for all the good bones in our bodies, for the health and strength which we pos-

sess. A few years ago I had lying on the bed in one of my parishioners' homes a young man of twenty-one years, who was one of the best machinists and mechanics in the city of Columbus, but he was brought down on his back, and there he lay for fifteen long months, neither able to turn to the right nor to the left, and I shall never forget that day when I entered his presence and he said, "I would give all that I am worth if I could just lie down on the floor, as I once could, and turn over." Never in all my life did I feel that I was such an unthankful wretch as I was that day. You and I can roll over, and we never thank God that we can do so; you and I can stand up, and we never thank God that we can stand up; you and I can run, and we never thank God that we can run. Every drop of blood coursing through our veins this morning, giving us health and strength to be here, is a gift of God. This man never saw. If you and I were blind, we should know how to thank God for our eyes; if you and I were deaf, we should know how to thank God for our ears; if you and I had absolutely no taste, we should know how to thank God for taste; if you and I were to lose our sense of touch, we should know how to thank God for feeling. But we unthankful wretches, just because God has showered the blessings down upon us, go on through the world murmuring and grumbling, thinking we are so poor and so miserable that we have no reason to pray. Here sat a man who never saw anything; a man who, because he could not see, could not travel, could not work, and he had to depend upon the charity of the people who walked by the roadside — he sat there begging. He was no poorer in this world's goods than the natural man is spiritually. The natural man who perceives not the things of the Spirit of God because they must be spiritually discerned, is a poor, poor blind sinner, sitting along the roadway, and if one such should happen to be here this morning, I hope he will go out rich, seeing.

4. Not only was it a dark world into which this proclamation went, of poverty, blindness, and ignorance, but it was a world in which there was much of the spirit of persecution. Think of Jesus, who went about doing good,

and nothing but good — and what was the treatment He received? According to this Passion Proclamation, "He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death." We cannot blame these poor disciples for not understanding that great truth. If you and I had Jesus Christ living with us for three long years, raising the dead, healing the sick, and doing nothing but good, and we were told that man is so mean and so wicked that he will take His good hands and drive nails through them; that he will take that good heart and thrust a spear into it; that he will take that back and scourge it; that man would walk up into the face of his Maker and spit into it; of all the meanness and the wickedness that you can think of, there never was an act so wicked and mean that man in his natural state would not do. If you have very much faith in humanity, I want you to understand that I have not; if you have very much faith in humanity, I want you to understand that God has not. Man in his natural state, until he is regenerated, is so mean and so wicked that there is nothing so low that he has not done and has not tried to do more. That was a dark world to receive this proclamation in, was it not? And yet, my dear friends, word for word, this proclamation was carried out, not only by man, or by men, but by a government representing the highest civilization on earth at that time — by Rome, under Pontius Pilate, Jesus Christ died.

5. That darkness was greater than simply persecution. The darkness of that age was just as it is to-day, a darkness of being lost. Who was the poor blind man sitting along the roadside that day? He is called in the Bible Bartimæus, the son of Timæus. No difference by what name he was known, when Jesus stepped up to him afterwards and said, "Thy faith hath saved thee," He revealed to the world that before those words were spoken Bartimæus was lost; and Bartimæus lost on that day was but a picture of every man on earth to-day who has not been saved by the Lord Jesus Christ. "He that believeth and is baptized shall be saved; and he that be-

lieveth not shall be damned." And there you have the picture of the lost world into which this proclamation was poured on that day.

II. This Passion Proclamation, however, revealed not only a woeful darkness, but *a wonderful light.*

1. This wonderful light, consisted, first of all, of *Revelation.* "And all things that are written by the prophets concerning the Son of man shall be accomplished." What was written in the prophets? Do you know what is written in the 22nd Psalm? Do you know what is contained in the 53rd Chapter of Isaiah? Some men tell us they do not believe the Bible is God's Word. I defy any man on earth to go on a hill-top alone or into his room alone, open up the 22d Psalm and read it through, and then turn to the 53rd chapter of Isaiah and read it through; then turn to the Gospels and read of the crucifixion of the Lord Jesus Christ, and if that man says to me then that the Bible is not the inspired Word of God, I will say he is either not telling the truth, or he knows the truth that it is the Revelation of God's Holy Word. A man a few years ago went to Jerusalem from the far East in order to make a survey of the Holy Lands. He was one of the most noted Jewish lawyers of the far East. When he went he took a Testament with him, not because he believed it was the Bible, but because he believed it would help him to find out the true geography of the Holy Lands. While seated on the hillside one day he began to read about that land, and his eye fell upon the margin referring him to the 22nd Psalm and the 53rd chapter of Isaiah; he read them over, and instead of finding out the geography of the Holy Land along the Mediterranean Sea, he found the Holy Land in heaven, and became one of the greatest converts to the true faith among the Jews, and at this day is preaching the Gospel of Christ to twenty-five thousand people every Sunday.

This Passion Proclamation reveals to us that Jesus Christ said that every word of the Old Testament must be fulfilled to the letter, and it was fulfilled to the letter. And that is the light that goes out into the world to-day. I do not care what any Ingersoll says; I do not care what

any critic of theological seminaries says; I do not care what any theologian on earth says to the contrary, the Son of God has settled it once and forever that the Old Testament is the Word of God and He will fulfill it, if He has to die to fulfill it; and He did die to fulfill it. Where do you ever find that Jesus Christ found fault with the Bible?" "Why," some one says, "this very lesson that you have to-day is a contradiction." "Wherein?" Luke tells us that Jesus was going to Jericho when He met the blind beggar and gave him sight. Mark tells us that when Jesus went out of Jericho He met the blind beggar and gave him sight; and Matthew tells us that when Jesus went out of Jericho He saw two blind beggars and gave them sight. "Now," says the so-called wise man, "Don't you see the Bible contradicts itself?" No, I do not see it. Do you? I have been hunting for these contradictions that others have found for the last twenty years, and every time, when I have solved the contradiction, I have found it in the head of some ignorant man instead of in the Word of God; and so I find this is not a contradiction. The whole thing is very plain. Jesus went into Jericho and there sat a blind man, and He gave him sight; Luke tells us He went through Jericho and came out on the other side; and Mark tells us He found a blind man there and healed him, and there is the truth that Mark tells us; and now comes Matthew and tells us the other story; this first blind man is healed on this side, goes along with them, and comes out on the other side, and there they were, both blind men, healed, standing on the other side. Where is the contradiction? The fact is Jesus healed two men at Jericho, one on one side and one on the other, and by the time the second man was healed, they were both standing there. Is there anything strange about that? I tell you when this Book was given to the world, it was one of the greatest lights that ever entered the world — greater than the sun — greater than the moon — greater than all the constellations. If all the constellations of heaven were to come down so near the earth that we could touch them, we could not spell out where God is, nor could we spell out who God

is. I hold in my hand a Book that says the Word of God is a lamp unto my feet and a light unto my path, and as I look into this Word, I find a voice from heaven saying, "This is My beloved Son in whom I am well pleased," and this Son is Jesus Christ, and He, this Son, says, "I and the Father are one," and the Father is up there; and another, "The Holy Spirit came down in the form of a dove," and He is here. I find that Jesus says, "Go out into all the world and make disciples in the name of the Father that cried from Heaven, This is My beloved Son; and baptize all nations in the name of that Father, and the Son, and the Holy Spirit that came down;" and I know who God is, and I found it in the Word of God. Peter said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Would to God that this day star would arise in your hearts this morning, and you would have the greatest light the world has ever received.

2. It is not only a light of Revelation, but that Passion Proclamation gave us also the light of the *Redeemer*. Jesus Christ loved to call Himself by that sweet name, "the Son of man." "All things that are written by the prophets concerning the Son of man shall be accomplished." But after He told them what should happen to the Son of man, that He should actually be crucified on Calvary's hill, the thought came to Him undoubtedly, "They will not doubt that I am Son of man when hanging on the cross, but they may forget one thing when I am hanging there, and that is that I am, after all, the Son of God," and so, on the very road to the cross, He meets a blind man and says, "Receive thy sight" — and he saw — saw his God — saw not only the Son of man, but the Son of God — the Redeemer — the God-man. Do you not know that is a great light in the world, Jesus Christ, Himself, the God-man? He had to become man in order to fulfill the law for us, but He could not have fulfilled that law for us and redeemed us if He had not been able to pay the price. You cannot pay a thousand

dollar debt with one cent, and a world of lost sinners, each one worth more than the world, could not be redeemed by a good man — could not be redeemed by an angel — could not be redeemed by anything except the only heir of God, Jesus Christ, the God-man. He is the Redeemer that is the Light of the World.

3. We have not only the light of the Redeemer, but of *redemption* itself. Even if Jesus Christ had come to the world and spent one-third of a century here, that would not have saved you and me, if He had not poured out His life-blood for us. You will remember that God cannot lie, and you will remember that God said, "The soul that sinneth, it shall die." When sin came into the world, the wages of sin was death, and had it not been that God died for us, then God could not have saved us without being guilty of telling an untruth. God is the Truth. "I am the Way, the Truth, and the Life, and no man cometh to the Father but by Me." So the Lord God, in order that He might forever remain Truth — in order that He might forever remain God, died and paid the penalty, and told the truth, and still will let the sinner live. That is light, and that is the only light for a poor sinner in this world, that he has a Savior who actually redeemed him; and therefore, as has been said before from this pulpit, we do not want to sing, "I want to be redeemed," because we are redeemed. Every man on earth is redeemed; every man in hell is redeemed; the price has been paid. Here is the light, that salvation is come into the world; and men received it not, is the darkness. We will take home with us to-day this great truth, that whether we die saved or lost, we have been redeemed. Thank God for redemption.

4. We have here not only the light of redemption, we have also another light, and that is the light of *resurrection*. "And the third day He shall rise again." The Lord Jesus Christ, in proclaiming His passion, not only looks forward to the cross, and into the grave, but He looks *through* the grave. He throws a light into the grave that never was there before. It is true, my friends, the dead were raised before Christ rose from the grave, but

they were always raised by the power of God; but we find that Christ arises by His own power, and conquers death, and throws a light into the grave, not only for Himself, but for you and for me. No doubt you and I have some dear little spot in yonder cemetery where we love to go and think of the dear ones who are sleeping under the sod. How dark that grave would be had it not been for this great Passion Proclamation! But from the time that Jesus Christ proclaimed that He was going to the grave and would rise again, He put into that grave a light — a light that shall light your resurrection and mine, and the resurrection of all our near and dear ones. Ah, dear friends, have you nothing to be thankful for? Can you this morning think of your dear ones sleeping in God's acre, arising by the power of this great Redeemer, without going into this Lenten season with thanksgiving to God, that the grave once so dark is now so bright?

5. We have in this Proclamation, finally, the great light of *salvation.* The whole picture of the saving of this blind man, is one of the most beautiful we can find of salvation. The Savior said to him: "Thy faith hath saved thee." The same voice comes to us this morning, in the very same condition. How was this blind man healed? How did his faith save him? Just exactly the same as your faith must save you, and as mine must save me. How did this blind man get his faith? The Bible does not tell us, but it is very plain from what he said how he got it. The poor blind man had nothing else to do but to sit by the roadside day after day, basking in the sunlight, although he could not see the sun he could feel it, basking in the sunlight, with his hand open for charity of those who might go by. It is a hard thing to pass a poor man without helping him, but it is doubly hard to pass a poor blind man and not help him, and as he sat there day by day, the news would come to him, time and again, "Why don't you go to Jesus; He is walking around in this region now, and even taking blind men and giving them their sight," and he says, "What, sight to a blind man? But He could not help a man like myself, born blind." "Yes, the other day there was a man, born blind,

and Jesus stepped up to him and said to his eyes, 'Be thou opened,' and he saw as it were trees, and after a while he saw as well as any man." "Well, if I could just reach that Savior, if I could just come near to Him, I believe I should get help." On that day there was planted in the heart of that poor blind man the first seed of faith. From that day he was listening closely, if he might not hear the footsteps of Jesus, and every once in a while some one would come along, and he would say, "Do you know where Christ is? Have you heard anything of that One who is said to even be giving sight to the blind? I would like so much to meet Him." And as he was listening from day to day and hearing more and more of the wonderful things Jesus was doing in the Holy Land, that faith of his grew and grew; and just because he could not see, he could hear the better, and was listening and listening, if he might not hear some strange footsteps. One day while holding out his hand begging, he heard the tramp of feet coming upon the highway and he asks, "Who is coming?" Some one says, "Jesus of Nazareth passeth by." He made up his mind that help was coming, that 'if He is coming I am going to make myself heard to-day if I have the chance.' He listened very closely until Jesus came close to him. He knew there was a Savior to come, and he knew that this Savior was to be the Son of David, and he knew that to help a poor blind man would mean mercy untold, and so he cried out, "Jesus, Thou Son of David, have mercy on me." But the people said, "Keep still. Don't you know that Jesus of Nazareth is passing by; and don't you hear the great multitude? There is no chance for you to-day. He has just sent forth His proclamation that He is going to Jerusalem to die, and He will not stop for you." But the blind man said, "If He is going to Jerusalem and is going to die, this is my last opportunity and I want to see. Jesus, Thou Son of David, have mercy on me." "Keep quiet." "I will not keep quiet; I am going to have help, God help me. Jesus, Thou Son of David, have mercy on me — on me — on me — me!" And he cried all the more, "Have mercy on me."

And Jesus stood still. My dear friends, there was a

day when there was a great battle to be fought, and one of old cried out for the sun in the heavens to stand still, and it stood still; and the prayer of a beggar that day made the great Son of the heavens stand still. I tell you there is not a prayer from any lonely heart in the world, going up, that will not make heaven stand still, and so Jesus stood still that day. Do you notice that the faith in that beggar was born in the Word of God? Do you notice how faith cried out and watched every opportunity? Do you notice that this cry was repeated and repeated until the Son of God stood still?

And do you notice, in the next place, the *obedience* of this man? When Jesus stopped, He commanded him to come forth. He did not say, "Come to me, I am blind," but he leaped to the Savior; he went at the very first command. Oh, that we all would be obedient to God when He speaks. You all know that you should search the Scriptures, but some of you do not care whether you do or not; you all know that you should be baptized, but some of you live like heathen; you all know that God wants you to be Christians, but some of you do not care whether you are Christians or not; you all know that God wants you to pray, but some of you never utter one sincere prayer from the heart. This beggar did not stand there and pray for half an hour. Our prayers are often too long and not much in them. When a man prays the right kind of prayer, he sums it all up in a word or two, and this poor blind man prayed the right kind of prayer when he said, "That I might see." That was all there was in his prayer. What more could he ask? If he had prayed there for a day he could not have said more. I want to tell you if you this very morning would just lift your heart to God and say, "God, I want to see," your eyes would be opened. And so Jesus said, "Receive thy sight." Oh, to think that a moment before there were those poor blind eyes between the beggar and the Son of God; they are opened, and he sees the Savior. The first thing those eyes ever saw was the Savior. God wants the first thing you see to be the Savior; He wants the first thing your little children see to be the Savior. When

the little children are born, give them to God immediately; don't wait a minute; get down on your knees, father, and give your newly born child to God in that minute. Pray for your children before they are born, that, like John the Baptist, they may be filled with the Spirit of God before they see the world.

You and I may have come here very poor this morning; we may have come here very blind, but there is no reason why we should go out of this house with eyes still closed. Let us hear God's Word as the blind beggar did and appropriate this Word to ourselves as he did; let us make use of every opportunity as he did; let us cry as he did, "Lord, that I might receive my sight"; let us obey as he did and pray as he did, and our eyes shall be opened, and we shall see God — Jesus Christ, the God-man, as the only Savior of the world. May you see Him this morning to His eternal glory and to your eternal welfare, is my prayer. Amen.

PRAYER.

Our Heavenly Father, this world was created in the light, and it was sin that put it in darkness, and it is Thy great Word that again has thrown light into this darkness. We pray Thee, O God, that this lamp, which is still the lamp unto our feet and the light unto our path, may lighten our souls on the great path to Calvary's hill, and to the grave, and through it, into the presence of our Heavenly Father. We come before Thee this morning to thank Thee as we never did before, for every drop of blood in our veins, for every bone in our bodies and for every sense that Thou hast given us, and for all Thy blessings which Thou hast showered down upon us every day and hour; and we commend our body and soul into Thy custody, and we pray Thee for the spirit of humility and forgiveness and charity which it is Thy will that we should have toward each other, in order that we may have a charity that will be every morning poured out of Thy heart into ours. Do Thou help that every soul in this church this morning may be strengthened spiritually for the battles of the coming week and the coming life, and should any of us have heard this morning our last sermon in this world, may we, when we close our eyes here, open them in the presence of Jesus, who said, "Receive thy sight," and may we then see face to face, our Lord and Master, and all the great things that He has prepared for us. We ask it all in the name of Jesus Christ, who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIRST SUNDAY IN LENT — INVOCAVIT.

THAT SAME OLD SERPENT.

MATT. 4: 1–11.

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him he said, 'If Thou be the Son of God, command that these stones be made bread;' but He answered and said, 'It is written: Man shall not live by bread alone, but by every word that preceedeth out of the mouth of God.' Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, 'If Thou be the Son of God, cast Thyself down; for it is written: He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.' Jesus said unto him, 'It is written again: Thou shall not tempt the Lord thy God.' Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, 'All these things will I give Thee, if Thou wilt fall down and worship me.' Then saith Jesus unto him, 'Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Then the devil leaveth Him, and, behold, angels came and ministered unto Him."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dearly Beloved in Christ:

That sermon is never a failure that has God's Word in it, and in order that we may at least have one good sermon in this church, I thought I would make my introduction consist entirely of God's Word this morning.

"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent be-

guiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? (2 Cor. 11, 1-7.)

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with

the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12, 7-17.)

We find, my dear friends, that in the last Book of the Bible Satan, or that old dragon, is called *that old serpent.* May the Holy Spirit help us this morning, as we dwell on that old serpent, to see him, that we may avoid him, and serve the Master whom he tempted, in to-day's lesson. I call your attention then, to

THAT SAME OLD SERPENT.

We find that Satan three times in the history of the Bible tempted the best men on earth. In the lesson of to-day, nearly two thousand years ago; in the 1st chapter of Job, at least thirty-five hundred years ago; and in the 3rd chapter of the Bible, at least six thousand years ago; and to-day, all over the world, and if I can see, as I believe God helps me to see, that same old serpent that tempted Eve, that tempted Job, that tempted Christ, is in our midst, and may God help us to know him when he tempts us.

I. That same old serpent *always disguised himself.*

1. Go back to the first temptation in the garden of Eden, and behold Satan in the form of a serpent, disguising himself before our first parents.

2. We find that the same deception took place when he tempted Job. We are told that one day the sons of God came together and Satan was among them. In other words, when he came to that sacrifice he made them believe that he himself was one of the sons of God.

3. In the lesson of to-day we are told that when he came to Christ in the first temptation he is called the tempter; in the second he is called the devil; and in the last he is called Satan. Not until the last temptation did Jesus turn around and behold him as he actually was — Satan, that old serpent. One of our great commentators of recent years, Stier, says he believes that when Satan first appeared to Christ, he appeared as a good friend, a man, a good advisor; in the second temptation when he took Him

up to the pinnacle of the temple, he appeared as an angel of light; and not until the third temptation did he appear as the god of this world — Satan — but he disguised himself.

4. And that old serpent which disguised itself in the garden of Eden, that old serpent which tried to appear as one of the sons of God down in the land of Uz, that same old serpent that tried to deceive the Lord Jesus Christ, that same old serpent to-day comes into our midst as a religious teacher, without Christ. I do not know of any more deceived man in all the world than the man who pretends to teach religion and leaves out the only Savior, Jesus Christ. Was there ever a time in the world when we had more religion than to-day, and was there ever a time when those who have religion had less of Christ than they have to-day? Therefore, when any man comes to you, I do not care whether he be dressed in silk or not; I do not care whether he wear a white cravat or not; I do not care whether he wear a robe or not; no difference by what name he is known, layman or preacher, if he comes to you with a kind of salvation through morality, if he comes to you trying to make you reach heaven without the only Savior, Jesus Christ, look upon that man as the old serpent disguised.

II. Not only was that old serpent always disguised, but he was *always permitted by the Lord God to test His dearest children.*

1. Adam and Eve in the garden of Eden were sinless, holy, created in the very image of their Maker. It was necessary that they receive a test. What is anything worth if it is not tested? And so it was God's own permission that that angel hurled from heaven should test Adam and Eve. Why? Because they were dear, innocent children of God that must be tested as the father and mother of the world.

2. Look at Job. God said of Job that he was a perfect man, that he feared God and eschewed evil. God said of Job that he was the best man that lived in the world at that time; consequently it is even God's will that Job should be tested. When Satan came among the sons of

God, he did not run up to Job and at once tempt him. God put the first question to him and said: "Hast thou considered my servant Job? There is none on earth like him. Try him. Test him. I want him tested." Unless you understand this principle of God, you will not understand this lesson of to-day

3. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." This Spirit was not Satan; it was not some spirit from hell; it was the same Holy Spirit that just before this came down like a dove on the Lord Jesus Christ when He was baptized. The Lord Jesus Christ was the second Adam, and as the first Adam had to be tried and tested in the garden of Eden, this second Adam must be tried and tested, because He is to redeem the world that the first Adam brought down to the curse. So the Spirit of God wants Jesus Christ tried; wants Him tested by that old serpent that crept into the garden of Eden, and that crept up into the land of Uz to try to kill Job.

4. And so, my dear friends, He wants us tested. He wants us tested at the very time when we have been closest to God. Have you never noticed in your own experience that just then, when you have felt yourself in the presence of God as you never did before, when you were lifted the very highest in spiritual life, that it was followed by a temptation. This is especially true of the new convert. I will venture to say that of the fifty-seven who united with the Church here by confirmation and baptism a week ago last Sunday, they have already been tempted. I will dare say that the first time you partook of the Lord's body and blood, some one in the form of a man would come to you and thrust out a word here or a word there that would try your faith. New converts must be tested; God wants them tested. Let me urge upon you, young men and young women, when that first temptation comes, stand, as Christ stood, not as the first Adam and Eve did; stand as Job stood, and show to the world that you have the strength from on high that can bear the test.

III. That old serpent was not only permitted by the Holy Spirit always to test the nearest and dearest chil-

dren, but that same old serpent has *always been very religious.* Do not forget that. Some people think of the devil as hating religion, and that is the reason they are always led around by the devil. The sooner you know that old serpent, the better you can avoid him. You will find that that old serpent in the garden of Eden posed as a theologian. All he wanted to talk about was God. God had told our first parents that they might eat in that garden of Eden of every tree except one; that that tree was the tree of the knowledge of good and evil, and the day they would eat thereof, they should surely die. Satan heard that statement and he made up his mind that he would go to these people at once and talk a little theology. He went to them in the form of a serpent and said: "Is it really true that God said to you that you shall not eat of every tree in the garden?" Then he went on a little further and he said that God had lied. So you see he was talking religion, but it was not the religion for God, but the religion against God.

2. When Job was offering sacrifice for his sons, and when the sons of God came up there to offer sacrifice, the devil appeared among the sons of God. He wants to be in the Church; he wants to be in every religious gathering; he wants to pose as a theologian. His first aim was for the throne of God — jealous of his Maker; he wanted the throne, and was hurled, as Milton says, "down to the abyss below."

3. In the lesson of this morning we are not surprised, therefore, to find that old serpent trying to have religious services. The first thing he does with Christ is to try to make Him serve the devil and make devil's bread; in the second place he makes Him try to turn and twist God's Word; and in the third place he leads Him up into a high mountain and shows Him the kingdoms of the world, and says: "Now if you will fall down and worship me, I will give to you these kingdoms of the world." Satan wanted a prayer meeting on that mountain; he wanted a religious meeting there; he wanted to have a religion in which Satan would be God, and Christ would be the One who prays to him.

4. And this same old serpent is just as religious to-day as he was then. Satan does not come around to you and say,

"I am the very prince of hell;" he does not come around to you and say, "Let us not have any religion at all;" he knows well enough that an immortal soul wants something more than a material body to hold to; he knows that the immortal soul wants something religious to hold to. There is no nation under heaven that does not have some kind of a god and some kind of religion, and even in the very nations where Christ is not known, the devil has his altars on every hand. There were more altars in Corinth; there were more altars in Athens before Christ was known there, than there have been since. In every nation under heaven Sátan has his altars on all hands, but, my dear friends, when we have our religious services, I care not how many people there may be; I care not how much singing there may be; I care not how many formal prayers there may be, if that religion is not wholly and solely Christ crucified for a dying world, it is that old serpent, and the sooner the people of these days, with so much religion everywhere and so little Christ anywhere, learn this great lesson, the sooner they will avoid that old serpent.

IV. Again, that old serpent has *always been changing God's Word.*

1. When we go back into the garden of Eden again we find that God had said that Adam and Eve might eat of every tree except one. The first thing that Satan said was: "Is it true that God said you shall not eat of every tree?" God never said that. And when Eve explained to him that God did give them the privilege of eating of every tree except one, and if they were to eat of that they would surely die, then said Satan: "Ye shall not surely die; the day that ye eat thereof your eyes shall be opened and ye shall know good from evil and ye shall be as gods." You see how he turned and twisted God's Word?

2. The same is true when he came up to the land of Uz to tempt Job. Job was a man of God. Job knew the Word of God, and in order that the old serpent might mislead Job, he sent to him three friends — so-called friends, generally enemies — who turned and twisted God's Word and kept on turning and twisting it, until God Himself found it necessary to come down and correct them.

3. In the lesson of to-day he tried to turn and twist God's Word. In the 91. Psalm, in the 11. and 12. verses, we find these words: "He shall give His angels charge concerning Thee *in all Thy ways,* and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." The Lord Jesus Christ drove Satan back the next time with the Word of God. Then said Satan, "If you are going to use the Word of God, I will use it too." That old serpent knows the Bible from beginning to end. They tell us that the British cable can be known no difference where it is found, because there is a red cord running through it; and wherever you look through this Bible you can find that old serpent, for his trail runs over it. There isn't a chapter, there isn't a verse in this Book that the old serpent does not know, but when he quoted the 91st Psalm to the Lord Jesus Christ, he left out the very most important words: "In all Thy ways." When he had the Savior up on the pinnacle of the temple, he said: "Why don't you throw yourself down? The Word of God says that He shall give His angels charge concerning Thee, lest at any time Thou dash Thy foot against a stone, but he left out the words, "He shall give His angels charge concerning Thee *in all Thy ways.*" What Satan wanted was not to have God's way, but to have his own way; therefore in the turning and twisting of those four little words was the devilish act.

4. That is the old serpent, and that same old serpent is trying to turn and twist God's Word to-day. Oh, how many people have been trying to turn God's Word in the Lord's Supper! It is the old serpent and nothing but the old serpent. How many people have been trying to turn the Word of God in the Office of the Keys! It is nothing but that old serpent. I tell you, my friends, whenever God does not know what to say, and how to say it, then let us give up the Bible. If the Omniscient God, who knows His own mind and knows your mind, does not know what to say and how to say it, then I say let us give up the Bible; for if we are going to let that old serpent do the interpreting of God's Word, we will all be led astray. He tried it in the garden of Eden; he tried it in the land of Uz; he tried it up on the pinnacle of the temple in Jerusalem; and is trying it this morning. Oh,

how many people go out of this house and say Rev. Long said this or said that, and often it is a lie. Why is it a lie? Not because the people know it, but because the very devil is trying to change the words that I am saying this morning. He is trying his very best to make you believe that you must understand me differently from what I am speaking. Just as surely as that old serpent in the garden of Eden is still on earth, just so surely he does not want you to hear the truth and keep it, and, if possible, will turn it and twist it some way in your minds.

V. Again, that old serpent has *always been aiming at the weakest point.*

1. In the garden of Eden there was a man created in God's image, holy and righteous, by the name of Adam; in that same garden there was a weak wife, called Eve. When Satan walked into that garden he did not hunt up Adam; he went to the weaker vessel first, because he knew that in weakness there is a better chance to break, than there is in strength. I remember as a little child we used to play a certain game; we would hold hands and form a circle, and one would stand in the center and try to break through, and we would all run after him, and catch him, and bring him back; where did we used to try to break through? The weakest little hands. Just so Satan to-day when he comes to you and to me, seeks the weakest point and tries to break through right there, as he did down in the garden of Eden.

2. And so he did in the land of Uz. There was Job, a strong man, a powerful man, a perfect man, the best man living in the world that day, but he was rich. The Word of God tells us that he had seven thousand camels; that he had five hundred yoke of oxen and five hundred asses; furthermore that he had many servants and was the greatest man in all the East. When God said to that old serpent, "Hast thou considered my servant Job?" Satan said, "Doth he fear God for naught?" In other words, he said, "If you take away from Job all his wealth, he will curse Thee." God said, "Try him. Try him." One day a messenger came running to Job and said that they were plowing out in yonder field, when the Sabeans fell upon them and took the oxen, and took all the asses, and killed the servants, and I only am

left to tell thee. Another servant came and said that the sheep and all the cattle had been destroyed, and the servants were killed, and that the Chaldeans came in three bands and took them, and I only am left to tell thee. While they were talking, another servant came running and said that the fires fell from heaven, and your home is destroyed, and your boys are killed, and I only am left to tell thee. Satan was striking at the weakest point. He thought that if he could rob that man of his wealth, he would curse God. But no, Job said, "I was naked when I was born, and naked I shall go out of the world. The Lord has given and the Lord hath taken; blessed be the name of the Lord." Satan tried the second time. "Oh," says Satan the second time, "let me strike at his flesh; let me strike at his bones; let me strike at his life, and I will make him curse Thee." God said, "You may strike at his flesh and at his bones, but save his life, — you cannot take his life." He tried again, Job was covered with boils from the top of his head to the soles of his feet, and he took a potsherd and scraped himself as he sat down in the dust; he suffered and suffered and suffered, but he remained firm. His own wife went up to him and said, "Curse God and die." Satan knew he could not bring that man to curse God himself, but he struck at the weaker point, — got his own wife to try to help ruin him.

3. And so he did in the days of Jesus Christ. Jesus Christ was up in the mountain fasting for forty days and forty nights, and He was hungry; there was nothing Jesus wanted so much after the fast as bread. "Now," said Satan, "I will strike at His weakest point; I will go to Him and say: Turn these stones and rocks into bread, and He will be so hungry that without a moment's thought He will say, 'Be bread' and He will eat." It was the weakest point, but Jesus Christ did not let him break through the weakest point, but withstood him with the Word of God, by saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

4. And that same old serpent has been around in your home, and in my home; that same old serpent positively knows that every man and every woman has a weak point somewhere; and that old serpent knows that that weak point

is the place to strike. There are some people who have a weakness of sleeping, and so the moment they come to Church, the devil puts them to sleep. Look around and see if you can find one. There are some men who have the weakness of a bad temper, and Satan holds up a provocation to them and tries his best to make them curse and swear and damn. There are people who are born with a craving for strong drink. Satan knows that there is the weak point, and he takes the man and leads him past the saloon — not past, but into it — and strikes him at the weakest point and he falls. Others are born — born of fathers and grandfathers, of mothers and grandmothers who lived in the sin of adultery and are full of lust. God hands them over and says, "Satan, try them," and Satan tries them, and strikes at lust, and breaks their character. My friends, we must know these things or we will never be able to know that old serpent and how to meet him.

VI. It may open your eyes when I tell you this morning that he not only aims at the weakest point, but he *always aims to kill.*

1. God had said to Adam: "The day thou eatest thereof, thou shalt surely die." Why did not Satan try tempting Adam and Eve in some other way? Because that was the only verbal commandment that was given at that time, and he knew very well that if he could get Adam and Eve to eat the forbidden fruit, that they would have to die spiritually; consequently he tempted them with the temptation that brought them down to spiritual death.

2. What was he trying to do with Job? Why did he cover his body with boils? In order that he might poison every drop of his blood and bring him down to death.

3. I have been reading a great many commentaries and even some sermons on this temptation of Christ, but I partly disagree with every commentator that I have ever seen on the meaning of the temptation on the pinnacle of the temple. They all tell us that was a temptation to pride; that it was simply a temptation to make the Lord Jesus Christ fly out over the city of Jerusalem under the command of the devil, and thereby to fall, as Satan fell, through pride. There may be some truth in that explanation, but I understand it quite

differently. I understand that that same old serpent that wanted to kill Adam and Eve, that same old serpent that wanted to kill Job, that same old serpent tried in the very beginning of the Savior's ministry to take Him up on the pinnacle of the temple, get Him to believe that He could throw Himself down and fly over the city, but to leave out "the ways of God," and therefore let Him go dashing down on the rocks and commit suicide. In other words, I believe that Satan wanted to kill Jesus at the beginning of His ministry instead of at the end of His ministry.

4. And if you will understand that that same old serpent is striking at your weakness for the very identical purpose of bringing you down into your grave, it seems to me you will waken up; it seems to me you will begin to realize that the very weakest point you have is the one that must be guarded and cemented by a power that will make you strong. We are told by some people that if you take a board, and split it, and then glue it together, that that board can be split anywhere else quicker than where it was glued. I have seen characters that have been so weak that they have broken, and then, calling on God and asking His help, acknowledging their weakness, God sealed them together, and held them together, and to-day their strongest point is where they once were the weakest; and I come to you this morning, you who have a weakness of any kind, and ask you to give up trying to help yourself, and urge you to trust alone in the Lord Jesus Christ; acknowledge that you cannot help yourself any longer, and ask Him to seal you together in your weakness, and hold you with His almighty power, and ask Him to lead you day by day, not into temptation.

VII. That same old serpent can *always be crushed by the sharp Word of God.*

1. After Adam and Eve had been tempted, God appeared in the garden of Eden, and gave the sentence to Adam and gave the sentence to Eve, but did not overlook the old serpent. In the 15th verse of the 3rd chapter of Genesis we find these words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel." In other words, Satan was crushed right then and there by the promise of a

Savior that should crush his head. What was it that crushed him? The Word of God.

2. Job, after having been tempted and falsely advised by his three friends, at last heard the voice of God, and God not only speaks from heaven to Job, but turns to the three servants of the devil and crushes them as false advisors, with whom He was greatly displeased.

3. In the lesson of to-day we discover that the weapon which Jesus Christ used constantly was the Word of God, which, in another place in the Scriptures, is called "the sword of the Spirit." At every temptation Satan was thrust back by a passage of Scripture. In the first temptation, where Jesus said, "Man shall not live by bread alone.," He quoted from the 8th chapter of Deuteronomy; the second temptation, where Jesus said: "Thou shalt not tempt the Lord thy God," he quoted from the 6th chapter of Deuteronomy; then the third temptation came, and Jesus took His sharp sword and said, "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil leaveth Him. When? Not when he heard the Word of God, for he heard it in the first temptation; not when he heard it again, for he heard it in the second temptation; not until he heard that *sharp* Word, "Get thee behind me, Satan," did he leave Christ.

4. There, my friends, you see the difference between the Word of God and the Word of God. That explains why it is that so many preach, and preach, and preach, and yet no one is converted; that explains why some people may have the Word of God in their homes all their lives, and yet they are not growing in grace; that is the reason some people at times feel hurt under some ministry and not under others. A man may preach the Truth and never save a soul. We learn from this temptation of our Savior, that not only must the Word of God be spoken, but it must be spoken sharply. Satan left, and what is the result of a sharp ministry? Some people will leave. The sooner, however, the Church of God will learn this great lesson that if a man will not give up the old serpent he had better leave, the sooner we shall conquer as a Christian Church. God knows I love every man on earth. I love every immortal soul. I do not know the person

in God's world that I do not love, and I love to see every one a Christian. It is that for which I am laboring; it is that for which I am praying, *but if I knew there were twenty members in this Church this morning, living in sin and who are bound to continue in sin, and feel hurt every time they hear God's Truth preached, I would take this sword of the Spirit and hammer on those members until they would repent or go out!*

It takes the sharp Word of God to build up the Church, by driving the devils out, and every man who will hold to the old serpent. Just as soon, however, as the devil left, angels came and ministered unto Him, and just as soon as the devil left, the people of God flocked around the Savior; and if you want to know it, there is nothing in the world that will draw people into the house of God like downright, honest, sharp preaching. It may hurt to have this sword put into the soul; it may hurt for a moment to have the truth told, that arouses the conscience, but when you go home and meditate, and think, and think, and think, it will not be long until God will show you that after all, that is what you need; that after all, that is the truth that the soul wants to hold fast to. I am not caring half as much for friendship here on earth, as that I want it at the judgment bar of God — there is where I want your friendship. I do not want you to stand before me on that day and say, "You failed to warn me; you failed to tell me the truth; you failed to picture that old serpent, and here we are."

Angels came and ministered unto Him. Christ hungry, and no bread, because He did not listen to the devil? Is that so? Not devil's bread, but because He was true He ate angels' bread. And so I come to all of you this morning with this great truth: Be firm for the truth. Hold fast to the literal Word of God if the heavens fall, and let the world say what it will, and let the bread go away from you if it will, let the bread go away from you that is trying to be furnished by the devil, but do not forget that before God would see His children starve, He would say to His angels: "Fly, fly and bring them bread, for My children are hungry." Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for Thy blessed Truth, and for Thy Word, which is such a power, and which as the sword of the Spirit severeth and pierceth the very marrow and bone; and we pray Thee, O God, that Thy searching Word may win every soul in this house, or that ever shall come into this house, win them for Thee forever. We pray Thee that Thou wilt fill us with Thy Holy Word, that we may be enabled in every hour of temptation to meet Satan with that strong sword that was in the hands of our Savior, Jesus Christ. We pray Thee that Thou wilt help us to make diligent use of the means of grace. Help us by Thine own eye to search into our own weakness and to have it made strong in Thine Almighty hands. We pray Thee to go with us to our respective homes, and may the Truth that we have heard be carried through us as vessels to those who have not come to Thy house; and may this Truth go on from tongue to ear, and from ear to heart, and from heart to tongue, and again to ear, and again to heart, and again to others, until souls by hundreds and thousands shall be won for Thy kingdom; and in the journey of life may we be happy in the prayer of our souls, which lifts its voice in Thine own words:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SECOND SUNDAY IN LENT.

A BEAUTIFUL BATTLE.

MATT. 15 21–28.

"THEN Jesus went hence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying: 'Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.' But He answered her not a word. And His disciples came and besought Him, saying: 'Send her away for she crieth after us.' But He answered and said: 'I am not sent but unto the lost sheep of the house of Israel.' Then came she and worshipped Him, saying: 'Lord, help me.' But He answreed and said: 'It is not meet to take the children's bread and cast it to the dogs.' And she said: 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.' Then Jesus answered and said unto her: 'Oh, woman, great is thy faith: be it unto thee even as thou wilt.' And her daughter was made whole from that very hour."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved in Christ: —

In our worship we are taking a journey to Calvary's hill, to see the sufferings and the redemption of our Lord and Savior Jesus Christ. This was a great and, I might call it a horrible battle for the salvation of the world. We heard last Sunday how our Savior was forty days and forty nights in the desert, led by the Holy Spirit, in order that He might be tempted by the devil, and with His sharp Word overcome him. In the lesson of to-day we have not the horrible battle of the Savior, but rather the beautiful battle of a great faith. — A battle in which we find not the Savior overcoming, but overcome; a lesson in which we find Him, being overcome by faith and prayer, overcoming the same old serpent again. I want to call your attention then this morning to

A BEAUTIFUL BATTLE.

May the Holy Spirit help us this morning to notice

I. *The soldier.*
II. *The situation.*
III. *The secret.*
IV. *The service.*

I. Look at *the soldier.* We find that the soldier in this beautiful battle is not a man, but a *woman;* not some young girl, but a *mother;* not a Christian, but a *heathen.*

1. She knows what it means to live in a country where there is no church; she knows what it means to live in a home where there is no Christian father; where the head of the family is not the Lord God, but Satan.

2. She is not only a heathen, but I may say she is also *a woman.* Some of the best soldiers in the history of the world have been — not men — but women. When we talk about a soldier we generally think of some great general; some man in the navy, or some man in the army; but the greatest battles that have ever been fought, have been fought in kitchens and homes, and especially when coming from a heathen home to a Christian home, by women. Perpetua, as she stood with her child in her arms, twenty-two years of age, fighting at Carthage with the wild animals, showed a heroism that has seldom been found in man.

3. This soldier of whom I speak to-day, was not only a heathen, and a woman, she also was *a mother.* She had a daughter at home grievously vexed of the devil; she knew what it meant to have a child, and that child not in the kingdom of heaven; she had a mother's heart in her. I know of no more beautiful picture of a mother's heart than of that woman who not long ago went to one of the prisons in our own State and begged that she might have the body of her criminal son, who had been executed and laid to rest in the criminal cemetery. They refused to give up the body. "Well," said she, "will you let me, when I am dead, sleep by the side of him?" There you have a picture of a mother's heart. Rather would she sleep by the side of her criminal boy, in a criminal cemetery, than to be away from him. This

woman of whom we speak in our lesson to-day, was called by Mark a Greek, a Syrophenician, a heathen, and yet this heathen woman, a mother, proves herself to be a great soldier.

II. Let me call your attention to the situation. What was *the situation* in that home near Tyre and Sidon?

1. In the first place we find that Satan had taken possession of that home. That same old serpent that tried to ruin Adam and Eve, and thereby the whole human race; that same old serpent that was walking to and fro and up and down on the earth, that struck Job with boils until his own wife tried to persuade him to curse God; that same old serpent that tried to overcome the Master in the great temptation; that same old serpent was down in the home of this soldier, possessing her dear, sweet daughter, vexing her, giving her already a foretaste of hell. This woman was not afraid to call things by their right names. She said, "My daughter is grievously vexed with a devil."

2. While it was true that Satan was possessing her home, and making it miserable for the daughter, and for her, and for all concerned, it was also true that just as Jesus Christ had gone up into the mountain, away from the public, so at this time He had gone out of the Holy Land and was in the heathen land near this home, and there was an opportunity for her that she might never have again. "Jesus Christ, the Savior of the world, is near my home," said she, "and now, if ever, I feel my responsibility."

3. That this woman felt her own responsibility deeply and keenly, we learn from the words that she uttered when she found the Savior. "Have mercy *on me,* O Lord, Thou Son of David, my daughter is grievously vexed with a devil," and when, afterwards, the disciples wanted to drive her back, she fell down before the Savior and said — not "help my daughter" — but "help me." What kind of help did that mother need? She had no devil in her, but she had a daughter that was possessed with a devil, and she felt in her own heart that that child was her child, and that it might be on account of her own sins that her daughter was that day suffering the vexation of the devil. In other words, that mother felt what every mother in this house ought to feel this morning, and what every man in this house ought to feel this morning, and that is, your child going to hell makes you re-

sponsible, and you cannot get away from that responsibility. If there is any one thing that the Church of God ought to learn to-day, that it does not know, it is the responsibility of parents. If parents would feel this responsibility as this woman felt it, as God wants us to feel it, we would not let our children have their own way, unless their way is God's way. The situation then, in plain words, was this: The devil was the head of her home; Christ was not far away. Now is the opportunity to get help, or never. "Lord, help me!"

III. Having found the soldier and the situation, let me call your attention to the secret. There was a great secret in that woman's heart that day, — a secret that some people have never yet possessed. May God help you to find it this morning! The whole secret of this woman's great work on that day, lay in these words: "Oh, woman, great is thy faith." We learn in our catechism that faith consists of three elements: *knowledge, assent,* and *confidence.* These three words are taken right out of God's Holy Word. Listen: "How shall they call on Him of whom they have not heard?" — Knowledge. Romans 10. Listen: "He that believeth not the Son shall not see life." — Assent. John 3:36. Listen: "Faith is the substance of things hoped for and the evidence of things not seen." — Confidence. Hebrews 11:1. This woman not only had faith based on knowledge, assent and confidence, but she had a faith that was based on *great knowledge,* and *great assent,* and *great confidence.*

1. I say she had *great knowledge.* I do not mean to say that she knew any more than you do; I do not mean to say that she knew as much as some of you do, but I do mean to say that under the circumstances, that heathen woman had settled two or three things that some people in the present day, who want to be much enlightened, have not settled. She settled in her heart once and forever that she was sick and tired of the ruling of the devil; that she was sick and tired of having Satan the head of her family; that she was sick and tired of being a heathen; that she was sick and tired of living outside of the kingdom of God. She had a taste of hell in the vexation of her daughter. The reason some of you do not appreciate the Church of God is because you have never been a heathen; because you have never been in a hea-

then home; you have been raised with Christian influences around you; you have had God's blessings all around you, and therefore you do not know from what Christ the Redeemer had redeemed you, and to what He has tried to save you. The best reply that was ever given to Robert G. Ingersoll was not a book, nor a lecture, but just one sentence. Hastings said to Colonel Ingersoll, "If you do not believe in Christianity, go to a heathen land where they will eat you for breakfast." There you have got the answer to infidelity. If you do not believe in Christianity, go to a land where there is no Bible; go to a land where there is no prayer; go to a land where there is no God; go to a land where there is no Christianity, and they will eat you for breakfast; — try that for a while.

This woman not only had the knowledge of a sinful, lost life, but she also had the knowledge that Jesus Christ was the real Savior of the world. You will remember that Tyre and Sidon were northwest of the Holy Land, or along its border, and the very place where Elijah spent much of his time with the widow of Zarephath, and you will remember that he did not fail to let those people know that a Savior was coming. You will furthermore remember that people came from the region of Tyre and Sidon to see the wonderful works of Christ, and when they went home they told this woman, or she would not have known what she knew. In other words, she had knowledge concerning the Savior Jesus Christ; she knew He was God, for none but God could do the things He was doing in that Holy Land; none but God could give sight to the blind; none but God could give hearing to the deaf; none but God could raise the dead; none but God could do all the wonderful works that He did, and she heard about those things.

She not only heard that He was actually God, but she knew that He was the promised Messiah. Her very prayer indicated that she knew He was man as well as God, for her prayer was: "Have mercy on me, O Lord, Thou Son of David" — the promised Messiah — "Have mercy for my daughter is grievously vexed with a devil." When man knows his sin, when man knows the awful effects of Satan in the home and in the heart, when man knows that Jesus Christ is the

promised Savior, and is near, that man has laid the foundation of a great faith.

2. Not only did she have a great knowledge, she also had *great assent.*

In her assent we see that she never disputes with God and always agrees with him. The Savior said some very hard things to this woman, but do you find that she ever disputes with Him? Not a word. There is one of the first marks of assent. When God speaks the believer says, "I will not contradict it; God has spoken." When He said to her that He was sent only to the lost sheep of Israel, she did not dispute with Him. When the disciples tried to drive her back, she did not enter into an argument. When the Savior said it was not meet to take the children's bread and give it to the dogs, she did not stand up and argue that she was no dog. She never disputed one word with God. That was assent.

Furthermore, she not only did not dispute with Him, but she actually agreed with everything that God said. When God said that it was not meet to take the bread from the children and give it to the dogs, she said, "Truth, Lord." No difference what God said, she says, "That is true; Thou canst not get me to dispute with Thee. I believe that what Thou hast said it true," and there is the second step in faith. Oh! you quibblers with God's Word, you have not yet laid the foundation for your faith. You people who are not satisfied with God's Word as He has spoken it, learn this morning from this heathen woman, how to believe in God.

3. Furthermore, I say she also had *confidence.* She started out from that home of hers with two things settled: one is, this Savior can help; and the other is that He will help. She did not run to Him and say: Lord God, I have a daughter vexed with the devil; is it possible for Thee to help? She did not run to Him and say: Lord, even if Thou canst help, wilt Thou do it? No! Lord, I know that Thou canst help and I know that Thou wilt help. Help me! Not for a moment did she doubt that there was going to be help for her daughter that day. There you have the secret.

IV. Finally, let me lead you up to this soldier's *service.* I call your attention to the fact that in this service nothing could keep her at home.

Sickness could not keep her at home. If that had been you or I, and we had a daughter at home grievously vexed of the devil, we should have said: We cannot leave home to-day at any price; we should have said that that daughter needs my attention now. But, my friends, this soldier had faith in God, and, no difference if the daughter is lying there possessed of the devil, and vexed, in agony and pain, she realized that her staying there could never help her daughter, and so she went from home — a leap for liberty — a dash for peace — a cry for help.

Even Satan himself could not hold her there. When you hold my daughter, you generally hold me, and when Satan took possession of that woman's daughter, he took possession of her mother's heart and tried to hold her. She did not fail to realize that the heart of the daughter was her own heart. Your child vexed of the devil vexes you. Consequently, she says that "even Satan cannot hold me here; I am going away from home to-day," and she went.

Even the secrecy of the Savior could not hold her there. I read to you this morning the lesson in Mark as well as in Matthew, in order to bring out all the points. Matthew tells us that Jesus Christ went up near Tyre and Sidon for the very purpose that He might hide in a home where the people might not find Him; and yet, though He was hiding, though He was trying to get away from the masses and the multitude for a short rest, this woman says, "I am going to find Him; nothing can keep me back; I shall find Him even in that home yonder; I am going." Nothing could keep her at home. That was the kind of service that soldier rendered that day; but she even went further than that in her service; she allowed nothing to make her retreat.

2. Nothing could make her retreat. Oh, what a beautiful battle. She started out a volunteer from home; she goes into the battle to get help for her daughter, — every inch an obstacle, yet nothing can drive her home. Not even God's silence. When she finally found the Savior and said, "Lord, have mercy on me; my daughter is grievously vexed with a devil," Jesus paid no attention to her. That looks as if the Savior were very unkind, but the Savior had been preaching around the Holy Land for years and He had seen so little

faith, and now, for once, He saw a flower in the desert; He saw a beautiful blooming flower under the snow; He saw an unusual faith out in this heathen land, and He made up His mind that the way to develop power is to try it; the way to develop a soldier is to put him into the battle, and so He comes and simply throws His silence into the presence of that woman, in order that she may be tested, and, if possible, driven back, knowing that she could not be; and there she stood and held her ground. Even God's silence could not drive her back.

Nor could God's disciples do it. Those disciples who were with Jesus came to Him and prayed Him that He would drive this woman away, drive her back. I never can read this chapter, and this special verse, without thinking of how our own brethren, the Christian people, will drive us down and back, if they possibly can, instead of lifting us up. Eleven or twelve good men, men of God, preachers of the Gospel, and they threw their force against this woman. They would have driven her away from the Savior if they could; but she is a soldier; she has a faith; she pays no attention to these men; those men say, "She crieth after us." The great truth was she had not paid any attention to them at all. Some people are foolish enough to think that the people are running after them. I would be a fool if I thought this morning that you were in this house to run after me. Little do some of you care about me, but there is one thing you do love, and thank God for that, — you love the truth I am preaching, and you cannot get away from that. Little did it make any difference whether she was running after those twelve men or not; she paid no attention to them; they tried to drive her back, but she is a soldier, and she stands, and she does not give one inch. She has a secret in her heart, and that secret is that she is going to get help for her daughter, and going to reach Christ, and all the men in the world cannot keep her back .

Even God's own severe test cannot keep her back. When the men had failed, Jesus spoke up and said, "The Son of man is not sent but unto the lost sheep of Israel." That was enough to drive her home; that would have driven you or me back. This woman did not belong to Israel;

this woman was not a child of Jacob of old; she was a heathen woman, but it made no difference to her whether she was a child of God or not; it made no difference to her whether she was born in Israel or not; the truth of it is, says she, "To-day I am not in the Holy Land, but you are in my land. Help me," and God Himself could not drive her back. It is said of Archimedes, the great mathematician, who was born in the year 287 B. C., that he was so engrossed in mathematics that he said, "If I could find a fulcrum I could move the world," and people thought he was crazy; but Elijah, who lived in the very country where this woman was, with prayer moved heaven, and this woman, though a heathen, with faith in her heart, has conquered Jesus, held Him back. A soldier in a beautiful battle. He gave her another test. When she fell down, without a single promise, crying for help, He saw that beautiful flower was about to bloom, and He gave it the severest test it could receive. He said, "It is not meet that we should take the bread from the children and cast it to dogs — *go back,* YOU DOG — YOU HEATHEN DOG! What right have you to come to me?" Oh, it was a hard test. At first it looks as if God's heart were hardened; but no, He was showing to the world a faith that would stand, and He gave it the hardest blow He could give it; but the woman made a "yes" out of a "no," and a "no" out of a "yes." I am sorry that the English Bible is not able to translate the Greek in some instances as well as the German does. Old Doctor Luther knew how to make the Greek Bible talk German, and in this very sentence where she says: "Nevertheless the little dogs eat of the crumbs that fall under the master's table," the German Bible says: "doch essen die Huendlein von den Brosamlein." If you understand that you will find a beauty in that answer that you cannot find in the English. The original does not say *dogs,* but *little doggies;* not *crumbs,* but *little bits of crumbs.* So the Savior said, "It is not meet to take the children's bread and cast it to the little doggies." And so she thought, "Now I have a hope that I could not have had before. I will not call Thee Father, for the man is not the father of the brute, and if a master has a dog he may kick him out in the streets and make him hunt his bread, but

surely his little children have enough love for a little doggie, that if they can have the little doggie in the room, that little doggie may at least eat a little crumb that falls under the table. And now, Lord and master," says this soldier in this beautiful battle, "I am perfectly willing here in my land not to call Thee Father to-day, but I will call Thee Master; but I will call Thy attention to the fact that I will be a doggie and all I want is the privilege to get under Thy table; I do not ask Thee to rob Israel of her bread; I do not ask for the privilege of sitting down at the table of Israel, but all I do ask is this, O my God and Master, I have a daughter at home grievously vexed of a devil, and just a few days ago Thou didst drive devils away with the power of Thy Word, and all I want is to get under Thy table like a little doggie and hunt up the little crumbs, and then, O my God, my daughter will be well, and I will be well, and the victory will be mine," and she conquered Christ — she won the victory, and at that moment all the obstacles in the way parted, and heaven parted, and the doors flew open, and the throne of God was offered to her and to her child, when Jesus said, "As thou wilt, so be it unto thee," and her daughter was made whole in that selfsame hour. What a glorius victory for this soldier, this heathen soldier!

May God help us to-day to have something, at least, of this great faith in these days of trial and affliction.

In conclusion, I wonder how you feel now that you have heard the story of this Syrophenician woman. It makes me feel ashamed of myself. How do you feel, this morning? Was that the only home that had the devil in it? How about your own home; how about those in your own home that are not children of God? Who owns them; whose are they? Do not listen to this story this morning as one of two thousand years ago, as one beyond the waters. That same old serpent is in Mansfield; that same old serpent would like to have you, and will have you, if Christ does not. What are you doing for that one in your home possessed of the devil? What are you doing? Sitting around home with him, or with her? What are you doing, are you fighting the beautiful battle that this Syrophenician woman fought? Are you starting for Jesus with a determination not to come back

until that one is healed? Are you ready to overcome every obstacle? Are you ready to throw yourself down at the feet of Jesus and say, "Walk over me, or help me?"

Next Friday evening an opportunity is given again to bring in more men and women, and children, into the kingdom of God. Church Council, how many have you brought in the last ten years to the Savior? Fathers and mothers in this large congregation, how many times have you made an effort to have your homes delivered from the power of hell? Oh yes, children of God, look around you, and start out with a faith like that of the Syrophenician woman and bring salvation to every home, is my prayer. There is no reason why there should not be one hundred instead of thirty or forty added to this congregation and to the kingdom of God at our next communion. May God help us this morning to do something, and not simply learn what God wants us to do and not carry out that will. Blessed are those that hear the Word of God and keep it. These are the words of the Lord and Savior, Jesus Christ.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That will not murmur nor complain
Beneath the chast'ning rod,
But, in the hour of grief and pain,
Will lean upon its God;

A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt;

That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile;

A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.

Lord, give us such a faith as this,
And then, what'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home." Amen.

PRAYER.

O God, Our Heaenly Father, we thank Thee for those beautiful flowers of the desert; we thank Thee for a faith that puts Christianity to shame; we thank Thee for a faith that puts men to shame; we thank Thee for deliverance from possession of the devil by the power of Thy grace; and now we pray Thee, O God, this day that Thou wilt look around in our homes, and wherever Thou dost find that they are in possession of Satan, that Thou wilt deliver with the power of Thy Word. O God, convince us with Thy Holy Spirit, of sin, righteousness and judgment, and especially of the sin that we do not believe in Thee. O Lord, help us to realize that unbelief is the damning sin, and that all other sins are bred and born by this one. We pray Thee that Thou wilt plant Thy Word in our hearts to-day and there make it grow until it shall compel us in Thy name, to bring souls to Christ. All these favors we ask in the name of the Father, and of the Son, and the Holy Spirit. Amen.

THIRD SUNDAY IN LENT.

DUMB DEVILS.

LUKE 11: 14–28.

"AND He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, 'Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armeth keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me; and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.' And it came to pass as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked.' But He said, 'Yea, rather, blessed are they that hear the Word of God, and keep it.'"

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved in Christ:

In this morning's lesson we have the sufferings of the Lord Jesus Christ in His sympathy for poor man, possessed of the devil. The war is on. Christ is going to Calvary. Satan against the Savior. Satan's kingdom against the

Savior's kingdom. Ignorance against Omniscience. Such is the battle on the way to the cross. Let me call your attention this morning, without further introduction, to the fact that though the devils are wise, nevertheless their actions are dumb.

DUMB DEVILS.

"And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered."

When we say in the first two lines of this text, "And He was casting out a devil and it was dumb," it was not the man or the woman that was dumb, it was the devil himself that was dumb. So you see the Lord Jesus Christ declares that there are dumb devils. I call your attention to these great truths:

I. *The devils have made themselves dumb.*
II. *They have made their children dumb.*

1. The devils have made themselves dumb, first of all, because they committed a great crime that would not even permit them in the future to die. If the angels in heaven that grew proud that morning and tried to occupy the throne of their God, could have rebelled, and at the same time reached a period in the history of the world when they could have lain down and died, it would not have been so dumb; but for immortal beings, holy angels, wise, powerful, enjoying all the blessings of the throne of heaven, to commit the crime that they did, of rebellion, and then not be able to die, but remain immortal rebels, is evidence that they were dumb devils.

2. Not only were they dumb devils because they could not die, but because they could not remain in heaven. That young man who is raised as an orphan in a good family, receiving every parental care from the father, and every maternal care from the mother, treated as a child, with all the blessings of a beautiful home, when that young man so acts that he must leave that home and knows not where to go, that young man is a dumb young man. Yet, my friends, such was the action of these dumb devils. They occupied

a home with their Father in heaven; they enjoyed all the blessings of the morning stars that sang together; there was not a benediction that God did not bestow upon them, but they so acted that they had to leave heaven, or, as Milton says in that great Paradise Lost:

> "Him the Almighty Power
> Hurled headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition, there to dwell
> In adamantine chains and penal fire,
> Who durst defy the Omnipotent to arms."

The very fact that these devils could not remain in heaven shows that their action was dumb.

3. Then, again, when they came here on earth and possessed man, it was another dumb act. The fallen angel of God, in the form of a serpent, went into the garden of Eden; he had no rest anywhere, so he tried to bring sin into the world, and, by bringing sin into the world, he tried to make man his habitation, take possession of him, of Adam and Eve. They therefore gave their bodies and souls over for Satan to dwell in them; but what a dumb act it was on the part of the devils to try to live in men, where they could not stay! We have in our lesson this morning the picture of a devil that went into a person and, as Matthew and the other evangelists, tell us, he robbed that person of hearing, of seeing and of speech, and yet the time comes when Satan cannot stay in this person. — Christ drives him out What a dumb devil he was, after all. And we find that these dumb devils have done the same all through history. Now, again, the young man who would go and have a carpenter build him a house, with poor studding, with poor rafters, poor weather-boarding and a poor foundation, and afterwards expect to go and live in that house himself, and when the rains fall, and the storm begins to blow and the floods begin to come and lift up that house and throw it from its foundation, and when he cries for help, we say "the dumb young man" — and there you have the picture of the devils. They came here on earth, took possession of man, and then planted in man the seed of death, so that this body

would have to perish, and when this body does perish the dumb devils have to get out; so you see they are even dumb in that respect — they cannot stay with man.

4. We see, furthermore, they are dumb devils when they try to stay with Jesus Christ. There never was a time when the devils of hell tried to carry on their warfare stronger and with more power than in the days of the ministry of Jesus Christ and the early childhood of the Christian Church. Did you ever notice in reading the Bible carefully how the footprints of Satan and the footprints of Jesus Christ develop along parallel lines? If you were to read only the first chapter of Genesis and had nothing more of the Bible than that, you would think that the old serpent of the garden of Eden was nothing but a natural snake. If you were to read nothing but those words in the first chapter of the Bible you would think that the seed of the woman promised to bruise the serpent's head, was nothing but a natural child. As we pass on down over the pages of the Bible, we come to a time when that serpent is no more a natural serpent, but appears as a son of God, when he tried to destroy Job; and right there we find Christ's foot-prints becoming so plain that Job says: "I know that my Redeemer liveth." As we pass on further, and Jesus Christ becomes man at the crib of Bethlehem, we find that this old serpent begins to rave as he never did before, and just as Jesus Christ begins to preach and preach salvation, and to storm the battlements of hell, then it is that Satan and his hosts come out and possess men as they never did before. But we discover, my friends, in the lesson of this morning, that the prince of hell and the Prince of heaven meet face to face, and they meet in the presence of one possessed of the devil, and the devil was dumb. And we discover that these devils were so dumb that they even endeavored to make the people believe that Jesus Christ himself was one of their number — that He was casting out devils by Beelzebub, the prince of devils, and that this Savior of the world was nothing else than a servant, ofter all, of their captain, Beelzebub, — but one word from the Savior to the tempter, "Get thee behind me," and Satan had to flee; in this morning's lesson one argument on the part of Jesus Christ, and the devil had to leave;

he could not stay — the dumb devil — he could not stay with Jesus Christ; he could not stay with man; he could not stay in heaven, and he could not die.

5. And these same dumb devils can find no rest, no difference where they go. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none." Seeking rest and finding none. So you find, my dear friends, that these dumb devils, from the time they rebelled against their God in heaven, to this very day, have never been able to find rest. No rest in man, no rest out of man; no rest in war, no rest out of war; no rest in the flood, no rest in the cabin; no rest in the storm, no rest in peace, no rest on the plain, no rest in the desert, no rest in hell — wherever they go seeking rest, they find none. Dumb devils!

II. And these dumb devils, as we learn from the lesson of this morning, are the very ones that have made their children dumb—made those dumb who are *bodily possessed;* those dumb who are *mentally possessed;* those dumb who are *curiously possessed;* those dumb who are *neutrally possessed;* those dumb who are *eternally possessed.*

1. There are some people in the world, and always have been, who are bodily possessed. Such a one we have in our morning's lesson. "And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered." And the dumb spake. This must have been a person who could speak before he was possessed. No child ever learned to speak in a minute, and though he had been possessed from his infancy, could not learn to speak in a moment's time after the devil was gone out of him; but here we learn in this lesson that the person (woman or man we cannot tell) who could at one time speak, then was possessed of the devil and could not speak, and we are told by some of the other evangelists that not only was he dumb, but the sight was gone, and the hearing was gone. This dumb devil possessing the body of this person, robbed the person of hearing, robbed the person of seeing, and robbed the person of speaking; and, oh! how many people there are to-day who are bodily possessed of the devil. It may be they

can hear certain sounds and see certain things, and speak certain languages, but how many people there are in this world who are considered bright and intelligent, who have no ears to hear the Word of God; you could hire them without any effort to go to the theater to hear some foolish play; they would travel for miles to hear a political speech; they would go anywhere to hear nonsense, but you could not hire them to go to the house of God to hear a message of the Lord Jesus Christ. Why? The dumb devils made them dumb—robbed them of their hearing of God's Word. There are people who would travel for miles to see this or that, but you could not get them to see spiritually. They are as blind as blindness can be. Why? Because the dumb devils have robbed them of their sight. There are people who can gossip and talk from morning until night, but they have never used their tongues to praise God; they have never used their tongues to pray in Jesus' name to the Father in heaven; they are willing to talk all kinds of nonsense, but begin to talk with them about their soul's salvation, about the things that pertain to Christ and eternity in heaven, and they are as silent as the wall. The dumb devils have robbed them of their tongues.

2. These dumb devils not only possess men bodily, but they also take possession mentally. I am not here to say that every one in the insane asylum is possessed of the devil, any more than I would say that every one in Mansfield is possessed of the devil. There are bodily sicknesses, and reasons why people may lose their minds. Nevertheless, the fact stands before us that all over the world the insane asylums are increasing and the rooms are being crowded, and in some of the cells they rave as only those could and would who are really possessed of the devil. We have in our text to-day Pharisees looked upon as leaders in Jerusalem, men who are literally possessed of the devil, mentally. They knew very well that the devil was driven out of this person, there was no argument on that line. The question to-day among some children of the devil is, Did God ever perform miracles? On that day, when the devil was driven out of that dumb person, it was not a question whether God performed miracles or not; it was

admitted on all hands, by friends and foes, that this one who could not speak, who could not see, who could not hear, now can speak and see and hear, that a mighty miracle had been done; but these dumb devils made the dumb Pharisees argue that the deed was done by the devils themselves. Wasn't that dumb? Did you ever see a devil try to drive a devil out? The Lord Jesus Christ holds up before them a picture: Here is a man possessing a certain palace, defending certain articles. Can a man who is weaker than that one come and take possession? No. But a stronger man comes, and conquers the weaker. Are they friends, or are they foes? Any one who is not mentally possessed of the devil, any man who is not possessed with dumbness can see that a devil would not come and drive a devil out. And so, by one argument, the Lord Jesus Christ shows these Pharisees that they themselves are made dumb mentally by these dumb devils.

3. Then there are some, also, who are made dumb curiously. There were a number of people there who did not openly defy the Savior as the Pharisees did, but they came to Him out of pure curiosity, and said, "Show us a sign from heaven." They had just seen that a devil was driven out. In their own minds they were thoroughly convinced that this is the Son of God; nevertheless, they had somewhere in their heads a bump of curiosity; they would love to see some wonderful sign, some other great miracle—a new sun put in the heavens at one word, a new moon put up there, or an extra star to fly through the skies—anything that shall finally lead them to the conviction that this is the Son of God. In other words, it was the devil's plan to get the Lord Jesus Christ to obey these dumb devils instead of being the commander Himself. How many people there are in these days that always want another sign, just another little evidence — if the Lord God will come now and heal my sickness, then I will believe in Him; if the Lord God will come now and answer this special prayer of mine, then I will believe in Him; if the Lord God will come now and perform some wonderful thing He never did before, then I will believe in Him. Oh! what fools we were the other day to go to the opera house to see a man per-

form miracles. All of that curiosity that is constantly watching for God to do something He never did before is simply the effort of the dumb devils trying to make us believe that God has not done enough. If you are not satisfied with the Word that God has given; if you are not satisfied with the miracles He has performed; if you are not satisfied with the plain preaching of the Gospel as you hear it; if you are not satisfied now to accept Jesus Christ, it is because you are still curiously possessed of the devil.

4. Then there are some people again whom these dumb devils possess neutrally. There was a class of people when this great miracle was performed that simply wondered. "And it came to pass, when the devil was gone out, the dumb spake; and the people wondered." Matthew tells us that they asked the question: "Is this not the Son of David?" But that is all we know about it; they wondered— and we do not know whether they were for Christ or for the devil. They tried to occupy neutral ground. The Lord Jesus Christ, seeing their neutrality, cried out in these words: "He that is not with Me is against Me; and he that gathereth not with Me scattereth." Here you have the picture of the man or woman in this house this morning who is not a professed Christian; who is not a member of any church, or not baptized; who does not go to the Lord's Supper, and, on the other hand, would not want to be called a child of the devil, would not want to be called unfriendly to the Church, would not want to be counted among the people that are on the side against God, and yet the fact is that they are neutrally possessed of the devil. Neutrally — they imagine they are holding a position somewhere that is not against God, but not just exactly in favor of the devil either. They would not say anything to hurt the Church, and they would not do anything to help her along; standing, as it were, at the point of two roads, one leading to heaven and the other to hell; they are just waiting to see which way to go. The truth of it is there is no point in these two roads at all. There are only two ways. "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruc-

tion, and many there be which go in thereat. Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Every man in this house this morning, every person in the city of Mansfield this morning, every person in the world this morning, is either on the road going direct to hell, or on the road that is going to heaven, and if Satan can make you believe that you occupy neutral ground, and keep you in that spirit and in that mind, you will die, and some morning you will wake up in hell. Oh, will you allow yourselves to be made dumb by these dumb devils? How long are you going to stand and not know whether you are for God or against Him? How long are you going to stand where you are, thinking you are neither gathering nor scattering? May this Word of God this morning come home to your hearts and waken you up from the sinful sleep of damnation. "He that is not for Me is against Me; and he that does not gather with Me scattereth."

5. Then these devils possess some people, or rather repossess them, eternally. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." It is a remarkable fact that, in connection with this same lesson, Matthew and Mark immediately follow it with the great teaching of the sin against the Holy Ghost, and that there is a sin that can be forgiven neither in this world nor in the world to come, and it does seem to me we learn from the lesson this morning what the sin against the Holy Ghost is. Here is a man possessed of the devil, as all people are by nature when they are born in this world; then come the means of grace, the searchlight of heaven is turned in on those souls, the dumb devil is cast out by the Holy Spirit through the means of grace; the soul is cleansed, the body is healed; the child, once a child of Satan, is now a child of God — swept and garnished, says the Holy Spirit—cleansed. Now the devil goeth around

in dry places trying to find rest and findeth it not; he comes back, and he discovers that this person, once a child of God, a person from whom he once moved out, is ready to receive him again. He goes out and hunts up seven other devils, and they come back, and they all go into that man, and they dwell there; they stay there; they repossess him. He has had all the light any man on earth can get. Not satisfied with that light, he bids welcome to the devil once more, and to the devils once more, they stay there, and that man never will repent again; he never wants to repent any more; his heart is hardened; his soul is now sevenfold possessed, and he goes on, possessed, into hell—lost—lost forever! Oh, the dumb devils in this world! They possess men, and repossess them forever. Isn't it time that people are waking up?

Conclusion: Thanks be to God, we do not need to be possessed of the devil. Tradition tells us that Martha and Mary had a young lady living with them who was thoroughly in love, spiritually, with Jesus Christ. Her name, it is said, was Marcella; and, tradition goes on, furthermore, and tells us that this maid was present when the Lord Jesus Christ drove this devil out of the dumb person; and when she saw that great act of Jesus, like many a good mother who would love to be the mother of a minister of the Gospel and a true servant of God, this maiden would gladly have been Mary, the mother of this great Son of God, and in that ecstacy of joy, in that delight to be the mother of such a Master, she cried out: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" "Yea," saith the Lord, "you are right, it is a blessing to be My mother; it was a high state for My mother to be the mother of the Son of God, who became Son of Man, but I want you to understand, Marcella, you can be more than simply My mother; I want you to understand that that would do you little good in eternity to have been My mother, for I have brothers who are not what they ought to be, and My mother was not always what she should have been, and on the cross I will not call her mother, but only call her woman—she is not to be worshiped; Marcella, I will tell you something to-day you may

not have heard before: 'Blessed are they that hear the Word of God and keep it." Did you ever stop to think that you can be more than Mary was; did you ever stop to think that when you hear God's Word, and keep it, that you are more than the virgin Mary; when you hear this Word of God, and believe it, and accept Jesus Christ as the only Savior, and walk in His foot-prints and be faithful until death, and have your sins washed away in holy baptism, according to the Word of God, 'According to His mercy He saved me by the washing of regeneration and renewing of the Holy Ghost,' then you are children of God, and then you are more than Mary. Yea, rather, blessed are they that hear the Word of God and keep it."

And now, allow me to put two or three questions to you, as a congregation:

1. What are you hearing? Remember that this Book that lies before us to-day is God's letter from heaven; remember that this is the Word through which the Holy Spirit comes to man; let us remember that this is the Word of God, of which Jesus said: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God." Are you in the habit of hearing God's Word every Sunday? Is it only an accident that you have come into the house of God this morning? If you do not love God's Word and hear it, then Christ is not your Master.

2. Where are you standing? Have you not heard from the Son of God just now that "he that is not for Me is against me?' Are you really on God's side or not? Can you truthfully say to-day that Jesus Christ the Son of Mary and the Son of God is your all in all, or are you still standing out and occupying neutral ground, waiting, and waiting, and waiting, until some morning you will discover the awful truth of the words: "He that is not for Me is against Me?"

3. What are you doing? He that does not gather with Me scattereth. We have in our Saturday class one hundred and forty-eight little children studying God's word; we have in our afternoon class about thirty catechumens studying God's Word; we have in our Friday evening class now, about forty adults studying God's Word; we

have a Sunday-School of from eight to ten hundred who are here, and should be here, to study God's Word. What are you doing for all of these schools? Have you asked a single child to come to that Saturday morning school? If you have not, you have said, "Stay away." Have you asked a single scholar to come to the Friday evening class, to learn more of salvation? If you have not, you have said, "Stay away." Are you personally doing anything to build up the First Lutheran Sunday School? If not, you are trying to fight Superintendent Smith; you are trying to fight me; you are trying to fight fifty-two teachers; you are trying to fight God. "He that does not gather with Me scattereth." If a man were to come into this service this morning and begin to drive the people out we would say he was possessed of the devil, but if you do not try to bring people into the church you are doing that. It is time that we are getting our minds cleared up; it is time that we are understanding that you and I have to give a personal account before a personal God, on the judgment day, for what we do and for what we leave undone.

I know very well that we cannot always be in the house of God. I know one of my own family has not been here for two months, who would love to be here this morning; I know that we cannot always do what we should love to do, but is it possible that in a congregation of fifteen hundred members there were only seven men last Thursday evening who could be here to hear of the sufferings and death of the Lord Jesus Christ? Is that possible? Shall I pat you on the shoulder and say, "You dear good soldier, all right?" On the judgment day you would condemn me for it. I say, it is time you were waking up and serving the Lord your God. You are falling asleep and do not know it. May God forgive those who are so careless and so reckless as to go to sleep, thinking they are serving God while they are sleeping. "He that is not for Me is against Me." It is bad enough that the kingdom of God is spreading as slowly as it is, but how much worse it is that it is being hindered, not by children of the devil half as much as by sleepy Christians. What I am saying is not in anger but in love, sanctified from on high.

May God's Holy Spirit lead us to a deeper appreciation of the Word of God, and of His ministry, and of His presence, sanctifying us to eternal life, this is my prayer. Amen.

PRAYER.

O God, our Heavenly Father, we realize that in this world there is much of darkness, and we realize that a great deal of our dumbness is caused by the dumb devil that possessed the person out of whom Thou didst drive him, when they claimed that Thou didst Thyself as prince of hell cast out devils by the power of Beelzebub. O God, we thank Thee for Thy victory over hell and Satan, and we pray Thee this morning that Thou wilt bless Thy servant in the message he has delivered fearlessly in Thy name. Heavenly Father, it is a good thing sometimes even in our weakness to become perfectly dissatisfied with the servant of God, in order that we may wake up and find that we ought to be dissatisfied with ourselves. We pray Thee that Thou wilt help us to have at least clear minds, if our bodies are weak, and that we may see things as Thou wouldst have us see them, that we may walk in the path Thou hast selected for us, and stay in the center of it, and move forward, by Thy power from on high. O Lord, do Thou wake up every soul in the hearing of Thy Gospel this morning. Give us every one that unction from on high that will make us love to dwell in Thy courts, and love to make good use of Thy means of grace, and be faithful unto death, that at last we may receive the crown of eternal life, through Jesus Christ, our only Savior, who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

FOURTH SUNDAY IN LENT.

LET NOTHING BE LOST.

JOHN 6 : 1–15.

"AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith to Philip, 'Whence shall we buy bread for these to eat?' And this He said to prove him: for He Himself knew what He would do. Philip answered Him: 'Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.' One of His disciples, Andrew, Simon Peter's brother, saith unto Him: 'There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?' And Jesus said: 'Make the men sit down.' Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, 'Gather up the fragments that remain, that nothing be lost.' Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.' When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Children in Christ: —

The Word of God is truth, or you would not all be here this morning hungry to hear it, and, little children, let me say a word to you: There are some people who think that you do not love God's Word as little children, and do not need it,

and therefore might stay at home. Assure these people, by your good attention, and by your growth in grace, that you love the Lord Jesus Christ and His Word, just as much as any person in this house.

There is something sad in the very word "lost." If some one were to come to me this morning and say, "I have just lost my home," I would be a hard-hearted man if I had no sympathy for that one.

No wonder that man in Omaha, when his little son was taken, and a letter thrown into his yard stating, that unless he put twenty-five thousand dollars in gold at a certain place by a certain time, the little boy's eyes would be taken out of his head; no wonder that father went and counted out his twenty-five thousand dollars and laid them down, for it meant something to him to have his boy lost.

Those families in Canada and in the northern part of our own United States who have received the message that a ship is lost on the Atlantic with sixty passengers for Paris, and has been lost for fourteen days, are in trouble to-day, and no wonder; it is no small matter for a vessel, either in war or in storm, to go down in the ocean with its human freight. A ship lost — much lost. But sadder than the home, and sadder than the loss of a single child in the family, and sadder than the loss of the body in the sea, is the real loss of an immortal soul. It was to save souls that Jesus Christ came into the world; it was to save souls that Jesus Christ started for Calvary; it was to save souls that Jesus Christ was on His way to Jerusalem and to the Passover, He Himself being the great Lamb of God that bears away the sins of the world; and it is this Savior, and only Savior, who does not want souls to be lost — who even said of the smallest things: "Gather up the fragments, that nothing be lost." — That nothing be lost! May the Holy Spirit this morning help us to dwell upon this theme:

LET NOTHING BE LOST.

I. *However small.*
II. *However great.*

I. There are some small things alluded to in the text of the morning, and God did not want any of them to be lost.

1. Let there never be lost a single useless tear. As we heard in this morning's Sunday-school lesson, John the Baptist had been beheaded by Herod; the disciples were broken hearted; they took the body of John and gave it a decent burial. It is said that the hard hearted Herod, or rather, his ungodly wife, even tore the tongue out of the head of John the Baptist. But the disciples of God loved his body, loved the man, and gave him a decent burial, and came to Jesus and told Him the news about the death and the burial of that greatest man on earth. But instead of Jesus shedding tears, He shed none. Instead of going to the grave, He went another way. Instead of making any remark, He kept silent. In other words, there was no use in shedding a useless tear. There are times when tears are in place, and I do believe, my dear friends, that we shed too few tears for the living; I believe we shed too few tears for the suffering; I believe we shed too few tears for the lost. I wish I could shed tears as Dr. Luther did. Oh! what a power there would be in tears for the lost in this world. But when one has died in Jesus name, and has gone home to glory; when a John the Baptist has gone out of a prison and dungeon, with his head cut off, but crowned by an angel with the crown of eternal life, and gone home to glory, why shed tears? Let no useless tear be lost.

2. I would say, furthermore, Let no moment be lost — no precious moment. There are few of us who realize the value of time as we ought. It is said by Shakespeare: "I wasted time, and now doth Time waste me." Again, it is said by Bacon: "A man that is young in years may be old in hours, if he has lost no time." I do not believe there was ever a more beautiful passage written by uninspired man, than that of Horace Mann, when he said: "Lost — somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." The moment lost is gone forever. We find that on that day when Jesus went over to the desert, it was a busy day. The apostles had been sent out with power to heal and to drive out devils and to preach the Gospel; they came back to report, so tired and so hungry that Jesus said, "Come and take your rest." It was a busy day

for the multitude who had been watching Jesus heal the sick, and when the Savior stepped into one of the little ships to cross over to the other side, they ran along the lake and reached the other shore before the ship did. No time lost anywhere — every one busy. Oh, that we might not lose a moment of valuable time. If such a man as James Cook would not even wait five minutes on dinner without taking out his dictionary and hunting up synonyms; if such a man as Gladstone never for a day would go about without some little book in his pocket, that he might not lose a moment; if such a man as Benjamin Franklin would do as he did in his book-store one day, we ought to learn the value of time. A man came to his book-store one day and asked the price of a book; the clerk says, "That book is worth one dollar;" the purchaser says: "Can I see Benjamin Franklin?" "Well, hardly, he is a very busy man." "But I want to see him on important business" — and so the clerk went and called Benjamin Franklin out of his printing office, brought him forward, and he said, "What will you have?" "I want to buy this book and your clerk says I cannot get it for less than one dollar; I want it just as cheap as you can let me have it." He says, "You can have it for a dollar and a quarter." "A dollar and a quarter? Your clerk said I could have it for a dollar; I want it cheaper from you, the proprietor." Benjamin Franklin started back toward his printing press. The man said, "What is the very least you will take for that book?" "One dollar and a half." "One dollar and a half? You just told me you would take a dollar and a quarter, and your clerk said he would take a dollar, now you want a dollar and a half!" Benjamin Franklin replied: "I want you to understand that I could better afford to have taken one dollar five minutes ago, than to take one dollar and a half now," and the man had to pay a dollar and a half before he got the book, learning that day that time is worth something.

I was wondering this morning when I saw the Sunday-school teachers strolling in five minutes after the call, whether they really stopped to think of the value of time, keeping eight hundred people here waiting five minutes. Five times eight hundred is how much? Over 66 hours! Just stop and think of the time you are robbing these people of. I tell

you, my friends, we must not let one valuable moment be lost, whether it is in business or whether it is in church, whether it is for your body, or for your soul.

3. Another thing we should never allow to be lost is a little needed rest. Let us not forget, my friends, that the Lord Jesus Christ Himself said to those busy apostles: "You have not even had leisure to eat; come with Me into the desert and take a little rest." You will remember, from the words of the text which I have read this morning, that when that vast multitude came to Him on the other side of the shore, and the bread was broken, and thanks given to God, He said, "Make the men sit down." It almost becomes necessary in this busy age, when some men forget all about their souls, and forget all about their Bibles, forget all about their church, forget all about heaven, and forget all about hell, it seems almost important that some great omniscient power should come and say, "Make the men sit down." The man who works day and night robs the world of his usefulness; the one who does not know that night is given for sleep, robs the world of his usefulness; the man who does not know that God set apart one day out of seven, to keep that day holy as the Lord's day, that man is robbing his family and robbing himself, robbing the church and robbing the world, of a useful man. Let no needed rest be lost.

4. Let no clear mind be lost. I am talking now about little things. Some men may think the mind is a great thing. In a certain sense it is. The mind of a man is a great deal greater than the mind of a brute. The mind of man has done some great things in this world in the way of science and discovery; the mind of man has built large tabernacles and sky-scrapers; the mind of man has traversed the sea and tunneled the mountain, but, with all that, the mind of man compared with the Omniscient mind of God is a very little thing. In our lesson of to-day we have three minds brought together—the mind of the Omniscient Savior, and the little minds of Philip and Andrew. So the Great Mind comes to the little minds, and says: "What shall we do to feed this great multitude?" Jesus knew what He would do, but He said this to prove Philip and try

him—to try the little mind of man; and so the little mind of man, with all its greatness, said: "What can we do with two-hundred pennyworth of bread among so many people; we cannot give a taste to each one of them"; and Andrew looked around and saw a little boy there, with five barley loaves and two small fishes, and, with his little mind, looking at these five loaves and two small fishes and at the great multitude, said: "What are these among so many?" So the Lord Jesus Christ thought of those two men that day, that, while their minds are little, they must not lose them. You and I need our reasoning power. Philip's reasoning was good, and so was Andrew's reasoning good, but they stopped too soon; they did not go far enough and reason further, that He that made the bread that is in these barley loaves, and He that made these two little fishes in the sea, is the same God that is in our midst and can feed this great multitude; and so what the Lord Jesus wanted those two men to learn that day, and what He wants you and me to learn this morning is this: that, after all, our minds, great as they may be, are very little minds and we must not lose them. You who are this morning living without Christ Jesus as your Savior, living without remission of your sins, living in your own morality, which amounts to nothing, you have lost your minds. Wise men from the East came and sought their Savior, and fools try to get away from Christ. Do not lose your little minds.

5. And I would say, furthermore, that the Lord God does not want us to lose our helping hands. Judas had two hundred pence in his treasury, and they all had good strong arms and good strong hands. Jesus did not say: "Now, disciples, sit down and do nothing." He did not say: "Judas, go and tie your money bag up and keep it to yourself," but, "Go to these boys and pay them for their fish, and pay them for their bread; make use of the fund that you have got. And, now, you men who have no money, you have hands, and hearts and feet. Make the men sit down." And, when the men were sitting down, these men had to come and take the bread out of the hands of Jesus and carry it over and put it into the hands of the multitude. The disciples had to wait until the last, but

they did not starve; by giving to the multitude they did not lose anything, but in the end they had left twelve baskets-full, by giving their loving, helping hands to others. It does seem to me in this day of selfishness, when every man is thinking of himself and forgetting his neighbor; when every man is looking out for his own self and forgetting those around him, that we should not forget our helping hands; let us not lose our helping hands. There is no happier life on earth than to make others happy. The man who wants to be really happy must make some one else happy. There is nothing makes the world more miserable than pure selfishness, grasping and never giving. The Dead Sea is a dead sea because it has an inlet and no outlet, and there are so many people in this world who want inlets but want no outlets and the consequence is that they are dead seas in a community. What the Lord God wants of us is not to lose our helping hands. Jesus made the disciples work that day in order to feed the multitude.

5. Let me mention, in conclusion, about the little things—we are not to lose the crumbs. The Lord Jesus, who makes the harvests, who can make bread with His Word, was very careful, when the feast was over, to command the disciples to go and pick up the fragments, that nothing be lost. Sweeping crumbs out of the door will make the richest family poor. We are in the habit of calling some people stingy and close because they are saving. For my part, I admire a saving woman; I admire a saving man; I despise the spendthrift, the man who does not know how to save God's gifts distributed among him and others. When A. T. Stewart told his servant girl she would have to leave because she burned two ends of a match—you will remember that in that day there was brimstone at both ends of the match—that girl went home, and her father grew angry. The next day he met this same man in the store, and some one came to A. T. Stewart and said, "Give us a subscription for such and such an institution," and that great man put down fifteen thousand dollars. Then the father of the girl began to raise his voice in ridicule, and said, "Look at the hypocrite! He is the man who puts down fifteen thousand dollars in order to make a show,

and yesterday he kicked my daughter out of his home because she burned two ends of a match." The victory, however, was on the side of A. T. Stewart, and not on the side of the father. A. T. Stewart, in true humility and as a perfect gentleman, said to the father: "If I had not been saving two ends of the match all the days of my life, I could not give these fifteen thousand dollars for this good institution." The reason some of you have no homes, and never will have; one reason some of you have not a dollar for the Christian Church; one reason some of you have nothing for benevolence, is because all your life, either you or some one in your family have been burning both ends of the match. Let us not lose the little crumbs. The ocean is made up of drops of water; the mountains are made up of grains of sand; fortunes are made up of pennies. Beware of covetousness, which is idolatry, but, on the other hand, beware that you do not sweep the crumbs out of the door, for that will make the richest family poor.

II. Let nothing be lost, however great. There are some great things mentioned in our text to-day. One is the Word of God.

1. "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.'" And some of the other evangelists do not only narrate the great miracle, but that He preached the Word of God. In other words, those people did not run along that lake that day because they wanted the exercise, but they ran because they wanted to hear the message of the Son of God; they wanted to hear the Word of the Savior, who was going up to the passover; they wanted to hear another message from Him who taught as one having authority. The great Word of God, my friends, we must not lose. If those disciples were willing to leave their homes and proclaim this Word to a dying world; if the great multitudes were willing to leave their homes and run along the shore of the lake to hear the sermon; if men and women and children were willing to stay there until night, hungry, in order to hear more of God's Word, then do not sit down, within a stone's throw of a Christian

Church, like a heathen, and never go to God's house. I am sorry I am always talking to the man who should not hear these things, and missing the one that should, but it may be there is some one in this house this morning, just here by accident, in the habit of going somewhere every Sunday and neglecting God's eternal truth, and it is to you I say this morning, Do not lose God's great Word. It is this Great Word that made the bread that day, and the fish, to multiply, and subtract, and add, and divide; it is that same God that is giving us the harvest; it is that same Word that is in our midst this morning, and is in itself a power. Paul was not a great man in himself, but he was a great man in God, and said: "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth."

2. And while we are having the privilege of hearing this great Word of God, let us not lose the Lamb of God. "And the passover, a feast of the Jews, was nigh." You know the story of the passover. The shedding of the blood of that animal in the days of the passover was only a type of Jesus Christ, the Lamb of God, that taketh away the sins of the world. When Jesus heard that John had been killed He immediately let his mind go, not to the tomb of John, but over to Calvary's hill. He immediately saw His own cross; He immediately noticed this, that the time was coming when the Son of God should die for the sins of the world, and offer up Himself. My friends, let us be careful that we do not lose the Lamb of God. It is said in the last verse of my text: "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." They lost Him. They lost Him because they would not let Him be what He wanted to be, and wanted to force Him to be what He did not want to be. They tried to make a king on earth of Him, so they lost the Lamb of God. Beware that, after hearing Christ and Him crucified in your own city for years and years, you do not die some day as suddenly as the lightning flash—a lost man—and lose your Savior. He is too great to lose. You cannot afford to lose

the only Savior of the world, when you can be saved so easily. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

3. And do not lose another great thing: saving faith. Peter and Andrew and these disciples had a certain faith; but, oh! how weak it was. If they could not see the bread right in their hands, they thought they would starve; if they could not see the fish right on the table, they thought: Now is no chance to eat fish; if they could not see the wheat fields covered with harvests, they thought, We have got to starve. The Lord Jesus Christ proved them. He tried to teach them to have faith in Him, to trust Him at all times. When we cannot see the way, let us trust, and still obey. It is an easy thing to follow Jesus as long as He makes the bread for us; it is an easy thing to follow Jesus as long as He is supplying the fish for us; it is an easy thing to follow Jesus when everything goes our way, but what are you going to do in that hour when it looks as if all the darkness of the world had overwhelmed you? What are you going to do in that hour when it looks as if the very hand of God was short, and the very heavens were brass, and your prayers were not being heard any more? What are you going to do then? Then, my friends, is the time to trust God. When we cannot see the way, let us trust and still obey. Do not lose a great faith.

4. Let me ask you not to lose God's great Providence. "When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Phillip, whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do." He Himself knew what He would do. That is Providence. The Lord Jesus Christ was not bothering His head about the feeding of this multitude. He knew what He would do, and He knows what He is doing to-day, and He will know what He is going to do from now on until the judgment. In Him we live, and move, and have our being. He knows the hairs on our heads, and not a sparrow falls without His knowledge. What is the use for you and me to bother ourselves about the victory between Russia and Japan? God knows what He is going to do there. What was the

use for you and me to bother ourselves about the victory down in South Africa? God knew what He was doing. What is the use for you and me to bother ourselves about what is taking place beyond our control in our own families? God knows what He is doing. I do not mean to say that we should be careless, that we should be reckless, that we should have nothing at all to do in this world, and let God go on and do it, but this is what I mean: When God says, Pick up the bread, pick it up; when God says, Carry it over to the multitude, carry it over, and as for supplying the wants of the multitude, let God attend to that. You and I have plain duties lying before us. We are to love our God with all our hearts, souls, minds, strength, and our neighbors as ourselves. We know that we have come short, and know that we are sinners. We are to trust in Christ as our Savior, as our Healer, as the One who can take care of body and soul, and to make use of all the means of grace He has given us, and then go on and do our duty, and what God does He is doing all right. He knows what He is doing. We think it is a terrible thing for the mother to be taken out of our homes. God knows what He is doing. We think it is a terrible thing for our pastor to die. God knows what He is doing. We think it is a terrible thing for our only son to die. God knows what He is doing. I do not need to know, thank God, I do not need to know; it is enough for God to know what He is doing. As I look back over my life, I find out that everything He has done for me was right; as I look over the history of the Word of God, from that day in the garden of Eden until now, I see that everything that God did was right; and I know that what He does in the future will be right. Let us not lose the wonderful gift of God's Providence—that all things work together for good to them who love God.

5. Let us not lose another great thing—that is Christian gratitude. Thanks to God for all His gifts. I am satisfied that every one in this house, either in your present family or in your father's family, or in your grandfather's family, have come from a Christian home. I will dare say there is not a soul in this house to-day who cannot look

back somewhere and find a Christian father or mother, a Christian grandfather or grandmother, or a Christian great-grandfather or great-grandmother; I will dare say, furthermore, that you well remember that when you went to that old home you never sat down to the table without prayer; and I will dare say, furthermore, that you never went back to some of those homes without having family worship; and yet to-day there are even professed Christians who sit down to their tables and eat without prayer, when the Lord Jesus Christ, the very maker of the bread, would not even take those five loaves and the two fishes and give them to the multitude until He had looked up to heaven and given thanks to His Heavenly Father. Let us beware that we do not lose our gratitude to God. Let us beware that we do not lose our true manhood. When that great German missionary went to Berlin, and sat down to a restaurant table and offered prayer, a young man criticized him, rather laughed at him, and, addressing the missionary said: "Does everything pray up there where you come from"? The missionary looked around a moment, saw his peculiar position, and said, with all reverence: "No, young man; there are things up there where I live that do not pray; they have four feet instead of two, as you have; they walk on four legs instead of two, as you do, erect and built to look up into heaven; they have big flap ears, and rings in their noses; they eat and they do not pray—like you." There you have the picture of the great thing that young man lost—he had no respect for his mother, no respect for his father, no respect for his God; he had no thanksgiving in his heart, and while he had the soul of man he had the action of the brute. You may talk all you please about your prayer meeting. No man loves a good prayer more than I do, but I say that just as long as we pray in public and will not have family worship at home we are hypocrites. What we want is not to forget gratitude to God at the table, and I would do one thing or the other—I would go home to-day, and say, "Let us ask God's blessing for the food before we eat it," or I would cease to call myself a Christian.

6. Just one thing more, that some people do not consider great—Divine order. We are told by Mark that this great multitude was divided most beautifully. First of all, the men had to separate themselves from the women and the children; and, in the next place, one hundred men had to sit down in a row, and then another hundred men before them in a row, and then another hundred men before them in a row. It took time, but, my dear friends, it pays to spend time to get order out of confusion. The people had come there, and had seen the miracle; they had heard the sermon. Some were for Christ and some were against Him—just as they are in the First Lutheran Church—some like the preacher and some do not, some like the truth and some do not, and there they stand and argue, some for and some against, some sitting down and some standing up, confusion all around. Jesus Christ said, "Make the men sit down." He wanted order, and the next thing was to put one hundred in a row, fifty rows, one hundred in each. Mark tells us that they sat down in fifties and hundreds. That is not hard to count—one hundred in a row, and fifty rows, makes five thousand. Imagine five thousand men down on their knees before God, besides the women and the children. My dear friends, we ought to learn a lesson from that beautiful scene, and let everything be done decently and in order. God is the God of order. You do not find the stars flying around one place to-night, another place the next night; you do not find the sun ever going out of its course by the breadth of a needle, it is in its place. Everything is in place but sinners, and what God wants of us is order. There are some things that are settled by the Word of God. We do not decide doctrines by the votes of the people. No Church Council, no congregation on earth can settle whether infant baptism is right or wrong. God's Word must settle that. No man, nor any thousand men, can settle any doctrine of God's Word or of the Lutheran Church. It is all settled by the Word of the eternal God, but the Church of God is a church of liberty, and there are questions coming before us that are purely formal. It makes no difference whether you kneel in

prayer, or stand up in prayer; it makes no difference whether you come into the church with the men on one side and the women on the other, but one thing is sure, God does want order in everything. When the superintendent taps his bell, order demands that every teacher stop; when we call for the hour of service at 10:15, it demands that every Christian should be in his place; when we call for the hour of prayer, every one should be in prayer. Oh, let us not overlook divine order, and when we look at these things in that light, we will begin to be more united in everything. No difference how much I may want a certain thing, if it is a question of judgment and you decide against me, it becomes my duty as a man to abide by your decision; but when it is a matter of God's Holy Word, I must say, like Dr. Luther, "Here I stand, I cannot do otherwise; God help me!"

Conclusion: When the multitude were fed, we find that they gathered up twelve baskets of crumbs. I have endeavored to-day to give you twelve baskets full of bread, six small baskets and six large ones. Take them home with you, prayerfully eat of this bread to-day, digest it well, come back to-night, and we will give you some more bread, in God's name. Amen.

PRAYER.

We thank Thee, our Heavenly Father, that Thou, in Thy creation, didst not only say, "Let there be light," and that Thou not only didst establish the firmament, but didst plant on this earth the seed which has brought forth the harvests, which have not passed away day nor night, but are with us, and shall remain with us until the end of the world. We pray Thee, our Heavenly Father, that Thou wilt help us to remember that no man can make a grain of wheat, that every bite of bread we take is the gift of God; that every fish we eat is a gift of Thine; that every drop of water is a glorious gift from heaven; and we pray Thee that Thou wilt fill our hearts with such gratitude to Thee this day as we have never had before. We pray Thee that Thou wilt also remind us of our sins for our ingratitude, and that Thou wilt show to us the weakness of our own faith; that Thou wilt lead us in the path of righteousness, and make us diligent in the search for Thy truth, that nothing may be lost. O God, above all, do Thou help that no soul in this house to-day may be lost. Help us to have such a love for Thy Truth, and assembling together with Thy people, and for the glorifying of Thy holy name in song, that every voice may be lifted up to

Thee in prayer; and do Thou help that all our prayers may be modeled after that most beautiful of all prayers, the one which Thou hast taught us:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

FIFTH SUNDAY IN LENT.

DID JESUS SIN?

JOHN 8: 46–59.

"WHICH of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's Words: ye therefore hear them not, because ye are not of God. Then answered the Jews and said unto Him, 'Say we not well that Thou art a Samaritan, and hast a devil?' Jesus answered, 'I have not a devil; but I honor My Father, and ye do dishonor Me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death.' Then said the Jews unto Him, 'Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep my saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?' Jesus answered, 'If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of Whom ye say that He is your God: yet ye have not known Him; but I know Him: and if I should say I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he saw it, and was glad.' Then said the Jews unto Him, 'Thou art not yet fifty years old, and hast Thou seen Abraham?' Jesus said unto them, 'Verily, verily, I say unto you, 'Before Abraham was, I am.' Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dearly Beloved: —

We have in this lesson this morning the last great disputation of Jesus Christ with the Jews. No one can read this lesson carefully without noticing what a wicked, wicked world we are in. Man, created by his God, calls his God a Samaritan, accuses Him of having a devil. There is nothing so bad and so wicked that the world has not been found guilty of it; there is no

crime imaginable that some one has not committed it from infanticide to deicide; there is no crime so bloody that the hand of man has not been soiled with the blood. This wicked world needs salvation, and, to have it, must have a Redeemer who is none other than the Almighty God. Let us not forget that the soul of one man is worth more than all the world. No one could save even a single soul, if he were not worth more than all the nations of the earth. Where shall we find a Savior worth enough to save only the people that are in this vast multitude this morning? There is only One in all the universe who could pay the debt, and that is the only heir of the only God — Jesus Christ. The Psalmist sang long ago: "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious."

This Savior not only would have to be God, but He would have to become a man. He would have to put Himself under the law, and die, and such a Redeemer has come. Paul wrote of Him to the Galatians, when he said: "But when the fulness of time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

But even God Himself, with all His power, having become man, with all His weakness, would still not have redeemed us, had He not laid down His life for us, and given a ransom that paid the debt. Paul said to the Hebrews: (or, if not Paul, then the author, whoever he was) "Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." We therefore need not only a God-man, but a perfect God-man, sinless, sacrificing His life that we might live. The question arises this morning:

DID JESUS SIN?

May the Holy Spirit help us to get the answer out of His Word.

It is with reverence that I ask this question: Did Jesus sin? We know that He did not sin, and yet I find in looking over history and the Word of God that:

I. *Some say He did.*
II. *None know He did.*

I. Some say He did. This is true of the *world in* general; of the *Jews in particular,* and, I am sorry to say, even of *many professed Christians.*

1. The world has no use for Jesus Christ, and the reason is plain. The Savior gave it Himself in John 7:7, "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil." You will remember in connection with the history of Jesus Christ and Nicodemus, He said these words: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." These are the words of Jesus Christ Himself, in which He plainly shows that the world is guilty of evil deeds and cannot bear the light of the world, and consequently gets angry when the light is turned on, and begins to say that Jesus has sinned.

2. This is not only true of the world, it is especially true of the Jews. We have before us this morning, as stated before, the last great conflict of words between Jesus and the Jews. We find in these words that the Jews are laying a trap for the Savior. We find in these words that they call Him names, and finally that they pick up stones to hurl at Him. They lay a trap. The great feast of Tabernacles was being held in Jerusalem — one of the three annual feasts held from the days of the Israelites, when they were living under tents, in commemoration of their deliverance from Egypt, and their dwelling under the canopy of heaven, they met annually in the city of Jerusalem to give thanks to God. It was at this time that the Lord Jesus Christ went up also to

the feast of tabernacles, and it was there that the people came with a determination, if possible, to set a trap in which they could catch the Son of God and prove that He had sinned.

One of the special traps mentioned in our lesson to-day is this, They came with a woman, and said, "This woman has been found guilty of adultery — what shall we do with her?" The law of Moses demanded that she should be stoned, and that gave these men an excuse to come into the temple with stones in their hands. They did not intend to stone this woman. If they really meant to stone the one found guilty of adultery, why did they not bring the man along? The law that is found in Leviticus demanded not only that the woman, but the man also, should be stoned to death. Why did they not bring the man? It was not their intention to kill that woman; it was their intention to come there to set a trap for the Lord Jesus Christ, to have the stones in their hands ready, but not to hurl at the woman, but to hurl at the Son of God. The Lord Jesus Christ pays no attention to their accusation; He pays less attention to the words than He does to the thoughts in the heart. He knew what these men were after — consequently He began to write in the sand, and these men looked down and watched what He was writing; He arose and said, "Let him that is without sin take the first stone and kill her," and He kept on writing. Tradition tells us that these men slipped up behind Him and watched what He was writing, and discovered that He was writing the sins that these men had been committing, and one by one they went away. If the Lord God were to come into this church this morning and picture on these walls every sin that you and I have committed from the day that we were born until to-day, we would rush for the doors — every one of us. That is what those men did; but the trap was laid, and the Lord Jesus Christ exposed their own thoughts, and then, when He arose, He said to the woman, "Where are thine accusers?" Nowhere to be found. "Do they not condemn thee?" "No." "Then I will not condemn thee. Go, and sin no more." The Jews were not there. They had brought

the stones, and they had in their breasts hearts that were harder than stones, and consequently they came up to their Savior again, face to face, and He said to them: "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Then answered the Jews and said unto Him, "Say we not well that Thou art a Samaritan, and hast a devil?" They knew they lied. They knew that Jesus Christ was not a Samaritan; they knew He did not have a devil, but when men get mean there is nothing too mean for them to say or do, and consequently they stand up before their God and give Him a name of derision, for Jerusalem had no respect for a Samaritan; they gave Him a name that would put Him down at the very bottom of hell. Thou hast a devil.

They not only called Him names, they took the rocks they had brought to kill the woman, as far as outward appearances would go, and began to lift them up to hurl them at Jesus. Why did not Jesus let them hit Him; why did not Jesus let them kill Him with one blow? It would not have been such a hard death as that one on Calvary's hill — for six long hours He was hanging in darkness and light! Why, I ask the question again, did not Jesus let one of these stubborn Pharisees hurl the rock that would have ended His life in a moment? Why? Because in the 22nd Psalm it was prophesied that His hands and His feet should be pierced. You cannot pierce a man's hands and feet with rocks. In other words, the Word of God being true, His hour had not yet come, and, consequently, while they lifted up their hands to hurl the stones at the Son of God. they looked, and, behold! He was not there. But all this time, by everything they said and did, they declared that Jesus sinned.

3. It is not only true that the Jews claim that Jesus sinned, but I am very sorry to say that many professed Christians still accuse Jesus of sinning. You may think that a strange assertion, but it is true.

a) This is especially true of every professed Christian who in any way supports a Christless religion. There is

a saying going all over this land; it has crept into the Church; it has crept into the pulpit; ministers of the Gospel, caught in the snare of the devil, instead of saving souls, are going about from place to place, preaching the damnable doctrine of the Fatherhood of God and the brotherhood of man. If that doctrine is true, Jesus lied. If that doctrine is true, then the devil is my uncle; if that doctrine is true, then the devil and God are brothers! I want you to go home and study to-day more carefully than you ever did before, a portion of the 8th chapter of John. I will read it to you: (38-45) "I speak that which I have seen with My Father: and ye do that which ye have seen with your father." Two fathers, notice well—"They answered and said unto Him, Abraham is our father. Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your Father.' Then they said to Him, We be not born of fornication; we have one Father, even God." Notice, my friends, did Jesus believe in the Fatherhood of God and the brotherhood of man? "Jesus said unto them, If God were your Father, ye would love Me, for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My Word. *Ye are of your father, the devil, and the lusts of your father ye will do.*" This is not the pastor of the First English Lutheran Church saying this, it is the Son of God who says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not." Dear friends, that lie once and forever ought to be settled in the Christian Church. If a man that rejects my Savior is my brother, and the devil is his father, then his father is my uncle. No man can get around logic. If the devil is the father of his child, and God is my Father, and that child of the devil and I are

brothers, then his father and my father are brothers, and God and the devil are brothers. Where is the logic that can overthrow the argument? Then once and forever stop calling yourself a Christian, or make up your mind that Jesus told a lie, and if He told a lie, then He has sinned, and the question this morning is, Did Jesus sin?

We not only claim that Jesus sinned by putting demonology in the place of theology, but we also claim He sinned by supporting Christless acts of any kind. I said to one outside of this city the other day, "How can you with your money and with your tongue help support an institution that rejects your Savior?" and this was a professed Christian — "Why," he said, "I would not sing for them and I would not support them, were it not for the fact that they pay me." I said in reply, "Did that justify Judas Iscariot to deny his Master, because he got pay?" Was Judas justified in betraying Jesus Christ because he got fifteen dollars? Does not the very fact that Judas Iscariot took the fifteen dollars to betray his Master, make the sin the more damnable? All over this country we have a kind of wishy-washy Christianity that thinks it makes no difference whether it is a Jewish Church or a Christian; thinks it makes no difference whether we pray in the name of Christ or not. We know that Jesus did not sin, but we are acting in Christian churches in these days as if He did sin, as if He did not know what He was talking about.

b) Again there are members of Christian churches in these days that are calling Him a sinner by not supporting the Christian church. There are two ways of making this confession — one is to positively support a Christless church, or the devil's church, and the other is negatively not to support the Christian Church. The Savior says in the text, "He that is of God, heareth God's words. Ye therefore hear them not because ye are not of God." In that verse we find that the Church of God is to be supported; it is to be supported by the gifts of men; it is to be supported by their presence and their worship; by their making diligent use of the means of grace. We call this

in German *einen Gottesdienst* — a God's service. It is not only a service in which we come to serve the Master, but it is a service in which He comes to serve us, and oh! how often God comes here, and where are the people? Where are all those whose names are on the church record? There are professed Christians that do not see the inside of churches for months and years; they want to be called Christian — God says they are not. "He that is of God, heareth God's words. Ye therefore hear them not, because ye are not of God." Look over the record of all churches. How many professed Christians there are that do not give one little ragged dollar during the year for the support of God's kingdom, and yet, when they die, they would like to have two preachers instead of one — no service too great in the time of trouble. Look over your own church record; ask yourself the question, are you supporting God's house, are you supporting God's church as you ought to? How long are you going to depend on these old fathers and these mothers that have been fighting the battles for years; young men and young women, throwing your money away for foolishness, nothing for God, what is the trouble? Either you are not Christian, or you are saying that God sinned when He said, "He that is of God heareth God's words; ye therefore hear them not because ye are not of God."

c) How many Christians are there in the present day that want a real Christ-like ministry? Am I saying too much when I say that there have been complaints all over this country about some men preaching a little too plainly, and yet there never was a minister of the Gospel in the United States that preached a sermon as plain as the one Jesus Christ preached in the 8th chapter of John. "Why," says some one, "that man will even use the Word 'liar' in the pulpit." So did Jesus Christ. "Yet ye have not known Him: and if I should say I know Him not, I shall be a liar like unto you: but I know Him and keep His saying." The great trouble is, my friends, we are so used to being puffed up, so used to personal glory, that when the real truth is told to us, as it ought to be, we think it is sensational. The truth of Jesus Christ is so strange to some

professed Christians that it staggers them when they hear it, and I am right here to say this morning that if Jesus Christ were to come to earth to-day, and say to all churches on earth, "I am ready now to become a pastor of any church in this world," I am ready to say there is not one church out of ten that would extend a call to Jesus Christ; not one church in ten that would want a pastor that knows all about their past lives. Jesus Christ would know. There isn't one that would want every man that is a liar to be called a liar from the pulpit. Jesus Christ would do it. It does seem to me, dear friends, the prayer of every true Christian to-day should be, "Help our pastor to be plainer and bring us the truth so that we cannot get away from it." A Christlike ministry wanted is an evidence that Jesus Christ told the truth; a Christlike ministry not wanted is an evidence that even professed Christians say that Jesus Christ sinned.

II. Although some say He sinned, I call your attention to the fact that *none know that He sinned.* "Which of you convinceth Me of sin, and if I say the truth, why do ye not believe Me?" Jesus Christ did not say that the people could not *call* Him a *devil;* that they could not *call Him a sinner,* but, "Why do you not convince Me; why do you not prove it? You know that I do not sin." It is well known, my friends, that Jesus Christ never sinned. It is known *all through heaven;* it is known *all through hell;* and it is known *in every civilized nation on earth.*

1. Heaven knows that Jesus never sinned. God the Father knows it. It was long after Jesus was here on earth that He said, "This is My Beloved Son in whom I am well pleased." God the Father never was pleased with sinners. God the Father knew that His Son was perfect, the Lamb of God, that would take the sins of the world away. Jesus Christ knew that He had never sinned. "Jesus answered, "If I honor Myself, My honor is nothing; it is my Father that honoreth Me, of whom ye say that He is your God." Yes, God is every man's God, but He is only the Father of the Lord Jesus Christ, and His Son's children. Therefore the Son of God himself knows that any one who is not His child, cannot say, " Our Father, who art in heaven';

He knows that He Himself knows that He has never sinned. And God the Holy Spirit knows this. What Book is this that I hold in my hand? "Holy men of God spake as they were moved by the Holy Ghost." The Holy Ghost, the Author of God's Holy Word, knows that Jesus never sinned. How could He call you and me, how gather us together to-day, how could He enlighten us, how could He sanctify us, how could He keep us, if the Redeemer Himself were a sinner? The Holy Spirit's power is this, that he emanates from a holy Father and a holy Son, and Himself is the Holy Spirit.

The angels in heaven know that Jesus never sinned. They did not leave Him and forsake Him even while here on earth. The angels came when Jesus was born; they knew His trials in Bethlehem; an angel knew He was down in Egypt, and gave the warning when He might come home; angels knew that Jesus was suffering in the days of temptation, and stood by when He was tempted by the devil and ministered unto Him. They knew He did not sin. Angels were in the garden of Gethsemane, dark as it was, and whispered strength into His ear, when the sins of the world were pressing the blood drops out of His forehead; angels saw, with their wings covering the sun, that Christ was dying on Calvary. It was an angel that came and rolled the rock away to let the perfect Redeemer arise, that had conquered death and hell. All heaven knows that Jesus never sinned.

And so the saints above know He never sinned. They talked about their father Abraham, but Abraham was not their father. My friends, Abraham was a saint, at home with his God, and Abraham knew Christ and looked for Him long before He came. Abraham knew that Jesus Christ never sinned; Isaac knew He never sinned, and Jacob knew He never sinned; and all our dear ones that have gone beyond the dark clouds, and past the stars and whirling world systems, into the presence of God, know that Jesus never sinned. All heaven knows it.

2. And all hell knows it. The conflict was going on. Satan and Christ stood now face to face. He told the children of the devil who their father was. The very powers

of hell arose. Who can read this eighth chapter of John without noticing hell and heaven brought close together, and the prince of hell knew very well that Jesus was not a sinner, or he would not have bothered Him. It was to bring down the second Adam, perfect, into sin, that he was tempting Him and trying Him. The very powers of hell all know it.

The lost all know it. The rich man in hell knows it. When he cried up to Lazarus he said, "Go and tell my brothers that they may not come to this place of torment." Abraham answered back, "They have Moses and the prophets; if they hear not them, neither will they be persuaded, though one rose from the dead." Yes, my friends, they all know that Jesus never sinned.

3. This is especially true, also, of the civilized nations of the earth. There may be some poor heathen to-day who never heard of Christ. They do not know whether He sinned or did not sin; they are living in total ignorance yet; but there is no civilized nation on earth that has not heard the story of Christ; indeed, it was the story of Christ that went ahead, that civilized the lands, and I say to any man here this morning that does not love Jesus Christ, that does not love the Bible, that does not love the church, why do you not go where Christ is not known; why do you not go where the Bible is not known; why do you not go where there are no churches; why do you not go among the heathen and let them eat you? Civilized lands know that Jesus never sinned. All good Christians know this. My Redeemer is a perfect Redeemer; my Savior is a perfect Savior. My soul knows this, and so does yours. It takes no argument to let a Christian know that Christ is sinless.

And even the restless moralist knows it. There are some people who would love to get to heaven by their own goodness, and they are trying their best to live just as perfect as they possibly can, all to their own glory, instead of the glory of God, and who is their model? Is it the preacher? No. Is it the church member? No. Who is the model for even the moralist? It is Jesus Christ,

the most ideal man that the world ever heard of. Even those who reject His divinity tell us He is the greatest man that ever lived, and I say to you this morning that if Jesus Christ was not the Son of God, then He was not only not the best man, but one of the worst men that ever lived, for a man who is not the Son of God to fool millions and millions of people to worship him, when he is only a man, to claim that he is God when he is not, makes him a liar not worthy of being respected by anybody. The real truth is this, then, that Jesus Christ is either the sinless Son of God, or He was the greatest impostor the world has ever seen. You know, my friends, that Jesus Christ is the sinless Christ. The moralist knows it, or he would not hold Him up as his own model.

3. Last of all, the most wicked infidel in the world knows that Jesus Christ is, after all, the sinless Savior. Now and then we meet with some young man who surprises us by saying, "I do not believe in churches; I do not believe in the Bible; I do not believe in God," and even, sometimes, these young men are held up before us as examples and models and we wonder why it is that they make such a claim in the light of all former instruction. I have tested these young men for twenty-five years. I remember in the University at Columbus, Ohio, years ago, a young man in the second year of theology surprised the professors and all scholars one morning by saying, "I am an infidel." No conversation nor talk could convince him otherwise. Even as a boy I made up my mind that that young man's life is rotten. It was not three days after that we discovered where he had been spending his nights — an ungodly, rotten young man. His conscience hurt him, and to answer back to his conscience and to satisfy it, he said, "There is no God; there is no hereafter. If there is, I will go to hell; there is no hereafter," and there you have the confession of every infidel in the world. Tell me there are good infidels in the world — I say in the language of Jesus Christ to-day, it is a lie! There never was a good infidel on God's earth — never! There is something rotten in the character of every man that does not

accept Jesus Christ when he has heard of Him. Just a few weeks ago three bandits were caught in the West, and the first proclamation of those men was, "We are infidels; we do not believe in God." They were tried and found guilty of murder in the first degree, and sentenced to death. And right here let me emphasize again the love of God that has brought about capital punishment for murderers. If those men had been sent to the penitentiary for life they would have been lost forever, but when the judge read that on such and such a day, and such and such an hour, they will have to leap into eternity, in the presence of their God, their eyes were opened. Dying men get honest. In the Cincinnati Enquirer of last Monday morning we find what one of these men say now: "Standing in the shadow of death, I have come to see the awfulness of the crimes I have committed, and I have repented from the bottom of my heart. Though after my arrest I boasted I did not believe in God, I lied." There you have the truth. He boasted he did not believe in God, and he says he lied, and that is what every other infidel does — he lies, and he knows it. Who is the liar? It is a man only twenty-three years old, who has killed twenty-three men; that is the liar, that is the man who wanted no hereafter; that is the man who wanted no Bible and wanted no God's Word. I say unto you, my hearers, if you do not love this sermon there is something wrong with you — radically wrong — and this is God's eternal truth you are hearing this morning.

In conclusion, I often hear the question asked: How did the Savior look? We find pictures of Him in the windows of our churches; we find Him pictured in books, and we almost believe we should know Him if we should see Him. How did He look? There never was a photograph taken except those we find in God's Word, but we may know something about His looks from the Bible. We do read in the Bible that he was a dear lover of little children.

Dear children, this Savior of whom I speak this morning, loves you, for He said: Suffer the little children to come unto Me, and forbid them not, for of such is the

kingdom of heaven. And not only does He love little children, but little children love Him. They ran to His arms; He put His hands on them and blessed them. Do you not know how the Savior looked? He must have been beautiful in character. Will you all turn to page 33 and just for a moment sing about this Savior, and what He said of little children?

(Children's Choir, standing, sing: "Suffer the Children to Come Unto Me.")

Surely, little children, you know that Jesus was beautiful, or you would not have sung of Him as you have; but others here know that He was beautiful. You remember that woman, caught in the act of adultery, yet the Lord forgave her; and afterwards we find her out of whom seven devils had been driven, washing His feet with her tears, and drying them with her hair. Every woman in the world believes that Jesus was beautiful — and how about the men? Is there a real, genuine man here this morning — if so, he is a man of God, and if a man of God he knows that Jesus was beautiful. And yet, my friends, we would have a wrong conception if we were to say He looked like a blooming youth. There were some things in this world that effaced His beautiful countenance. The sins of the world for a period of a third of a century weighed heavily in that face; and many a night while out in prayer, the grooves in His face became rivers for His tears; He looked worn; He looked aged; He looked old; He looked more than thirty-three years of age. "Then said the Jews unto Him, Thou are not yet fifty years old, and hast Thou seen Abraham?" — not yet fifty years old, why did they not say "not yet forty" — because He looked as though He were nearly fifty years old.

What made Him look so old? The bad deeds committed here on earth by the generations of men. What are you and I doing this morning to make His face beautiful? Oh, we have a picture of Jesus long before He was born. We find it in the 53rd chapter of Isaiah: "For He shall grow up before him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him there is no beauty that we

should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not." Let us be careful this morning that we do not despise the Lamb of God that taketh away the sins of the world; let us rather remember that He is risen from the dead; that He has gone home to the Father, the beauty of His holiness and His Father's glory shining in His face, and may we all remain faithful to Him, that we may see Him in His great beauty: we ask it in Jesus' name. Amen.

PRAYER.

Lord, our God, we ask Thy divine blessing upon the message of the morning; we thank Thee for a sinless Savior who was able to meet Satan with all his hosts; who challenged all the powers of hell to convince Him of sin, and yet it has never been found in heaven, nor in hell, nor on earth that He has sinned; we thank Thee, O God, that we, who are full of sin by nature, can come to One who is sinless, and find that in His heart there is a love that pours itself out in death that we might all live. We ask Thy divine blessing this morning upon every officer of this church; we ask it upon all the teachers and the officers of our Sunday-school; we ask it upon the dear children who this morning have sung so beautifully to Thy glory; and we pray Thee to bless all the members of this church, and all who may be here this morning in Thine house; give them a rich blessing, and help us that we may this afternoon, and in the afternoon of life, dwell upon the great Truth which Thou hast revealed to us in this morning's message, and help us to understand the difference between the father of the ungodly and the Father of the children of Jesus; help us to understand the difference between being a child of God and a child of the devil; help us to understand the difference between going on the broad way that leads to destruction, and the narrow way which leadeth unto life; help us to know the right way, hearing the word, "I am the Way, the Truth and the Life, and no man cometh to the Father but by Me." While we are in this way, O God, help us to sing prayerfully that song which has every petition in it necessary for body and soul:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

PALM SUNDAY.

THE SCARLET THREAD.

JOSHUA 2: 18.

BEHOLD, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved Members of the First Lutheran Church and Friends:

On this day, Palm Sunday, thousands and thousands of young men and women in all parts of the world are bowing down before the altar of God, and vowing to be faithful to Him until death, by the act of confirmation. When the Church of God selected these texts for special Sundays, it was done in a country where no child grew up as a heathen. You cannot find in the old German Lutheran countries of Europe that any boy or girl grows up in a family, not a Christian. It is only in this land of ours, where we have lost many a treasure that we once had, that we have heathen in Christian homes. In this land it is necessary, if the Church of God does her duty, not only to confirm once a year, but to confirm just as often as possible. A soul is just as precious in July as it is in April; just as precious one Sunday as the other; but it is no mistake, even in this country, on this day, to bring together those who have been confirmed, and address a special message to them; and may God help that all who have come into this church under my humble ministry, may be strengthened to-day for the battles of the future, and come out yet more fully on the side of

God. On this Sunday the Church of the Reformation is considering the riding of the Great King of Heaven into Jerusalem, unto Zion, received by the proclamation of the children as well as the adults. While I do not wish to take you away from Calvary, as we are standing close by the cross to-day, I will lead you back to another little town not far from Jerusalem, where we shall also find a scarlet thread. Let me then dwell upon this thought to-day,

THE SCARLET THREAD.

I will show you

I. *Its length.*
II. *Its strength.*

I. You remember the story of Rahab on the walls of Jericho,— a harlot living on the top of that wall, visited by two spies; the children of Israel were just ready to enter the land of Canaan and sent these spies to observe the conditions ahead. These two spies were received by this woman; the discovery was made by the king and the people in the city; the moment was coming to kill the spies, when she hid them on the top of her roof and covered them with flax until the enemy had gone, and then, with a cord, let them down off of the wall, and they escaped to liberty; and it was after they had escaped from that wall that they looked back, and lo and behold! the cord was red; it was a scarlet thread, and these two spies gave her notice that if she would let that scarlet thread hang out over the wall when they came back they would spare her and her family; — all should be saved by the scarlet thread. What was its length? It reached from that house of danger to the land of safety.

As I look over the history of my Lord and Savior, Jesus Christ, I find a scarlet thread running *throughout the Word of God;* running *from Eden to the resurrection;* running *from infancy to death;* running *from eternal death to eternal life.*

1. It is well to notice how this Book is tied together with the scarlet thread. I have spoken to you before of the serpent's trail going over all these pages from the garden of

Eden to the Book of Revelation; but do not fail to notice that by the side of the serpent's trail, there runs a red streak of blood — the prophetic blood, as well as the real blood of Jesus Christ. No sooner had sin come into the world than the Lord God taught our first parents to offer sacrifice. The very skins that Adam and Eve wore were more than likely taken off of the animals that were offered to the Lord God as a sacrifice for sins. Cain and Abel offered sacrifice, and one reason why Cain's sacrifice was never accepted of the Lord was because he failed to have the faith, and the reason he failed to have the faith was because all sacrifices for sin required blood, and he brought fruit instead of blood; apples have no blood, and therefore cannot be used for sacrifice. Cain, therefore, committed his first great sin against God, by failing to hold to the scarlet thread.

That same scarlet thread runs throughout the book of Genesis; that same scarlet thread is found on Mt. Moriah, when Abraham leads his son Isaac to offer sacrifice. Isaac himself was a type of Jesus Christ; he was an only son, as Jesus was; he bore the wood as Christ bore the cross; he went up on Mt. Moriah as Jesus did; he was there to offer his life as Jesus did; and the knife was already lifted to strike the boy, according to the command of God, when lo and behold! an angel from heaven revealed the fact that there is blood in yonder lamb, in yonder bush, and that this blood is only a type of the blood of the Lamb of God that taketh away the sins of the world. This whole book of Leviticus is full of the offering of sacrifices. The prophets from one end to the other all tell that a Savior is coming who shall offer His life for the sins of the world. Then we come on down to the New Testament, and what do we find the evangelists telling us, but of the life of Jesus Christ who came into the world, as the prophets had said, and who laid down His life on Calvary, slept in the borrowed grave, arose again, ascended into heaven, and promised the coming of the Holy Spirit? Go on over to the Acts of the Apostles. Observe that Luke in writing to Theophilus the Acts of the Apostles calls attention to the fact that these things happened after the passion of Jesus Christ, after the shedding of the blood, and the Acts of the Apostles are sermons of

the acts in the name of Him who died and rose again. When we go through the epistles of Paul, they are all written with the blood of the Lamb, and when we come back to the Book of Revelations, it is the book of the Lamb of God, of Him who loved us and laid down His life for us. So you see, my friends, that the Bible has the scarlet thread running from Genesis to Revelation.

2. It is not only true that this thread is as long as the Bible, but it is also as long as the distance from Eden to the Resurrection. As I have already said, the first sacrifice was offered at the gate of the garden. Adam and Eve started the scarlet thread; the sons, Cain and Abel, also kept it up. This scarlet thread, you will find, goes from the garden of Eden on down to the Pyramids of Egypt; from the Pyramids of Egypt over to the mountains of Arabia; from Arabia up to Solomon's temple; from Solomon's temple on over to Mt. Carmel; from Mt. Carmel to the Cross of Calvary; from the Cross of Calvary to the church steeple of Wittenberg; and from Wittenberg Church down to all the missionary posts in the world. Wherever you look, like a network of wire in this country, you will find the scarlet thread. What was it down in Egypt, when the blood was put over the door posts that the first born might live? What was it but the scarlet thread when the Passover was first celebrated with the perfect lamb? What was it but the scarlet thread when Moses put up the pole, and on that pole a brazen serpent, saying, Look unto that serpent and thou shalt live? Jesus said, As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up. Do you not see the scarlet thread in that wilderness? You find this scarlet thread over there at the temple that Solomon built? One hundred and twenty thousand sheep were offered at the dedication of the temple; twenty-two thousand oxen were offered. Oh! how the blood must have flown at the dedication. It was not the blood of the animals that saved the world, but it was the blood of the animals that reminded the people of the scarlet thread that should save the world. Look at Mt. Carmel. There stands that old prophet Elijah in the presence of eight hundred and fifty false preachers, four hundred of one sect and four hundred and fifty of the other. A test

was given that day, a test from on high, a test by fire, and the fire consumed the offering of Elijah, when the blood was shed — the line of scarlet was still there. And then look at Calvary! Shall we, on this Sunday before Good Friday, forget how Jesus bore the sins of the world on the cross? Shall we forget that scene in Gethsemane where the bloody sweat drops fell into the dust? Shall we forget that whipping, that scourging, that crown of thorns before Pontius Pilate? Shall we forget those nails that went piercing through His hands and feet? Shall we forget that blood that came down from the thorny crown? Shall we forget that knife that was intended to cut through that scarlet thread, but only placed it, mixed with water, in the breast of Jesus?

Shall we forget: "O sacred Head, now wounded,
With grief and shame weighed down!
Now scornfully surrounded
With thorns, Thine only crown!"

Shall we forget: "Alas, and did my Savior bleed
And did my Savior die:
Would He devote that sacred head
For such a worm as I?"

Shall we forget: "Rock of Ages, cleft for me,
Let me hide myself in Thee:
Let the water and the blood
From Thy riven side that flowed
Be of sin a perfect cure;
Save me, Lord, and make me pure."?

On that cross on Calvary's hill hangs the scarlet thread. All through the Dark Ages and the Middle Ages you find the scarlet thread. Let us not for a single moment imagine that the first five hundred years of the Dark Ages, and the last five hundred, making up the Middle Ages, were without Christianity in the world. Let us not imagine there was a time when there was no Church. In those dark ages there were men and women who with candles in caves worshiped the true and living God, and found their way out by the scarlet thread. In that library at Erfurt, where Dr. Luther discovered the Bible chained, he found not only a chain, but

the scarlet thread, and it was that scarlet thread that led him to Rome, and led him back to the Church at Wittenberg, and with hammer in hand, and ninety-five theses ready to nail on that door, he called the attention of the world to the fact that the scarlet thread is still in Europe. And that scarlet thread from the days of the Reformation until to-day has been carried out on land and sea by self-sacrificing missionaries to every heathen land, and the false gods have fallen, and they have been pulled down by man with the scarlet thread. And that same scarlet thread is with us to-day. In all lands there are some things that the Christian churches differ on, but there is one thing to which we all hold: all hold to the scarlet thread. The Roman Catholic may teach his people to worship saints, and to worship pictures, and carved images, during their days of health and strength, but when the Roman Catholic is dying, the priest walks up to him and holds up to him no saint, but only the crucifix, to remind him of the fact that his soul's salvation after all depends not on what man does, but on the scarlet thread. And the scarlet thread is going on down through the ages, and the more enlightened people become, the more they are clinging to Christ and Him crucified, and on the Resurrection morning, when He shall come in the clouds, with all His holy angels, He will have hands wounded that started the scarlet thread.

3. And this scarlet thread runs not only down through the ages, but it is long enough to run right down along the path of your own life. In that parable of the laborer, where the invitation is given in the first hour, and in the third, and in the sixth, and in the ninth and in the eleventh hour, we find the scarlet thread running right on down through life. When the little babe is born, the moment that it comes into this world, there is the invitation given, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven,— and that invitation comes from the scarlet thread.

When that little child is growing up, there is the admonition, "Train up a child in the way he should go: and when he is old he will not depart from it." He is to be trained

along the line of the scarlet thread. The Lord Jesus Christ took the child up in His arms and blessed it, and said, "He that offendeth one of these little ones which believe in Me, it were better for him that a mill stone were hanged about his neck and he were drowned in the depths of the sea." In other words, any father and mother who will not put the scarlet thread around the hearts and souls of their children, had better have a rock tied to their necks to sink them into the sea, says Jesus.

The scarlet thread comes to you. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." What do they testify? They testify of the scarlet thread. Near the middle part of life men and women establish homes. God pity the home that has not Christ in it; God pity the young married couple that does not know Jesus yet! They should establish their home on the Rock of Ages and have the scarlet thread run through their windows.

This scarlet thread should go on down the hillside of life, and down along old age, and into the eleventh hour. Fathers and mothers, cling to the scarlet thread!

4. It not only runs all the way down through life, but it is long enough to reach from eternal death to eternal life. That scarlet thread started up in a harlot's house on the walls of Jericho, but the spies took hold of that scarlet thread and came down to land perfectly safe, with liberty and life, and they went back and reported to Israel, and all Israel came; not only all Israel came, but the whole household on top of that wall was saved by the same scarlet thread. And so you discover, my friends, that a people born in sin, without being regenerated, are up on that wall, and there is a scarlet thread that reaches from them to salvation; and so by this thread we can come from death to life; we can climb from hell to heaven,— it is the scarlet thread that leads us to the throne of God.

II. Having observed, to a certain extent, *the length* of this cord, we will notice *its strength.*

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let

us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee.

1. We find first of all, then, that this scarlet thread is strong enough *to bear the worst sinner.* As said before, Rahab was a harlot; she was one of the lowest of all women; at the same time, there was a period in her life when she heard of the children of God across the Jordan; there was a period in her life when she heard there was a God who divided the Red Sea and saved Israel from the hands of the Egyptians; there was a period in her life when she discovered that a life of sin is no pleasure; that a life of sin is a terrible thing with an immortal soul, and consequently she made up her mind that she was going to come out on the side of God; that she was going to be a good woman, God helping her, and she established her home up on the wall where she might be the first to see Israel and hear of Israel's God; and the result was that not only did she save the life of the spies, but she with that red cord heard the truth that saved her own soul. In reading the eleventh chapter of Hebrews, where the apostle Paul puts up a large arch describing the great deeds done by faith, he does not fail to mention such men as Enoch, and Abraham, and Jacob, and Joseph, but among them he does not fail to mention Rahab. Heb. 11:30-31. "By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Here was a weak, low, lewd woman, and the scarlet thread was strong enough to save her. Some people may say this is dangerous preaching, that it is a dangerous Gospel; it will only urge people to go on and be wicked, since they will be saved at last. While it is true that the Gospel of Jesus Christ is an asylum for the greatest sinner to run to, it is more than an asylum; it is a hospital. While people may come to this scarlet thread with rotten characters, they go away healed — well — saved! And what a comfort this scarlet thread must be to you and me. If it were a fact that Jesus Christ could not save great sinners, what would become of you? If it were a fact that Jesus Christ could not save great

sinners, your pastor would be damned. If it were a fact that Jesus Christ could not save great sinners, there would not be a man saved on earth. This thing of thinking that other people are great sinners, and we are not, is a mistake. There is no man on earth that is not a great sinner, and thanks be to God! the scarlet thread will bear a Rahab; the scarlet thread will lift up a thief. While wicked men were trying to cut the scarlet thread on Calvary's hill, a thief took hold of it and was lifted into heaven!

2. This scarlet thread is not only strong enough to bear the greatest sinner, but it is strong enough *to bear a whole family,* no difference how large it is. This wicked woman has still a father and a mother living; she has still brothers and sisters living, and, like a wicked woman, she has her servants. "Keep the cord you have saved us by, the scarlet thread, and when we come and surround the city the seventh time, and at a great shout the walls fall, let the scarlet cord hang out, and we will save your whole family"— and the scarlet thread was the thing that saved the whole family. Israel crossed the Jordan on dry land, and when they came to the city of Jericho, they began to blow their trumpets of rams horns, and carried the ark of the covenant around the first day, and walked around the city the second day; they walked around the third day; they walked around the fourth day, and then the fifth, and then the sixth, and on the seventh day they went around that same wall seven times, and God said, the seventh time you go around, give a shout, and the walls will fall over. Reason would have said, that is a foolish story; reason would have said, How can those people come across the river? The waters are deep. Reason would have said, What can those people do with these stone walls? Reason would have said, How can you blow these walls down with your ram's horns? Reason would have said, How can you blow it down with a loud shout out of the mouths of men? But when God speaks He means it, and the spies told that woman, Hang out the scarlet thread and we will know where your house is; have your father there and have your mother there; have your servants and your brothers and your sisters there, and when the people shout, and the walls fall, and the city goes down, and every

soldier goes straight across the wall, there is only one part of that wall will stand, and it will stand, held up by a scarlet thread. Wonderful thread of God! It saved the family.

Oh, dear friends, look around in your homes to-day. Is it true that there is one of your family not saved? There is only one hope, there is only one thing that ever will help,— it is the scarlet thread. Pray God that you may put that scarlet thread into the hands of your son, and into the hands of your wife, and into the hands of your mother, and into the hands of all your servants. I would be the unhappiest man on earth if I had a member of my family not a Christian; I could never stand it to have one to work for me who was not a Christian. Oh, may we pray to the throne of God to-day, that the scarlet thread that is able to bear whole families, may bear all of our families!

3. It is not only strong enough to bear the greatest sinner and whole families, but it is also able *to draw people of God away from the wicked world.* It must have been a terrible struggle for this woman to come out from her people in that city of Jericho. What sacrifices she must have made, but we learn that when she became a Christian, she once and forever severed her connection from ungodly people. Do you know why it is that so many Christians of the present day are so weak and undecided? It is because they never come to that point in life where they can say, Now, wicked world, you have got to go with me, or farewell forever! The scarlet thread is the only thing that can pull us away from the wicked world. No oratory can do it; no pleading can do it; no human agency will do it. The world is worldly and will stay worldly; worldly people in the church are worldly and they will act worldly and be worldly until pulled by the scarlet thread. Nothing in the world but the scarlet thread can ever pull Christians away from the wicked world, and if you are to-day still mixed up with the wicked world, by your associations, whatever they may be, remember I cannot help you out; remember that no man on earth can help you out; remember that there is absolutely nothing but the scarlet thread,— it is stronger than earth — it is stronger than stone walls. Jericho had to fall, but the scarlet thread held the wall up, and the scarlet thread is

able to take you and me and hold us up when otherwise we should fall.

4. It is strong enough not only to lead Christians out of the world, but it is strong enough *to draw Christians together*. We are told in this same connection that after the walls had fallen, and Rahab and her family were saved by the scarlet thread, they joined Israel; and not only joined Israel, but actually this fallen woman became one of the lineage from which Jesus was born. Did you ever stop to think that that harlot of Jericho, became the mother of the lineage of Mary; that while she held a cord down from that wall, at first just called a cord, afterwards notice that it was red, held in her veins another cord, a cord that was holding Jesus in it? It seems to me that the grace of God overwhelms us when we think of the fact that a Ruth and a Rahab should enter into the lineage from which Jesus was born — but they did. They joined themselves to God's people, and it was the scarlet thread that held them together.

We have met here together to-day as confirmed and baptized members of the First Lutheran Church. Many of you who sit before me to-day have acknowledged God as your only Savior, and have promised to be faithful to Him until death. Some of you have made this promise nearly a year ago; some very recently. As I look over this audience to-day, I see so many faces that have come together and have been held together, by what? By the scarlet thread! What is it that has brought you into the First Lutheran Church, but this scarlet thread? What is it that is bringing the people to this house of God, but the scarlet thread? They tell us at times to talk upon political questions; to read philosophical essays, to have this and that to draw the people. Dear friends, I have been preaching the Gospel for eighteen years, and I have never preached to empty pews, and I want to tell you this, it is not because of any special intelligence of the man, not because of any special gift of mine, not because I am anything but a poor sinner, saved by the scarlet thread, but I will tell you what it is: it is the scarlet thread that helps immortal souls; it is the scarlet thread that holds you together, and will hold you together when everything else fails. Those stone walls crumbled to dust, but the

scarlet thread hanging there was as red as ever, and it is as red to-day as it ever was; it never will go down; that is what it is. Spurgeon preached for twenty-five years in London and he never preached to less than five thousand people; through sunshine or rain, what brought them together? He says himself: "I have not brought them together, but I have held up before the people in the place of Spurgeon, Christ and Him crucified." The scarlet thread is what holds people together.

Conclusion: How were these spies saved by the scarlet thread? How were Rahab and her family saved? They took hold of it and let themselves down by it. And so, dear friends, this scarlet thread of the cross of Calvary will save no man if he does not take hold of it by faith.

1. When we do take hold of this scarlet thread, we should take hold of it with *saving faith.* The old catechism tells us that faith consists of knowledge, of assent, and of confidence. A man may know there is a Savior, and be lost; that does not help. A man may know that the Savior can save, and be lost; that does not help. The thing that helps is to take hold and be saved. A man may see a vessel out in the sea while he is drowning, but that does not save his life. He may also give assent and acknowledge that that vessel would be able to carry him; that does not save him. The only thing that will save him is for him to get on the vessel and be saved. You may know that there is a Savior, and be lost; you may know that Jesus can save, and be lost; but believe on Him and you cannot be lost. Then take hold with a saving faith.

2. And not only with a saving faith, but with a *singular faith.* The king of Jericho and his army of great men were within the walls of that city, but there was a time when Rahab stood alone. When the spies escaped for their lives, nobody was there but Rahab. She not only had a faith, but she had a singular faith. It is so easy to believe what everybody believes; it is so easy to say 'Yes' when everybody says 'Yes'; but oh, let us pray God for a faith that will help us to stand, if we stand all alone. And that is the trouble in these days. If one-half of this church should say this morning, "Let us get rid of our pastor," the other half would

say, "All right." If a few people say a certain thing, and are looked upon as leaders, the other people forget to think, and say, Yes. Let us have a faith that means something and stands for something. Do not be like a dead fish in the stream, that always goes with the water; be a live fish and swim against the stream. Too many dead fish in the Church these days, they are anything and everything because others are. God's truth is too plain to have a thousand opinions about doctrine. Let us find out what God teaches, and believe it, and tell the people. I expect to get the respect of every citizen in this city, not by siding in with everybody, but by being a man — a man of God, and that is what I want you all to be. Dear young people, who have come into the Church of God, be something and stand for it, and dare to be singular, as Rahab was.

3. Dare to make a *sacrifice.* Rahab lost her home; she lost all her former wicked friends, but her soul was saved; she was willing to make the sacrifice. That is the kind of faith to have. There are people who know they are in the wrong place, but because they have put a little money there, they stay in it. Get rid of your unjust money. You cannot afford to hold to anything if it is wrong. There are people who join the big church because it does not cost anything. Get rid of that little idea of Christianity. For my part, I want to belong somewhere where it does cost something. For my part, I want to do something for the scarlet thread that did so much for me. Like Rahab of old, let us be willing to make sacrifices to hold to the scarlet thread.

4. And, last of all, let us hold fast to this thread with a *sanctifying faith.* As said before, Rahab, though at one time a harlot, turned out to become one of the lineage of Jesus Christ. She became as good a woman as ever lived. I would not be ashamed to-day to have it known that a woman like Christian Rahab was my mother, and yet at one time she was a harlot. She had a sanctifying faith. No difference, my friends, what mistakes people have made in the past, if they have repented, look on them as though they never did a wrong; if they have repented and have a strong faith in the Lord Jesus Christ and are trying to do

all they can to make amends for the past, help lift them up, and honor them as much as you possibly can. She had a sanctifying faith; she was a pure-hearted woman; forgiven of all her sins, she went out in the service of her God and Master, and at last, as stated before, when the great arch was put up for the conquering ones by faith, among the names of such great men as Abraham, and Isaac, and Jacob, was the name of Rahab. And on that last great day, when we stand before God we shall be surprised to find great the names of some on earth that we thought were so little; and we shall be surprised not to find the names of others at all that we thought were so great. God knows true greatness, and it consists in this, that we are faithful to the scarlet thread, and hold fast until death.

"Christian, seek not yet repose;
Cast thy dream of ease away;
Thou art in the midst of foes;
Therefore watch and pray.

"Gird thy heavenly armor on;
Wear it night and day,
Near thee lurks the evil one;
Therefore watch and pray.

"Listen to the sorrowing Lord;
Whom thou lovest, Him obey;
It is He who speaks the word —
Therefore watch and pray.

"'Twas in watching and in prayer
Holy men of olden day
Won the palms and crowns they wear —
Therefore watch and pray.

"Watch for thou thy guard must keep;
Pray, for God must speed the way;
Narrow is the road and steep,
Therefore watch and pray." — Amen.

EASTER.

RESURRECTION ROCKS.

MARK 16: 1–8.

"AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a long white garment; and they were frightened. And he said unto them, Be not affrightened: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here. Behold the place where they laid Him. But go your way, tell His disciples, and Peter, that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre, for they trembled and were amazed: neither said they anything to any man; for they were afraid."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dearly Beloved in Christ:—

Jesus, the crucified Lord, is risen from the dead! What a change from that dark afternoon, when he was hanging on the cross! Truly it was dark when the Son of God was dying; it was dark in the homes of the disciples and of the mother that night, when they remembered that Jesus was no more living; and it was dark yet that morning when Mary arose, and these other good women, and started with their sweet spices to anoint their Master; but the dawn was coming; the angels of God had flashed down from heaven like a lightning stroke, and had rolled the rock away, and out burst the Light of the World! The rock

was rolled away, and the Son of God arose. These women said, Who shall roll us away the rock? and lo! when they came there, it was rolled away. How often you and I have bothered ourselves about rocks to be rolled away, when the fact is they were already rolled away. Let us sing this morning, with the poet:

"Angel, roll the rock away;
Death, yield up thy mighty prey;
See, He rises from the tomb,
Glowing in immortal bloom.

"'Tis the Savior! angels raise
Fame's eternal trump of praise;
Let the World's remotest bound
Hear the joy-inspiring sound.

"Heav'n displays its portals wide;
Glorious Hero; through them ride:
King of glory! mount Thy throne,
Thy great Father's and Thine own.

"Host of heav'n, seraphic fires!
Raptured, sweep your sounding lyres;
Sons of men! in humble strain
Sing your mighty Savior's reign.

"Ev'ry note with wonder swell;
Sin o'erthrown, and captive hell
Where is now, O death! thy sting?
Where thy terrors, vanquished king?"

Let me invite your attention this morning a few moments to

RESURRECTION ROCKS.

I. *Some are to be rolled away.*
II. *Some have been rolled away.*

I. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre? Nearly two thousand years have passed since those good women asked that question, and there are many Christians to-day yet, as they look out into the future and into the present, who see stones that need to be rolled away: and where are

these stones? They are found in the home; they are found in the Church; and they are found in the world.

1. *In the home.* I find this morning a rock that needs to be rolled away, and that rock is *late sleeping.* The Lord Jesus Christ had prophesied that He should sleep in the bowels of the earth three days, and the third day He would rise again. He was crucified on Good Friday; the afternoon hours had already come, and the evening was here when two of His disciples came and took His body and laid it to rest in the late hours of the afternoon; and there He slept on the old Sabbath day; early in the morning these women arose to go and bring spices to their dead Savior, and, lo and behold! He was up early. Just what hour Jesus rose from the dead we do not know, but I believe that it was very soon after twelve o'clock at night. The Lord our God went to bed in His borrowed grave late on Friday evening; to fulfill His Word, He had to stay there until Sunday morning; but when the angel came and rolled the rock away, Jesus Christ had already been down to the gates of hell; and these women came while it was yet dark, as one of the evangelists tells us, and lo, the angel was sitting upon the rock. The Lord had risen! It does seem to me that the more we look into the great story of Easter the more we should expect greater activity.

The custom we have in the present day of sleeping longer on Sunday morning than other mornings is not in harmony with Easter. There is no day in all the week more important than Sunday morning. It is the day when we ought to be wide awake; it is the day when we ought to get up early, and I hope the time will come when every home will remember every Sunday morning: This is the morning that Jesus rose from the grave; this is the morning that He got up somewhere between twelve o'clock at night and very early in the morning.

Not only do I find that this rock of long sleeping should be rolled away, but there is another rock that ought to be rolled away in the home, and that is *Sunday inactivity.* The old Sabbath required rest; Sunday morning requires activity. Look for a few moments at the activity on that first Easter morning. Just what hour I do not know, but

the Lord Jesus Christ arose early. He did not sit down on the stone; He did not stay in that grave; but He went down, as Peter tells us, to the spirits in prison—to the people who died in the days of Noah—went down to the gates of hell, and proclaimed Himself conquerer, and came back. The angel was busy that day—came from heaven and rolled the rock away and sat down on it, to announce the news to those who came. The Christian women were busy that morning, not waiting until eight or nine o'clock, but before the sun was up they ran out a mile to the grave of Jesus. The two young men who went out to Emmaus were busy that day, walking seven and a half miles, part of the time with the Lord Jesus Christ. Christ was busy all day, for He went in that evening to eat His supper, and with His wounded hands and wounded breast showed to the disciples that this is Jesus; and it was not long after that until He was back again in Jerusalem, and there gave the office of the keys to His disciples. Oh, what a busy Christ; what busy angels; what busy disciples! Look at Peter and John going to that grave: they did not walk slowly, but they tell us that John outran Peter; both ran as fast as they could, in perfect harmony with Easter morning. Sunday does not mean inactivity; it means work. As the sun rises in the East, so the Sun of Glory should rise in our hearts. The apostle Paul, when he wrote to the Romans, said: "We are buried with Christ by baptism into death, that like as He was raised from the dead by the glory of the Father, so we should walk in newness of life"—not sit down, but walk—be busy. May the time soon come when every one in the home will consider it a day of activity. What good this congregation could do, if this afternoon every one would start out after a Sunday school scholar; start out after a catechetical scholar; start out to bring some one who has drifted away from the means of grace, back to God again! What a work we could do, and this is in perfect harmony with the angels; in perfect harmony with the mother of Jesus; in perfect harmony with the apostles; in perfect harmony with the Son of God. Oh! that this stone were rolled away, of Sunday inactivity.

We have also in our homes another rock that ought to

be rolled away, and that is *the rock of infidelic men.* You will notice in the lesson that I have just read that the women came early in the morning, to bring spices to their Savior. Woman was the first to fall, and consequently she wants to be the first to try to make good her fall. No woman ever spit in her Savior's face; no woman ever slapped His face; no woman ever pushed the crown of thorns down on His head; but where are the men, and what do they do? Where were the men on that Easter morning? When Mary Magdalene ran back from the grave and told the disciples that Jesus was risen from the dead, they did not believe it. Not one of them believed these great truths, and I find in the present day that there are so many homes that have men in them that are hindering the Church of God and the spreading of her kingdom; there are so many men in our homes who seem to think the Church is good enough for children; that it is good enough for mother; that it is good enough for women; but we men, we do not need to go to the house of God, and the great secret of the whole matter is that those men still have in their hearts the old rock of unbelief; those men still have within them a stone that needs to be rolled away. If wise men came from the East to Jerusalem to hunt the Savior; if men like Paul, gifted in language and in all the arts of his day, will give his life for Christ and Him crucified; if such great men as Dr. Luther and Melanchthon, and the Church fathers, will give their lives for the Gospel of Christ; if the best men (I make no exception to this proposition) in the United States to-day are all Christians, working like a John Wanamaker, working like that man—that great old man in London—Mr. Gladstone, working like Emperor William, working like all true men, then, my friends, it is time that those who have their little hard and infidelic hearts in the home should have them rolled away. This is Easter morning — whatever your lives have been in the past, it has gone forever, but there is a God who has mercy on you; there is a God who speaks to your souls this morning; there is a God who says, "Father, beware that you, by your life, do not ruin the home; beware that you with your infidelic actions, do not spoil your boy or your

girl; beware that you do not have a rock there that will crush the heart out of your family."

2. There are not only rocks in the home that need to be rolled away, but there are *rocks in the Church* that need to be rolled away, and one of these rocks is *Scriptural ignorance*. John says of these disciples that they did not believe, because as yet they knew not the Scriptures, that He must rise from the dead.

Just think of it. Whose fault was it if they did not know the Scriptures, that He should rise from the dead? Was it not prophesied that He should not suffer corruption? Did not Jesus tell them time and again He was going up to Jerusalem, and be killed, and then rise again on the third day? How does it come that they did not know the Scriptures? Because they were ignorant of the Word of God. They thought, O that Word of God, that doesn't amount to anything; and in the present day there is so much ignorance of God's Word. You have plenty of time to read the daily newspapers, plenty of time to read novels, plenty of time to read books by the score, that never make you intelligent, but, oh! how little time for the old Bible; so little time to find out just exactly what God does say; so little time for the instruction of youth! Oh, may the Lord our God help us this morning to roll the rock of ignorance out of the Church.

And not only the rock of Scriptural ignorance, but there is another rock that ought to be rolled out of every church on earth, and that is *sinful unkindness*. How unkind the people were to Jesus Christ on Good Friday; how they whipped Him; how they scourged Him; how they drove the crown of thorns down on His head; how they spit into His face; how they gambled at the foot of the cross; how they thrust their daggers at Him when hanging on Calvary! And now the grave opens its mouth, and it seems to speak and say: Oh, unkind humanity! Here is the risen Lord that you slapped in the face for the last time; here is your risen Lord on whom you put the crown last Friday. Oh! unkindness has never died. You find it in every church. How often we say unkind things of each other, about our betters, about those so far above us that it would make us

dizzy to rise to their height; but envy and a kind of meanness in our own souls stirs us up to slap God's children in the face. I will dare say that many a time there is a good Christian down on his knees praying earnestly for the very soul that is finding fault with the one that is down on his knees. Look back, not for a year, but only over the past week. What have you said, what have you done? Will the time never come when Christian people know that the only right way to live is to be forgiving? Will the time never come when God's people will learn that kind words are a blessing, and rough, angry words are a curse? Will the time never come when God's people will learn that we can, as a community of saints, love each other and walk hand in hand for the building up of the kingdom of God? If, therefore, you find in your own soul this morning envy, hatred, malice or unkind feeling toward any one, for God's sake do not step up to this altar this morning and go to communion. In God's name pray now that the stone may be rolled away.

And not only should the stone of sinful unkindness be rolled away in the Church of God, but there are so many rocks; if I had time this morning I would love to dwell on them, but the only one I shall mention yet is *small debts, that may accumulate from time to time.* We sometimes talk about the great Church debts, as if the church really had great debts. I have never found great debts in the Church yet. If I were to go to one of your homes this morning, and find a man sitting in his chair complaining and wringing his hands about his awful debt; if I were to ask him, "What are you going to do to get rid of it?" and he would say, "I do not know; we have got to bring up some scheme of some kind to raise that debt;" if, finally, I should say, "My dear brother, how much is that debt?" and he should say, "It is the enormous sum of $3," I should think the man was crazy; and yet we have a congregation here this morning that surely has one thousand good Christian people in it; it may have more; and if every communicant in this church this morning would simply say, "I am going to pay my share of the expense to get rid of the debt," it would be done; and, even if our debt this morning were six thousand instead of three thousand dollars, it would take a

very small effort on the part of those who can roll it away; but the great trouble with too many of us is that we start out by giving a nickel or a dime a Sunday; we did that when we were poor, and since that we have got our own homes; we are earning five dollars where we used to earn one, and we are still giving that little stingy nickel, and wondering why the Church of God does not prosper. The Lord does not ask the widow to give much, but He does praise her for giving her mite, and I do claim there is no person on earth so poor that he cannot do something for God and be happy because he has done it. I do claim that there are some that are doing too much, and others who are doing too little. One family in this church, during the past year, gave $60; another, worth three times more, gave $5. It is not right. All that I would ask you this morning to remember is, that when these poor women went to the grave, they did not go empty handed; they bought their spices and paid for them, to honor a dead Lord. What should we not give this morning, and all through life, to honor a risen Lord? May, therefore, in every church on earth, the debts be rolled away, and never let them accumulate again.

3. *There are a few stones lying around in the world that ought to be rolled away,* and the first one I would mention is *a Christless religion.* There is so much religion these days of the character that Satan had, when he asked Jesus to fall down and worship him. It is not my purpose this morning to be specific; it is not my purpose this morning to go into detail; but every thinking man knows that what I say is true, that there is so much Christless religion to-day that very few people are quite in the clear any more, whether they are for God or against Him. The rolling away of that stone from the sepulchre of Jesus, once and forever settles the fact that God the Father, Son and Holy Ghost, is the true God and no other, and a Christian has no right to worship, if it is not distinctly understood, that this is the religion. Look around you, therefore, in your daily life, in all your surroundings, and ask yourself the question, What kind of religion has the world? and the answer comes back, It is a universal religion, without Christ in it

as the only Redeemer of the world, and even when the word Christ and Lord is used it is only used as a moral man. Jesus said: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from Me, ye that work iniquity." May God help the Church of God on earth to roll the Christless religion rock out of the way.

Then there is another heavy stone that ought to be rolled out of the way in this world, and that is *Christless business.* If I could take every male member of this church this morning with me just for one week, and get you, with me, to kneel down by the side of the broken-hearted mothers and wives and ruined homes caused by this damnable drink traffic, that is carried on and supported by professed Christians, you would begin to see that it is time that this rock be rolled away. For my part, I do hope and pray that I may live to see the day when we can go up and down the streets of every city and town in this world without being insulted by the strong breath of the men who are swaggering to and fro, and gambling, and robbing their homes and ruining their souls. There are some questions that will stand debating, but when a man reaches over a counter and deals death and damnation to my boy or to your boy, to my father or to your father, and pulls down the blinds and does these things in the dark, every man knows that the thing is wrong; and just as long as professed Christians will rent their houses for such damnable business, and just as long as professed Christians will go on and support it by their presence, and just as long as ministers of the Gospel will keep their mouths tied against these evils, the conscience of the world will not waken up on these important questions. I verily believe that the saloons of Mansfield are damning more souls every year than all the preachers of the Gospel are saving! Roll the rock away! That is only one business. I say no difference what your business is, if you cannot begin it in the morning in the name of Jesus, the risen Lord, stop it! You say it is all right to go to these places. Did you ever stop

at the counter, and thank God for that glass of beer you were drinking there? Did you ever see a saloonkeeper kneel down by his whisky barrel, and thank God for this good business, to His glory? Roll the rock away!

I say, then, roll away not only every Christless business, and every Christless religion, but roll away every *Christless amusement.* The world enjoys some things that the Church cannot. I do not suppose that the Pharisees and Scribes ever had a happier day than when they were nailing Jesus to the cross. There was a regular jubilee around that cross; happy day, happy day, for the men that nailed Jesus to the cross. Then, when Jesus rose from the dead, there was a happy day for the children of God, but where are the old Pharisees? They are having a very sad day of it. So you see the question of amusement is not a set rule, and not laid down to suit everybody; but we are speaking this morning, not to a class of Pharisees and scribes, but to professed Christians—to Christians who ought to know where they are in the right and where they are in the wrong. I am not going to tell you this morning that it is wrong to dance, or wrong to play cards, or to do this or that, but I am here to tell you that Jesus Christ rose from the dead; I am here to tell you that, when Jesus rose from the dead, there was joy in heaven; joy among the disciples; joy among all Christians, and their joy consisted in this, that they rejoiced in Jesus Christ! And I say to you this morning that, whatever has been your path of life in the past; no difference where you have spent your nights; no difference what has been your greatest enjoyment, let us from this Easter morning start out with this one rule, and stand by it, Whatever I can do for my enjoyment, with Jesus Christ in my presence, I will do it; and anything that is called joy and happiness, without Jesus in it, Oh! that is a rock that needs to be rolled away.

II. We will notice that there are many rocks already rolled away. "And when they looked, they saw that the stone was rolled away; for it was very great." These stones were rolled away for the Jews; they were rolled away for Jesus; and some were rolled away for us.

1. *Certain stones were rolled away for the Jews.* We are told by one of the evangelists that these men who crucified Christ went to Pontius Pilate and told him that the report had been given out that this Man should rise on the third day, and therefore it was necessary to put a guard around that grave, and necessary to seal the rock, lest He be taken away at night and then these disciples say He rose from the dead, and the last error should be worse than the first. So Pontius Pilate said: "You have your guard; you go and attend to that." The stone was sealed; the guard was placed around it; the penalty was death if Jesus should escape; everything was done human hands could do in order that Jesus Christ might not be taken from the grave; but Mary and the women come to the grave; Peter and John come to the grave; the angel of God comes to the grave; but where is the guard? Where is the stone? The guard could not be found; the stone becomes a throne for the angel, and Jesus is risen from the dead and the last effort to try to keep Jesus in the grave is rolled away for the Jews.

Not only was their last effort rolled away, but also *the Sabbath of the Jews was rolled away.* "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him." They did not anoint Him on the Sabbath day, but when the Sabbath was past. How strange it is that custom has such a wonderful hold on us. Some people, in speaking of the Sunday-school, always call it the Sabbath-school; they said Sabbath-school when they were young people; they say it to-day, and they will say it until they die, and yet they always mean Sunday-school. There is truth in this. If you will look at the latest definitions, you will find that Sabbath does not mean Sunday. It is a far-fetched custom to call this day Sabbath; the real truth of it is that the seventh day of the week is the Sabbath, and that belongs to the ceremonial law and not to the moral law. The Ten Commandments, as you all understand, are partly ceremonial, and essentially moral. The fact that the Ten Commandments speak of leading us out of the land of Egypt is ceremonial; you and I were not led

out of Egypt. The fact that they were to keep the seventh day instead of the first day was ceremonial. The apostle tells us that we should not let any man judge us according to meat, or drink, or in respect of an holy day, or of the new moon or of the Sabbath-days, which are a shadow of things to come; but the body is of Christ. Jesus Christ arose from the dead on Sunday, on the first day of the week, on the Lord's day, and it is the Lord's day now, and the Sabbath is past, and past forever; it is rolled away; we have no Sabbath any more; we have Sunday now, the Lord's great day, and that is the reason we can speak now of Sunday activity and not of Sunday laziness.

We also find that *every hope of the Jews for a Savior to come is rolled away.* When the grave was opened near Jerusalem, it was opened not far away from where Jesus said that not one stone of that wall should remain on top of the other; forty years passed by, and the Roman army stood there; the wall was torn down; the plow turned the furrow where that wall once stood, and the temple was fired, and the records were burned, and to-day there is not a Jew on God's earth any more, that would know, if a Savior should come, that he was a son of David; the record is destroyed, and the rock is rolled away.

2. Not only are rocks rolled away for the Jews, but *they are rolled away for Jesus.*

The poverty of Christ is rolled away forever. Oh! how poor Jesus was. "The Son of man hath not where to lay His head." Think of it, that poor Son of God, with not even a pillow for His head. No wonder He sat down somewhere to rest; no wonder He slept on the little ship in the midst of the storm; He was a poor Savior, but when He arose from the dead, He arose not in poverty—poverty forever rolled away.

Not only His poverty rolled away, but also *all His sufferings.* That was a suffering life of Christ, from the day that He was circumcized until the day that He gave up His spirit into the Father's hands, it was all suffering. I would not to-day again harrow your souls and your minds with the awful suffering of Christ on Calvary. What a rest it is to my soul to know that those days are past! What a glo-

rious message it is to my soul and yours to know that, after all, Jesus is not sleeping in the grave, and is risen from the dead to suffer no more. That suffering rock is rolled away.

Where are His enemies now? Where is the mob that cried out: "Crucify Him! Crucify Him!?" Where are the soldiers who lashed His back and spit in His face and crowned Him with thorns and nailed Him to the cross? Where is the Roman guard? Where is Death? All His enemies are conquered. The stone is rolled away!

3. Not only do we find that rocks are rolled away for Jesus, but we find that they are *also rolled away for us.* There are certain questions that stand before us time and again, and the first is, Are the Scriptures God's Holy Word? That rock is now, once and forever, rolled away. If there ever was a time when it looked as though the Bible were not true, it was when Jesus was sleeping in the grave, and the stone was sealed and the guard stood around it. It looked then as if, after all, what the prophets said was not true; but lo, and behold! the angel comes, the stone is rolled away, Jesus arises; and then, when we find these women coming to the sepulchre, the angel said unto them, He is risen as He said. *As He said,* laying emphasis on these three words, As He said. And on the judgment day you will know that every word in this Book is true, as He said—that rock is rolled away for us.

Another question sometimes presents itself to us, not only do the people know each other in heaven, but, *Is it known in heaven whether we are Christians here on earth?* I answer, Yes. The angel said to these women, Go and tell the disciples and Peter, that He is risen from the dead. Why so much emphasis laid on this word, Peter? Peter was the man who denied his Savior. The angels in heaven noticed it. We are told that there is joy in the presence of the angels of God over one sinner that repenteth. When Peter went out and wept bitterly, it was noticed in heaven; the angels up there knew Peter, and when poor Peter, heart-broken, not knowing whether he should ever be reinstated or not, was walking around on earth, God said to the angel on Easter, Fly, fly and roll the rock away, and as soon as you see a messenger, send him out and tell Peter

Christ is risen from the dead; we know up here in heaven what is going on on earth; we know the tears that fall from repenting eyes; we know the children of God.

So you see the stones are rolled away even for us. I have not time to dwell upon other rocks that I might mention that are rolled away for us, but there is one thought that I wish to impress upon you in conclusion, those beautiful words of the angel: *He is not here: behold the place where they laid Him.* This morning let us not forget, my friends, that we are to behold the place where the Lord lay; to remember that if we die we shall live again. If the Resurrection means anything this morning, it means that as the stone was rolled away from the grave of Jesus it shall be rolled away from your father's grave, from your mother's grave, from your son's grave, from your daughter's grave, from your wife's grave, from your husband's grave, from your little children's graves. If a man dies, shall he live again? Behold the place where the Lord lay; it is now empty; He is not here.

Yes, in conclusion, He is not here. This may be said of many of us before long. I suppose in many a church this morning there are people who wonder how long their pastor will still be with them; I suppose there are in every church a few people, who wish and wish and wish that the day would come when this man of God would be called away. Let there be nothing prophetic in what I say this morning, but let me assure you all that the time will be here before very long when it can be said of him who stands in this pulpit this morning, He is not here. I do not wish to break in on your Easter joy this morning, but, my friends, there are prayers that will soon be answered. As I look out over this audience this morning, I cannot but notice the faces of many people who are ready to come to God's altar, and I cannot help noticing that many who were here before will never be with us again. As you stand here to receive the body and blood of your Lord to-day, in commemoration of His death and resurrection, let us not forget this one thought: you will not always go to communion; the opportunity will not always be here; some time or other

you will partake of the Lord's Supper for the last time, and it will be said thereafter: he is not here.

This can be said not only of the altar; it can be said of the house of God. There may be joy in the presence of the angels of God this morning to see this audience worship the true and living God, and yet how many there are who have come to the house of God, possibly on the last Easter morning for them in this world; on next Easter morning possibly another voice shall be heard from this pulpit; there may be another voice going down these aisles saying: he is not here.

This voice will not only go through the aisles of the church, this voice will go to your homes. It means something to be a father in a home; it means something to be a mother in the home. What these people did at the grave of Jesus Christ, they did quickly; they ran to the grave and they ran away. There are certain things that must be attended to in your homes and attended to soon, for it will not be long until the loud and cheerful song will be turned into mourning; it will not be long until many a home will have to hear the solemn, deep-meaning voice: he is not here — and she is not here.

And this voice not only will go into your homes, it will go into your grave. Thanks be to God, He giveth us the victory through our Lord Jesus Christ. The time is coming when we can say, with the poet:

"Hark, they whisper, angels say
Sister Spirit, come away!
What is this absorbes me quite —
Steals my senses, shuts my sight —
Drowns my spirit, draws my breath,
Tell me, my soul, can this be Death?
The world recedes; it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring!
Lend, lend your wings! I mount, I fly!
O Death, where is thy sting?
O grave, where is thy victory?"

Yes, the time is coming when God shall come in the clouds, the glorious, risen Redeemer, and shall shake the

graves through His fingers, and in the palm of His hand shall stand the risen multitude, and in the graves it can be said, They are not here. Only a few moments later and we will stand face to face before our God, to give an account of every sinful thought, for every sinful word, for every sinful deed—yes, as God's Word says—for every idle word. But that judgment is not for a week; it is not for a month; there is a day for the judgment, and there never was a day that did not have a going down of the sun; there never was a day that did not have its end. The judgment day will pass by, and it will be said then, They are not here. And where will we be—in heaven or in hell? If lost, it will be said in heaven: he is not here; if saved, it will be said in hell: they are not here.

"Hallelujah! Lo, He wakes!
Lives! o'er death and hell victorious;
Earth in awe with trembling quakes,
As the Hero rises glorious;
He who died on Golgotha,
Jesus lives, Hallelujah!

Hallelujah! see the tomb
Ye, who o'er His death are pining:
Dry your tears, to joy give room,
While the radiant sun is shining.
Hear the engel's Gloria!
Jesus lives, Hallelujah!

Hallelujah! why seek **ye**
Yet among the dead the living?
Christ is risen in majesty!
Hence away with gloomy grieving,
Join with her of Magdala:
Jesus lives, Hallelujah!

Hallelujah! then I cry:
Christ too will from death restore me,
Take me to His throne on high,
Whither He has gone before me.
Faith exults: Victoria!
Jesus lives, Hallelujah!"

PRAYER.

O God, our Heavenly Father: We thank Thee for this glorious Easter morning; we thank Thee for the souls that Thou hast brought together to listen to Thy Holy Word; and we thank Thee that Thou hast hid Thy servant this morning behind Thyself; we thank Thee that it can still be said of us on this Easter morning, They are here, and that they are here to receive the body and blood of the Lord Jesus Christ according to His Word, as He hath said. We pray Thee now that Thou wilt give us a special blessing. Oh! do Thou dispel from all our hearts all unkindness; everything that is wrong and hateful, and pour into us the spirit of Thy love, of that conquering love that will make us stretch out the hand to reach for a brother; to reach for a sinner; to reach the fallen, and to lift them up in Thy most blessed name. O God, prepare us now for the celebration of Thy Holy Supper. Do Thou cleanse us from all sin, and give us faith in these words, "Given and shed for you for the remission of sin; this do in remembrance of Me." We ask all these blessings in the name of the Blessed Master, who was dead, and rose again, and who taught us ever in this manner to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

FIRST SUNDAY AFTER EASTER.

SUNDAY.

JOHN 20: 19–31.

"THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again: Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them: Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and My God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of His disciples, which are not written in this Book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dearly Beloved:—

When God created the heavens and the earth, on the sixth day He planted the holy law in the heart of man, and one of these commandments impressed on that heart, even

before the day came, was: Keep the Sabbath Day holy. And when all things were created, on the seventh day God rested from all His labors. When in time this moral law became effaced, as it were, from the heart of hardened sinners, God repeated this law. It was so important that He wrote it with His own finger, and gave it to Moses on Mount Sinai, and there He put the one word "Remember" at the head of the third commandment, and said, Remember the Sabbath Day to keep it holy. That first Sabbath Day was not the first day of the week, but the seventh, as all men admit.

Time passed on and other laws came into existence — ceremonial, civil — a ceremonial law, teaching the people how to worship; a civil law, showing them how to govern their nation; the moral law, partly ceremonial, but intrinsically moral, stands. Time passed on and the Lord Jesus Christ was nailed to the cross. As He finished creating on the sixth day, so on the sixth day He finished redemption. That night they placed Him in a borrowed grave to sleep the sleep of death. As He rested from all His labors on the seventh day back at creation, so at the end of redemption He rested on the seventh day in His grave, and it was the Sabbath day. That day was not Sunday. In the 16th chapter of Mark we read that when *the Sabbath was past,* the women started early for the sepulchre of Jesus. So, my friends, those women did not go to the grave on the Sabbath day, but they went on the first day of the week, now called Sunday. The first Easter, therefore, on earth, was not Easter Sabbath, but Easter Sunday. In our text to-day we read that after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. The second time, therefore, that Jesus appeared unto His disciples, and said Peace be unto you, was not the Sabbath day; it was the eigth day, or the first day of the week, and from that day to this, the first day of the week has not been the Sabbath, but Sunday. I will admit that language has adopted the word Sabbath for Sunday, but the Jewish Sabbath is still Saturday, and Sunday is the first day of the week. I wish this morn-

ing, by the help of God, to bring out the hidden treasure in this great lesson, with the one word as a key—

SUNDAY.

I. I call your attention to this great truth, that the first Sunday was a great day. The day consists of the *morning,* the *noon* and the *evening.* The first Sunday was great in all its parts.

1. The first Easter morning was a great morning in *heaven;* in *hell;* and on *earth.*

Oh! what a morning that must have been in heaven, when God said to the angels, My Son will arise this morning; fly down to earth and roll the rock away. What a stir there must have been around the throne of God when that hour for which the angels had been looking for thousands of years, had now arrived.

Not only was that a great hour in heaven, but it was a great hour in hell. We confessed a few moments ago that we believed that Jesus Christ descended into hell, and if you want to find where that is written in the Bible, turn to 1 Peter 3, and there you will find that when Jesus Christ was quickened to life, He went and preached to the spirits in prison, of the days of Noah. In other words, when Jesus Christ died on Calvary, Satan must have thought, The victory is mine; all hell must have had a jubilee; but when Christ comes to life, the first thing is not to roll the stone away; the first thing is not to appear to man, but the first thing is to go down to the gates of hell, and say, as the poet Goethe says:

> "Speak, hell, speak, where is thy victory?
> Behold, Satan, behold thy kingdom crushed."

The powers of hell had to know that Christ is living, and He did not go down there in His humility, but in His exaltation, as the Mighty King, not to suffer, but to conquer, and therefore, let us confess aloud, I believe He descended into hell.

It was not only a great morning in hell, — for this conquering cry at the gates of hell, must have taken place

between the midnight hour, and early in the morning — it was a great morning on earth. That was a great morning down near Jerusalem, when the angel of God rolled the rock away; it was a great morning for those women, who, with their broken hearts, ran to that grave with their spices to honor the Master, to find that He was not there; to find that, after all, Jesus had risen from the dead; that was a great hour for John and Peter, when they heard the message, The Master lives! Behold the place where the Lord lay: He is not here. It was a great morning on earth when the human race learned the great fact that no sea, no fire, no grave, no rocks or mountains can hold the dead that shall rise again.

2. It was not only a great morning, but that first Sunday was a great noon. Just what took place between the early hours of the morning, and the afternoon hours, we are not told in the Bible, but we can gather from the early commands of the morning, and from the actions in the evening about what took place. The very fact that the announcement went out that they should meet the Son of God in Galilee, must have called the disciples together for a conference; must have stirred up the whole city. We do know that the scribes and the Pharisees went to Pontius Pilate and tried to hire men to say that they stole Jesus, in order that they might escape the sneers of the people on the streets. There are some things we know about that noon. We know that up there in the skies stood the sun looking down with a glory as it never did before. When God said, Let there be light, there was light. When the Light of the world was going out on Calvary's hill, the light of the heavens went out, and that sun that went out that noon on Good Friday, on the old Sabbath, did not see its Lord, for He was sleeping in the sepulchre; and the next day that sun shines down for the first time in its history, on the risen Son of God, and it was a great noon up in the skies.

It was not only a great noon up there; it was a great noon for the Son of God Himself. God in all eternity laid the plan to redeem the world; for thirty-three years He walked on earth, and bore the burdens of the day, labored

under the burning sun which He had created with His own Word. At last the hour came when He must die. All nature took part in its mourning; the sun refused to shine after the three long hours, having shown to the world that this is the Son of God. When that sun went down at noon, it went down on Jesus Christ bearing the wrath of God in all eternity for man in three hours; He was treading the wine-press of the wrath of God alone; the flood of the sins of the world was up to the bit of the steed that He was riding to death. He goes to sleep, commending His soul into the hands of His Father; He sleeps until Easter morning; the stone is rolled away; He comes out, and the Son of God not only is on earth, but He stands there in a relation to the sun in the heavens as He never did before. Now He stands there as One who has won the victory over death; now He stands there as One who shall eventually, in the heavens, when there is no sun any more, and no moon any more, and no stars any more, be the Light of the world. It was a great day for Jesus, that noon hour.

And surely it was a great hour for the sons of men. By twelve o'clock I am sure that every man in Jerusalem heard that the grave is opened; I am sure that it was the conversation in every home. What became of Jesus of Nazareth; where is He, and what will the Pharisees do now; and what will Pontius Pilate do now; and what will all His enemies do now? They have scourged Him; they have spit in His face; they have nailed His hands and His feet to the cross; they have compelled Him to go to death; and now He lives! What next? Oh! it was a great hour, that noon, in the world.

3. Not only a great noon hour, but it was a great evening, that first Sunday in the history of the world. It was a great evening *on the highway.* When you read what Luke has to say about the resurrection, you will not overlook those two men that started out for their home in Emmaus, about seven and a half miles northwest of Jerusalem. Those two men started off and were walking on the highway, and talking about the things that had taken place, when all at once they discovered a third party walking with them, and He asked them the question, What is troubling you? Why

are you looking so sad? and they turned around in surprise and said: Is it possible that you have been around here these days and have not heard the great news, that over here in Jerusalem Jesus of Nazareth was crucified last Friday; they laid Him down in the grave; they put a stone up against the grave and sealed it; and took the Roman guard and placed it around it, and the penalty was death if Jesus should come out of the grave; and this morning some women went there and the stone was rolled away; not a soldier was seen; a vision of angels was there, and it is the news of the whole country; we are astonished, and we do not know what happened. And then this One that walked with them said, Oh you fools, and slow of heart to believe: have you never read what the Bible teaches? And then He began to explain from Moses to Malachi what the Word of God said should come to pass; He told them the prophecy that a Savior is coming; He told them of the 53d chapter of Isaiah, how He should be oppressed and afflicted, and like a lamb be led to the slaughter; He told them of the 22nd Psalm, how His hands and His feet should be pierced; He told them how this One that should come should sleep in the grave, and that God would not suffer Him to see corruption. Have you never read the Word of God? And while He was talking to them as He did, they came to the little village, and the two men began to turn into their homes, and Jesus acted as though He were going past; and they said, Come in and abide with us, it is late; come in and take your supper with us. And as He sat at meat with them, He took bread, and blessed it — and so should we; we should sit down, not like some professed Christians, without prayer; not like the swine, and begin to eat. He lifted up His hands and began to ask the blessing, and lo, they see holes through His hands! Lo, the One that it was said in the 22nd Psalm should have His hands pierced, was sitting there, and they beheld the risen Lord in their home. That was a great evening in the home and on the highway. And as soon as they discovered that it was Jesus Christ Himself, lo, they looked, and He was not there. Wonderful is His name!

They did not eat that supper; they started out for Jerusalem. I tell you, when you have got the Spirit of God in you, you do not get so tired. If that had been some of us, we should have said, We walked all the way home; we will sleep to-night. But the Spirit of God was in their hearts—Resurrection day — Resurrection noon — Resurrection evening — Sunday — And they said, We will go back to Jerusalem. It did not take them long to go; it is not long until they are knocking at the door of the familiar room, and they are admitted, and there they step into the presence of the disciples and say, We have had supper with Jesus Christ! And oh! how astonished they were; they could not believe it; they did not believe these two men, and no sooner had these two men given their testimony, than they look around, and they are frightened. What is the matter? There stands Jesus in their midst, and their doors were locked, and their windows were closed — how did He get there? God can go anywhere. He is standing in their midst, and holding up His pierced hands, and saying: Peace be unto you! Peace be unto you! Peace be unto you! Oh! that was a great evening for the Church of God. That was God's church up in that upper room. Why did He say "Peace" three times? Because in the Church of God we have peace *purchased;* peace *placed* and peace *proclaimed.*

Peace purchased. "And when He had so said, He shewed unto them His hands and His side." First He said, "Peace be unto you." Now look at these hands. He pulled back His garment and said, Look here. Here is the wound where the sword went into My heart, and out came the blood and the water. John never forgot that sight, and that is the reason he wrote, "Saved by the blood and the water." By holding up His hands and showing them His side, He showed those disciples what it cost to get that peace. People may go around without Christ and say Peace, Peace, but there is no peace. Moralists may go around in the world and depend upon their own good morality, and cry out, Peace, Peace, but there is no peace; the only peace there is in the world for man, is the peace that Jesus Christ showed His disciples that great Sunday evening, in His

hands and in His side, that He bought with His own death on Calvary.

This peace was not only purchased, but He *placed it.* He put it where it belonged. People say, What is the use to belong to church? The same use that there is for breathing. What is the use to breathe if you want to live? If you want to try to live without breathing, try it. The Lord God has a place for everything; He has a place for the sun; He has a place for the moon and the stars; and He has a place for the means of grace, and the place for the means of grace is in the Church of God. As we heard this morning, "There are three that bear record on earth, the Spirit, and the water, and the blood, and these three agree in one." This Word of God is the Word of the Holy Spirit — that is the one. The Word of God is connected with baptism — the water — and that is the other; it is connected with the Lord's Supper — the blood — and that is the other, and these three agree in one, and God placed them, and placed them in the house of God. Listen what He said: And when He had said this, He breathed on them and said, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. What is this? The Office of the Keys — the thing that many Protestant churches do not know one thing about. I sometimes wonder why it is that intelligent Christians object to the office of the keys. We use it every time we go to the Lord's Supper; it is in this morning's service, printed in your hymn book to be used every Sunday morning, and I should like to ask the question, Is it not just as necessary to have absolution every Sunday morning, as it is once in four months?

The great truth is that the Lord Jesus Christ placed His peace into the Church of God: placed it there, that it *should be proclaimed,* not only by Christ Himself, but by His followers. "Whose soever sins ye remit, they are remitted unto them; aand whose soever sins ye retain, they are retained." If I were a lawyer, and some man committed murder in the first degree and came to me and said, What shall be done with me? and I should say,

You will go to the electric chair and be executed, it would not be I that put him in the chair; it would not be I that electrocuted him; it would be the law. I stand here as an interpreter of the law of God. You come into the house of God this morning as a poor sinner; you believe on the Lord Jesus Christ; you are sorry for your sins; you want to lead a better life, and you come to me as a man of God and say, What can you do? and I can say on the authority of this Book, Your sins are remitted, and it is just as sure as if God from heaven said it. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Some one will say, Can you do that according to your own notion? No, sir. Receive ye the Holy Ghost — that is the first thing — and when a man receives the Holy Ghost, then he depends upon the message of the Holy Ghost, which is the Word of God, and that settles every decision. Oh! that was a great evening for the Church of God; a great evening on the highway; a great evening in the home. That first Sunday morning, noon and evening was a great day.

II. I would call your attention to another great truth, and that is that the first Sunday was no greater than the second. "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." This second Sunday in no way was any less than the first.

1. I call your attention to this, that the second Sunday had all the greatness of the first. In the evening we love to look at the stars, but if the stars are in the heavens and dim because of the bright moon, we prefer to look at the moon; when morning comes and the great sun rises in the East, the stars vanish and the moon is almost invisible. Just so, my friends, it is with regard to these two Sundays. The

first Sunday had the stars of the angels; the first Sunday had the moon of a vision of Jesus Christ; for a moment the Light of the world shone forth behind the clouds, and vanished. Now comes the second Sunday. Here stands the great Son of God again in the presence of His disciples, and says, Peace be unto you. That second Sunday was in every respect as great as the first. The Son of God was there; "Peace be unto you" was there; the Office of the Keys was there; and Thomas was there; the congregation was growing and the interest was increasing.

2. Not only were all the means of grace and all the great things of the first Sunday here on the second, but we find that this second Sunday had a testimony that the first did not have. What more natural on that first day than that the whole city of Jerusalem should be excited? What more natural than that the disciples of Christ should have a convention and meet that night in an upper room, with the doors locked? It was natural, I say, that the first Sunday should result in such a Divine service, but well might we have expected that when they had deliberated over the matter a number of days, that when the next Sabbath-day would come, then Jesus and His disciples would meet on the seventh day; but there is not one word said about the seventh day. What they did on that Sabbath-day I do not know, but the Sabbath-day was past; Sunday comes again, and now these disciples say, Let us come together, and let us make this a memorial day of the greatest day in the history of the world — Christ risen from the dead on the first day of the week, as the sun rises in the Eastern sky, let us make this a memorial Sunday; and Sunday, that evening, was established as a day of worship, not hindering every other day from being a day of worship. You can read throughout the New Testament about the old Jewish Sabbath, but you cannot read one word about the Sabbath ever being called Sunday, or about the first day of the week ever meaning Sabbath, not one; but time and again you can read that on the first day of the week the people of God came together; the Jews still kept their old Sabbath; they try to do it to-day yet; where they cannot keep the Sabbath, they do as they do in this city, they worship on the first day;

but mark you, the first day of the week, on that second Sunday, was established as a memorial day of the resurrection of Christ, and was called, as I understand it, and many men of God do, the Lord's day.

It was not only a great day because of the fact that it was a memorial day; it was also a great day, that second Sunday, because of the services that took place. "Peace be unto you." It was on this day that the foundation was laid for the great Reformation of the sixteenth century. I do not know whether you have ever noticed in the Book of Revelations about that great Reformation day that was promised in the 14th chapter; but one thing you do know, you do know that the great battle in the days of the Reformation was to get people to believe the literal Word of God. It was on that point that John Calvin and Dr. Luther divided. Dr. Luther wrote on the table: This is My body; this is My blood. The followers of Zwingli and Calvin said it meant something else. Dr. Luther said: When God speaks, He means actually what He says: and Dr. Luther would never have said what he did, had it not been for some lessons, as we find in this 20th chapter of John, where the great lesson is taught that religion is not against reason, but above it, and that infidelity has received its death blow by the resurrection of Jesus Christ. Why, if men would want to reason, and depend upon their little minds, they would have some difficulty in this chapter. I would like for any man to tell me how that upper room could be locked, the doors and windows closed, and Jesus Christ, with His flesh and bone, stand in their midst. Explain that to me. Who can do it? When you have taken a little seashell and dipped the ocean dry, then I will come to your little brain to find God in it. The great lesson that we learn this morning from the second Sunday in the history of the world, is this, that Jesus Christ can be where He pleases at any moment, whether we understand it or not. There is the key to the Reformation. That is the secret of the great Lutheran Church and of every Protestant Church that stands firmly on the Word of God.

And so it is with infidelity. There was a doubter among those desciples. He was not exactly an atheist; he was not

exactly and infidel, but he was one of those weak Christians that wanted to lay down the principle that what he could not understand with his brain, and feel with his own fingers, he would not believe. That principle would overthrow every movement on earth; that principle would overthrow universal history. If I did not believe anything except that which I could see with my eyes, or touch with my fingers, I would not believe to-day that there is a Gulf of Mexico; I would not believe that there is an Egypt; I would not believe that there is a Japan or a Russia; I would not believe there is such a thing as a Russian or a Japanese government; I would not believe there ever was a Reformation; I would not believe that there ever was a Dr. Luther, or a George Washington. I never touched George Washington; never saw George Washington. The real truth of it is that of all the things we do believe, we never saw much, and we never touched much. Thomas's idea was wrong, and Jesus showed him his wrong by saying to him this second Sunday, Come here, I will take you on your own basis; you said you would not believe that I rose from the dead unless you could see the nail prints in my hands; unless you could take your fingers and put them into these holes in My hand; and now is your opportunity; put your fingers in the nail prints in My hands and thrust your hand into this wound in My side. His principle was not right, and in astonishment he cried out, "My Lord and my God." And thus every rationalist will stand before God on the great Judgment Day and say: I tried to deny Thee; I denied Thee because I could not touch Thee; because I could not see Thee, and here Thou art, my King, my Judge, my Lord and my God!

III. The first and the second Sunday were no greater than last Sunday. Not greater in any way.

1. Last Sunday we still had the Word of God, and holy baptism, and the Lord's Supper in our midst; last Sunday we had Jesus Christ with us; last Sunday we still had the promise, "Where two or three are gathered together in My name, I will be in the midst of them." Now if Jesus Christ, with His means of grace, was still with us, and with all the world last Sunday, in what respect was last Sunday any less than Easter Sunday number one, or Easter Sunday

number two? In other words, last Sunday we had all the greatness of the first two Sundays.

2. Last Sunday the doors were not locked as they were the first and the second Sundays. The first two Sundays the children of God had to go up into an upper room and lock the doors in order to be safe. Last Sunday all over every civilized nation the doors were thrown open, men, women and children could be seen going to the house of God; the doors were thrown wide open; there was a song of welcome, and there was a song of praise, "He is risen! He is risen!"

3. And He was here last Sunday in what respect any less than the first and the second Sundays? Look at the multitude last Sunday. The first Sunday there were ten disciples, and the two from Emmaus, and Jesus Christ; the second Sunday there were eleven disciples, and Jesus Christ; but those eleven of the second Sunday and those ten and two of the first Sunday, have now multiplied in number, until the Lutheran Church alone, with her different branches, had seventy millions of people last Sunday worshipping God with open doors. Tell me not that Sunday is growing less popular, or that it means less than it ever did before. It was a great day last Sunday.

IV. That leads me to the thought that the last Sunday, the very last Sunday, will be the greatest Sunday of all. Time is rolling on. For nearly two thousand years, on the first day of the week, God's people have met to worship the risen Lord. I have no fault to find with those people who want to worship on Saturday. Let them worship on Saturday. The wider idea of God's Word is not to confine worship to an hour, or to one day, but to spread it out over the week. Paul wrote these memorable words: Let no man judge you in meat or in drink, or in respect of the new moon, or of an holy day, or of Sabbath-days, which are shadows of things to come, but the body is of Christ. My Sabbath begins the first day of the week and goes on over to the last. True Christianity consists not in Sunday Christianity and week day deviltry, but in Christianity all the time, every place, everywhere. One Sunday after the other is rolling by, and the time is coming, my friends, when, as the stone

was rolled away from the grave on the first Sunday, the heavens shall roll back like a scroll. There is a last Sunday in the history of the world, and when that one comes, it will be great — great for *Jesus,* great for the *angels,* great for the *saints.*

1. Oh, how often Jesus told us that we are the Bride and He is the Bridegroom. When was there a greater day for you, O man, than that day when you took your bride home with you? Oh! what a day that will be when Jesus Christ shall roll the heavens back as a scroll, when He shall come in all His glory, the last Sunday, and shall take His people home!

2. What a great day that will be for the angels. The angels sang together the morning of creation; the angel swept over Egypt and killed the first born; the angel killed 185,000 of the army of *Sennacherib* in one night; an angel announced the birth of John the Baptist, and of Jesus Christ; it was the angels that sang on the plains of Judea when Jesus was born in Bethlehem; it was an angel that was down in the garden of Gethsemane when Jesus was sweating drops of blood; it was an angel, or a vision of angels, that rolled the stone away on Resurrection morning, and oh! what happiness there must have been in heaven! What a glorious jubilee when all the angels sang "He is risen! He is risen!" The work is done. When the last Sunday comes; when we have gone to church for the last time; when the old Bible is opened for the last time on earth; when men of God proclaim the last message to men; when it is announced in heaven, This is the last Sunday; before another Sunday comes, we will go — and the Son of man, with all His holy angels, shall come, oh! what a Sunday that will be!

3. Not only a great Sunday for the angels, but a great Sunday for the saints. Up there they are in the presence of their God, those dear ones of our own. How we long to see them, and I often wonder if they do not long to see us, waiting patiently for a look on the angels' faces, for a look from the Master, and when it is announced that this is the last Sunday, when my boy can say, "Before another week I will see papa," and your husband can say, "Before another week I will see my dear wife," and all our dear ones can

meditate and say, "Down there on earth God can bring forth that flower;" my body was laid there sick, dead, deformed, wounded, but God shall raise it in glory, and I will put it on again, and with new arms and new hands, I shall embrace my dear mother, with her new body and her glorious body"—Oh! what a Sunday that will be!

What a Sunday for the saints above, and what a Sunday for those on earth! Brethren, how do you know that this is not the last Sunday? Are you ready? Are you ready to go home in the name of Jesus Christ? Have you been baptized in the name of the Father, Son and Holy Ghost? Are you where God placed His peace, in the Church of God? Are you living on the highest plane that God wants you to live? Will that day be a happy day for you? Oh! I wish I had time this morning to draw the conclusions of these great facts. One thing, my friends, must be certain. The Sundays that we still have to live are few; no difference when the last Sunday is coming, the Sundays of your health and strength are few. I could to-day take you to one home after the other in this city where people are weeping because they cannot go to the house of God, and when they were well they would not go. Conscience is hurting them. My friends, there is a day coming when these feet will refuse to walk; and there is a day coming when these tongues will refuse to talk; there is a day coming when these ears will refuse to hear; there is a moment coming when the family will say, "He is not here." Then make use of these God-given Sundays, to hear His Word, and feed your souls that they may grow in grace, and not only be something, but be all that God wants you to be.

PRAYER.

O God, our Heavenly Father; We thank Thee for this memorial day of Thy Resurrection; we thank Thee that this day is greater than the old Jewish Sabbath; and we thank Thee that that old Sabbath-day has stretched itself out over all the days. We thank Thee, Heavenly Father, that Thou hast given us Thy Word, which is more and more to our souls becoming a lamp of truth, and a guide. We thank Thee that Thou has fed our souls this morning on the bread of eternal life, and now we pray Thee that Thou wilt help us to appreciate the Church of God, purchased with Thy blood. We pray Thee that Thou wilt give us that peace, which, it is Thy will.

should be proclaimed to repentant sinners; and we pray Thee, Heavenly Father, that Thou wilt help us not to forget the warning to the impenitent: "Whosesoever sins ye retain, they are retained." O Lord, our God, inasmuch as all these things were written, that we should believe that Jesus is the Son of God, and believing this, have life eternal, give us this life; help us to hold fast to that crown. Grant us this morning a nearness to Thee, such as we never enjoyed before. O God, help that these tears may not fall in vain, but that they may lead us closer to Him who shed His blood that we might forever drink of that fountain, from which we may never go away thirsty. We ask Thy divine blessing to rest upon us this morning, while we pray in the language of Thy dear Son:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

SECOND SUNDAY AFTER EASTER.

THE HEART OF HISTORY.

JOHN 10: 11–18.

"I AM the Good Shepherd; the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd and know My sheep, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Christian friends: —

There is and old saying that "familiarity breeds contempt." I do not believe that that saying can be properly applied to the Word of God, and yet there is even a measure of truth in it when we look at God's Word. There are some passages in the Scriptures so familiar, so well known by all professed Christians, that we fail to think. You have heard the old song that "The Lord is my Shepherd" so often that you sing it and never think of the Shepherd. I suppose some of you think that if you were to preach a sermon, or to teach a Sunday-school class, there is no lesson that you could teach better without preparation, than the text that I have just read; and yet, my friends, the text before us, because of its familiarity, is so little understood that there is not one in a thousand fit to teach it. Never in all my preparations for sermons have I worked harder and felt my own weakness

more than during the past week, and it does seem to me when I stand before this text, that I am standing before the very heart of God. May the Holy Spirit help us this morning in our weakness to find

THE HEART OF HISTORY.

I. You will please notice that there was a time when there was no evil in the universe; there was a time to which the Savior refers when He says, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." This love goes back beyond the hills, beyond the waters, beyond the light of creation; it goes back to that era in eternity when there was no evil — then God was God. Before the angels were, before the sun, moon and stars gave forth their glory, back in the ages there was a time when God the Father, and God the Son, and God the Holy Ghost, were God, and besides them was none else. Then it was that God knew God. "As the Father knoweth Me, even so know I the Father." Jesus Christ is called the Prophet, and the High Priest, and the King. He is Prophet because He made known unto us the will of the Father, whom He knew and who knew Him, long before the world existed. Then it was that God the Father knew His Son, and the Son knew the Father, and the Father and the Son knew the Holy Spirit.

Not only did these three persons of the Triune God know each other, but they loved each other. "Therefore doth My Father love Me, because I lay down My life;" but you cannot love any one, if you have no love in your heart. The love with which God the Father loved Jesus Christ was an eternal love, and that love of the Father was in the heart of His Son, and in the Holy Spirit. Let us then in our minds go back this morning to that time in eternity when there was absolutely no evil in the universe.

II. Then let us come forward to a time when God did know that evil would come into the world. In other words, there never was a time in which God did not know that evil would come into this world. God knoweth all things. He knows all the *past*; He knows the *present;* He knows the *future.*

Back beyond the council when God determined to create the world and save man, there was a past, and God knew it all, and in that hour when it was determined that the Word — the Logos — should become man and save the perishing world, God knew it all. He knew what was coming; He knew that there would be a time when those messengers created in those first days, those holy angels, should rebel, and one of them at the head of all should go into that beautiful garden and tempt man, and lead astray the human race. God knew that. We are told in this Book before the foundations of the world were laid, we were called in Christ Jesus. How could we have been called in Christ Jesus before the world existed, if God had not known that evil would come, and the world must be called through Jesus Christ? He knew that time would come when the hungry wolves would be among the flock of God's children; He knew that time would come when death would struggle with life; He knew that time would come when hirelings would run and flee from the flock when the wolf came. In other words, the Lord God knew that evil would come and there never was a time when He did not know it. I am trying to lead you into the heart of history.

III. There was a time, then, when God's only Son, Jesus Christ, made up his mind what He would be, namely, a Shepherd. There is a time in the history of every family when the only boy, or boys, must determine what they want to be, and such a period there was in eternity. There was a time when the only Son of God laid His plans, and after coming to the conclusion he went to the Father and said, It is settled; I have laid my plans; I am going to be a Shepherd, *and as a Shepherd*

1. *I shall render to the world an unbought service.* He speaks in our text of the hirelings. "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep; but he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep." Oh! this hireling can be found to-day in every city on God's earth. There are ministers of the Gos-

pel who are only hirelings. They preach only because they expect thereby to earn their bread; they are in the ministry for no other purpose than to make a living, and when the hire is gone the preacher is gone. There are members in the church who are there for no other purpose than simply because they expect to get some dollars out of that church, because they expect to get some business out of that church, because they can see by some plan that they have laid that they can do better to be in the church than out. — They are hirelings, and they are only Christians because they can make money thereby. There are people who do not do a single thing without asking the question, How can I make something out of this? They are like Judas Iscariot, they would rather see Jesus Christ go without being anointed, than to lose three hundred pennyworth of ointment; they would rather go to the devil than lose a dollar. The Lord Jesus Christ made up His mind in all eternity, that the thing to do is not to be a hireling, but to render an unbought service. You cannot show a single example in the Word of God, or in the history of Jesus Christ, that He ever took a dollar's pay. There is one thing that He did, and there is one thing that every minister must do, and there is one thing that every honest man must do, he must eat his honest bread. Jesus Christ never stole anything. He wore a very precious garment, knit from the top to the bottom, undoubtedly by the hands of His own loving mother. It becomes our first duty to earn our bread, and we have no right to accept a call to the ministry, or to live in this world and be entirely dependent upon other men; it becomes our first duty to earn our bread, and honestly look every man in the face, and say, I am not begging of you; but beyond that, my dear friends, every man ought to render an unbought service. I would have no happiness as a minister of the Gospel if I only did what the church demands of me; there is no pleasure in simply working for money; the pleasure comes in when I have earned my money to keep my family, to do a thousand things that I am not paid for. That is happiness; that is the spirit of Jesus Christ in eternity when He made up His mind, I am a rich boy; I am an only Son; all things are Mine; I am heir of all things; I am going to become so

poor that I am going to sleep in a borrowed grave, and render an unbought service to the world. Now you are getting at the heart of history.

2. "Not only," says He, "am I going to render an unbought service to the world, but I am going to give My life for the world. I am the Good Shepherd; the Good Shepherd giveth His life for the sheep . . . As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep." It was therefore determined before there was a world, that the only Son of God was going to make a world with a hill, and make that hill the foundation of a cross, and on that cross He was going to give His life for His sheep. That was determined.

3. We are getting further into the heart of history when I tell you that Jesus Christ not only decided, that time when He decided to become a Shepherd, that He would lay down His life *for* His sheep, but furthermore that He would lay down and give His life *to* His sheep. It is one thing to die for a man; it is another thing to give your life to the man. Jesus Christ determined that He was not only going to die for man, and not be a hireling, but He determined that He was going to live a life for man and plant His very life into His children, and send them forth in His steps, as we heard in the epistolary lesson for to-day, and have them live His life over again on earth; therefore you and I cannot be Christlike until we, like John and that other apostle, so live that the people can notice that we have been with Jesus Christ.

4. He also made up His mind, when He chose the profession of being a Shepherd, that He would know each sheep by name. "I am the Good Shepherd and know My sheep" — know My sheep. How does He know them? Standing in the presence one time of a large flock of sheep, I was surprised to find that the owner knew every one by name; looking at those sheep myself, they all looked alike; I could not make up my mind at all how he could tell the one from the other, but he called my attention to something I had never noticed before, and that is that every sheep had a little fault; there was none perfect; the one had a little notch out of the ear; the other had a little black spot here or there; one had

crooked limbs instead of as straight as they should have been; and so every sheep had a little imperfection, and he knew them by their imperfections, and the thought came to me, I wonder if that is not the way Christ knows me; and, as I look over this audience this morning, the thought comes to me, Isn't that the way, after all, that God knows you? He knows every sheep by name. When those three dear little children were brought here this morning in the name of the Father, Son and Holy Ghost, Jesus Christ took them in His arms; He knows them; He knows the name of each one of your little children; and just as surely as He knows that these little children shall remain faithful and die in His name, the name goes not only on the Church record, but goes up there in the Book of Life. He knows the little lambs, and He knows the sheep.

5. He knows them by name, *and they know Him.* "I am the Good Shepherd and know My sheep, and am known of Mine." He tells us here in this Word: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice." They know the voice of their Shepherd. I know my Shepherd's voice and you know your Shepherd's voice. There was a trial one time in London by two men over a very precious sheep; each one claimed to own the sheep, and each one had witnesses to prove that the sheep was his. When the witnesses were all heard and the trial was virtually over, the Judge did not know yet how to decide the case. Finally the thought came to him, Bring the sheep into the court room. The sheep was brought and placed in an anteroom. "Now," he said to the first one claiming to own the sheep, "call the sheep," and he called, and called, and called, but the sheep would not come; he said to the other, "You call," and he gave such a peculiar call that the sheep ran up to him. "Now," said the Judge, "it isn't hard to tell whose sheep this is; it belongs to this man; it knows the shepherd." So, my dear friends, you may talk all you please about hypocrites in the Church, but God knows His sheep, and His sheep know the Shepherd, and God's sheep hear His voice. If you were not a sheep of God, little would you care for church; little would you care for the Holy Sacraments; little would you care for the means of

grace, and if you are a Christian, you are bound to hear the voice of the Shepherd.

6. And He determined on that great day in eternity that He was bound to increase that flock, and not let it grow smaller. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice." Look at the plan of Jesus. I must bring the sheep into My fold. Oh, what a comfort that is to us who have relatives, or possibly some in our own family, outside of the kingdom of God; we have wet our pillows with tears; we have prayed that God might bring them back; and sometimes we almost sink in despair, but this morning I hear the voice of my Great Shepherd from the hills, "Mother, wife — patience — I must bring them in." In other words, I do not believe that the Lord God will ever let a soul perish without giving that soul a chance. This is Scriptural. "This is the Light that lighteth every man that cometh into the world." And therefore this precious message goes out beyond the family; it goes out in all heathen lands. The plan of history is the very heart of history that the Gospel of Jesus Christ must reach the ends of the world before the end comes.

7. And then the last thought that Jesus had away back there in eternity, before the world was, was this, that when His flock is gathered, He will bring them home. The very heart of Jesus therefore was, I want to be a Shepherd; I will die for My sheep; I will give My life for them and I will give My life to them; I will know them and they shall know Me; I will gather them in and compel them to come in; and when My flock is gathered, I am going to take them home.

IV. And when this decision was settled in His own mind, then, my dear friends, there was a council held in heaven, and we notice that this plan was decided to be carried into execution by the great council of the Trinity.

1. The plan was made known to the Father. "As the Father knoweth Me, even so know I the Father. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." There you have the resolution of the coun-

cil in heaven. In other words, the Lord Jesus Christ went to the Father and to the Holy Spirit, and poured out His heart of love. Have you never noticed, my friends, that there are people in this world with such big hearts, ready to love some one or many, that they actually become lonesome for an object of love. Imagine, then, Jesus Christ in all eternity, with that big heart of love, and no sheep to love. He went to the Father and said, I must pour out My heart of love. Oh Father, I have decided what I am going to be; I am going to be a Shepherd; and the Father was so pleased with the Son that He said, My Son, I have always loved Thee with an everlasting love, but now I will let Thee know that I love Thee. "Therefore doth My Father love Me, because I lay down My life that I might take it again." And then said the Holy Spirit, Oh Father and Son, I have proceeded from Thee in all eternity, and I ask the privilege that I may be a Porter at the door of the means of grace;" and Jesus Christ said, "My Porter Thou shalt be;" and God the Father said, "My Porter Thou shalt be." "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but He that entereth in by the door is the Shepherd of the sheep; to Him the Porter openeth; and the sheep hear His voice; and He calleth His own sheep by name, and leadeth them out." Here you have a picture of the Triune God pouring out His heart for the sheep, before the plan was put into execution.

V. Now, my dear friends, we are getting down to the heart of history — the plan carried out was now begun. The first thing to do was to make a world. God said, Let there be light, and there was light. The Light of the world now sends forth a light, and that Light, the Word of God, brings worlds into existence, and on the last day of that great creation, two kinds of sheep are created — sheep with wool on their backs, with natures to go astray; with the disposition not to come back; with a nature not to fight the enemy; a sheep that must have a shepherd and must be brought back; and do you know, I do not believe the Lord God ever would have created a sheep if it had not been for the fact that He wanted His Son, Jesus Christ, to be a Shepherd. On the

same day that God created the sheep with the wool on their backs, He took the dust of the ground, called in the Hebrew, "Adam," breathed into the nostrils His own immortal spirit, gave to that being an immortal soul, and said, Here is My sheep. Out of the side of that man, under the arm that she might be protected, from the breast that she might be loved, not from the foot to be trodden down, He took life — Eve — and this, He said, is another sheep. And no sooner were these sheep on God's earth than the angel in heaven rebelled, is hurled from heaven, becomes a wolf, and runs down among the little flock. It is not long until there is born to those two sheep a lamb, and another lamb, and that first lamb is taught to take care of the sheep with the wool on their backs, and is called Abel; and in order that this great calling might go down in history, to make plain to the world the Great Shepherd, Abel becomes a shepherd, and is the first man on God's earth to become a martyr — pours out his blood because the Great Shepherd is going to bleed on Calvary.

Time passes on. God is making history and His heart is in it. The people forget their God — the flood comes — a few sheep are preserved in the ark, and when the flood is past a sheep is laid on the altar and sacrificed to the true and living God, and offered by the living world. The Shepherd is making history.

Time passes on, and the people forget the truth of God's Word, and so the Lord God goes down and selects a man whose mother must have been a Christian, and whose father was an idolater, and said, Come and I will give thee a land for thy sheep; Come on, Abraham, bring all thy fold with thee. And so Abraham, the father of the Israelites, through Jacob, is the shepherd to whom the promise of the Great Shepherd is given.

Time passes on, and the people find a home in Egypt; time passes on, and a little child lying down under the bullrushes in the river Nile is picked out by the Great Shepherd above to become shepherd o'er the hills on the way to Canaan. God is making history. Little Moses, drawn out of the water, spent forty years in Egypt, took his flight and

spent forty years watching his sheep on the hills of Arabia; many a time he followed his sheep up past "the burning bush." On one occasion while this shepherd is watching his sheep, the Great Shepherd came down in a pillar of fire, calls the minor shepherd to come and receive the divine law. Then He places in the hands of Moses that law that was written into the heart of Adam — I have written it with My own finger, says the Great Shepherd. That law was handed down to the people, and that law was the schoolmaster to bring them to Christ, the Great Shepherd.

Time passes on and a king is wanted. Out on the hills of Bethlehem is a family of boys. One after the other is chosen, but at last David is chosen — little David, the great musician — little David, the bold hero. When a bear and a lion came and took his little lambs, he bounded after them, tore the jaws of the lion apart, tore the jaws of the bear apart, took his little lambs and went home — a picture of the Great Lamb of God, that is to tear the mouth of the big wolf of hell open and save you and me. God is making history. It was that boy that sang, "The Lord is my Shepherd; I shall not want; He maketh me to lie down in green pastures, He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake; yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me — Thou Great Shepherd — Thou are with me; Thy rod and Thy staff they comfort me; Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." I will follow Thee, Thou Great Shepherd of Israel. There is the heart of history.

Time passes on; morning after morning the shepherds drive their sheep; morning after morning the smoke of incense goes upward, until four hundred years have passed since the last prophet spake — four hundred years, and the star of the East broke loose and started for the West, and the shepherds are hearing a song — it is the song of the

angels from heaven, and they are told on the plains of Judea, that in Bethlehem lies the Great Shepherd. The heart of history in Bethlehem's crib!

Time rolls on: This same little Jesus, rendering an unbought service, works for His father without pay; this same Son begins His ministry; this same Son, now a man, baptized in the name of the Father, Son and Holy Ghost; and that same Holy Spirit comes from heaven and sits on His head when He is baptized; then comes John the Baptist, and seeing Him, saith: Behold the Great Shepherd Himself has become a Lamb — Behold the Lamb of God that taketh away the sins of the world. The heart of history is now on earth. The ministry goes on.

Now the hounds of hell are turned loose; the old wolf then returns, comes and tempts Him; never were men possessed as they were in those three years of Jesus' ministry. The more the hounds of hell barked, the more the flock was in danger; the old Pharisees, the scribes, and hypocrites, the hirelings, were fleeing; there was no hope for the poor souls; they were in the hands of the enemy. Jesus Christ says, I am going to lay down my life for the sheep. And He not only laid the plan, but He promised long before He died that He would lay down His life for us, but that great Shepherd stood before the cross and said, Now the battle has got to be fought, and He went on Calvary's hill. I will not harrow your souls this morning with that awful battle on that last great day; suffice it to say that at last He hangs on Calvary's hill; His hands are bleeding and His head bears the crown of thorns; His feet are bleeding; and look! they run the sword into the heart of the Great Shepherd — and the heart of history is open, and on Calvary's hill you find flowing there the life and the blood of our great and good Shepherd. I am the Good Shepherd. "The Good Shepherd giveth His life for the sheep." Oh! blessed Shepherd of my soul, can any man refuse to accept Thee?

He slept in the grave; He conquered death; He had power to give His life and He had power to take it again. He arose from the dead; forty days He spent among His people, seen of over five hundred at one time. At last He leads them out to the Mount of Olives; He stretches out His hands of bless-

ing — the Great Shepherd goes home; but before He goes, He gives the command, Go out into all the world; go and make disciples of all nations; of the old, of the young, — of the sheep, of the little lambs; go out and bring them into the fold — gather them in; and then, when the time has come, I will go home to My Father and give you the Holy Spirit; I will pray before the Father as your Intercessor; I will be with you every day. Go on; go on; and search and search, on all the hilltops and mountains, and valleys, and bring the sheep into the fold; and bring in the lambs. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." And the time is coming when this great call will stand out in the heart of history, when our Shepherd is coming again, and He will say to His holy angels, Every one of you, come on now; and when the Son of man with all His holy angels shall come, what will they do? Many a nation will arise; those under the earth, and those who have gone down at sea; the great Judgment Day will come, and to the faithful He will say, when the gates of heaven are thrown open, Enter into the joy of your Lord, to the place I have prepared for you. But some will have rejected their Savior stubbornly, and to them He will say, Now go — not where I wanted you to go — but to the place prepared for the devil and his angels, not for you; you cannot stay in heaven; earth is changed; depart from Me. There will be rejoicing around the throne, for the Father is there and the Son is there, and the Holy Spirit is there, and all the saved are there, and the Son of God will say, "I am the One Shepherd, and these are My sheep." That is history.— That is the heart of God in history!

Conclusion: I would love to close here, but there is one question I cannot refrain from asking, and that is this: If this Great Shepherd should come to-day, at twelve o'clock, are you ready to go with Him? Has not the time come when every Christian should be in earnest for his soul's salvation, and for the salvation of all his family, and for the salvation of the world? Hold up to the Shepherd the wonderful promise that He must go and bring them in. May God convince us all to come to the Great Shepherd, accept Him as our only

hope, be baptized in the name of the Father, Son and Holy Ghost, and be faithful unto death, and at last receive the crown of eternal life. That is that easy lesson that so many people think they can teach without preparation. God help us in our weakness to go to the Great Shepherd for help. Amen.

PRAYER.

O God, our Heavenly Father: We thank Thee that there is a Mind greater than ours that has planned the ages; we thank Thee that there is a Gospel power in our midst, that is stirring up the very hearts and souls of men, by the power of the Holy Spirit. We pray Thee, O God, for a ministry that is totally consecrated to Thee, and that is willing, according to Thy command, to separate itself from the world. We pray Thee for a Christianity that is willing to work for Jesus Christ. We pray Thee that Thou wilt give us such a love for all things that are right, and such a hatred for all things that are wrong, that Jesus may know us and we know Him. We ask Thy special blessing to-day upon the sick of our own number. We pray Thee, O God, to be with that family which to-day mourns the death of a husband whom the Great Shepherd has taken home; and give us that joy that lies alone in Christianity; that joy that can look through the grave and up into the presence of the throne of God, to see the one fold and the one Shepherd. Hear this, our prayer, for Jesus' sake, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever and ever. Amen.

THIRD SUNDAY AFTER EASTER.

A LITTLE WHILE AND A LONG WHILE.

JOHN 16: 16–23.

"A LITTLE while and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith unto us, A little while and ye shall not see Me; and again, a little while, and ye shall see Me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said: A little while and ye shall not see Me; and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing."

Sanctify us, O Lord, through Thy Truth;
Thy Word is truth. Amen.

Dearly Beloved Friends in Christ: —

James says, "Ye have not because ye ask not." Jesus says, in the beginning of this chapter, "Now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?" In our text He says, "Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of what I said, A little while and ye shall not see Me, and again, a little while and ye shall see Me?" They desired to ask and would not. In other words, Jesus finds fault with His disciples because they were so slow to pray; they had not because they asked

not, and do you know that thousands of people to-day are ignorant and will always remain ignorant, just because they are not asking questions? Just because they are not going to God in prayer? Our time for prayer is short. The Savior says, in the concluding words of our text, "And in that day ye shall ask Me nothing." There was a day coming when the very thing that was now perplexing the disciples would be solved, and in that day it was not necessary to ask any questions; and there is a day coming for all of us, when prayer will cease. Our time for praying is short. The real truth of it is, if some sinners do not begin to pray pretty soon, they never will pray. Our time for prayer is between this hour and death, and before another Sunday comes, there will be some in eternity, who to-day are listening to God's Word — if not here, somewhere else. I wonder how many of us realize that our time for praying is short, and I wonder how many of us realize that there will be a whole eternity where there is no faith any more, where there is no hope any more, where love and charity shall reign forever and ever, and we shall see face to face, and in that day we shall ask Him nothing. Our text impresses upon us this great theme:

A LITTLE WHILE AND A LONG WHILE,

and may the Holy Spirit take this little while and this long while, and impress them upon our minds and hearts to-day. A little while and a long while.

I. *There will be sorrow.*
II. *There will be joy.*

I. A little while, and a long while, *there will be sorrow.* A little while in this life there will be sorrow; a long while in eternity there will be sorrow.

1. A little while in this life there will be sorrow for *the Christian and for the world.* "And ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." Now they had sorrow — why? Because the Lord Jesus Christ was about to die; He was about to leave them. Their whole

trust and confidence was in that Person who had been with them for three long years. He announced the great fact that now He is going away from them, and they were in deep sorrow. And here we have a picture of repentance and of being perplexed. The very fact that these disciples, on the day of the crucifixion, saw their Lord and Master on the cross, that night heard that He was laid down in the grave, dead, made them very sorrowful. Oh! what a sad night that was for these disciples! I can imagine that the people on the streets of Jerusalem hooted at them and said, "Where is now your Savior? Where is now that God whom you have been praising and worshiping? Over there He lies! We killed Him. We have got Him out of the way. The stone is before the grave." And the poor disciples in the depth of their sadness, went up into an upper room and locked the door, and sat there, and cried and wept. Oh! what sadness! — sorrow! — a picture of true repentance! My dear friends, you may laugh all you please about repentance, — it is the only way to come to heaven. We have got too many people in the present day who are simply joining church, and are the same old-hearted people they were before. They have never shed a tear for their sins; they have never gone down into the depths of God's holy law and discovered themselves in God's sight as they are, lost, condemned, sinners. A true repentant may be called crazy. The world may say he is losing his mind, but it is well to be called crazy, it is well to have it said of us that we are losing our minds if we are beginning to discover our lost condition; if we are beginning to see the awful burden resting upon us; if we are led to that point by God's holy law, where we will cry out in anguish, O God, help me! God help me! There is repentance, there is a sorrow for Christians a little while, and, thank God! only a little while.

This sorrow is not only found in repentance; it is also found while they are perplexed. The Christian has many perplexing questions before him. He is born in sin; he knows that the wages of sin is death; he knows that sickness must come; he knows that trials are in this world; nevertheless, there are times when the best Christians are like John the Baptist, in the prison ready to send messengers

out and ask Jesus, "Art thou He that should come, or do we look for another?"; times when the best Christians are so perplexed that they do not know what to do next. Such was the condition of these disciples. Jesus said, A little while and ye shall not see Me, and again, a little while and ye shall see Me, because I go to the Father. And they said one to another, What does He mean — what can He mean, — a little while and we shall not see Him, and again, a little while, and we shall see Him? Jesus saw the question in their hearts, and He brought it out. Is this what you mean? Is this what you are perplexed about? I know your question. I know your perplexity; therefore I will tell you. In a little while they will nail Me to the cross; in a little while they will put Me in a borrowed grave and seal it shut, and a little while ye shall not see Me; and in three days I shall come out of that grave, and in a little while ye shall see Me. Now ye have sorrow; now ye are perplexed. And as the disciples were perplexed, I know that you will be perplexed; many a time you have wondered why it was that you as a child of God must suffer some things that others do not; why is it that such and such a calamity has come upon my family; why it is that such and such a sickness is found to reign in our home; why is it that my wife is afflicted as she is; why is it that my husband is injured as he is; my child crippled as he is; why is it that this and that is going on as it is? Oh, my friends, it is only a little while, a little while sorrow for the Christian.

Also a little while, sorrow for the world. Let us not imagine my friends, that the world has got all the pleasure, and the Christian all the sorrow. Jesus said, "I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." We can read between the lines, when your sorrow is turned into joy, then the world's joy shall be turned into sorrow; and so it was. Only a little while and those proud Pharisees heard the news, Jesus is risen from the dead! Now what? Now the world was in sorrow. Now they could no longer stand up before the disciples and say, Where is your Savior? For He was standing in the midst of them, saying, "Peace be unto you."

Now they could go no further; they had spit in His face — they will never spit in it again; they had scourged His back until the blood flowed — they will never scourge that back again; they had put the crown of thorns on His brow — they will never put it there again; they had put the sceptre in His hand — they will never put it there again; they had slapped Him, and buffeted Him — they will never do it again; they had nailed Him to the cross — they will never do that again; they had let out His life's blood, — what more could they do? they have opened up His heart and let the blood and the water come out. Now what? They had borrowed the seal and put it on the grave; they had fastened Him there, and surrounded Him with the Roman guard; they had done all that they could. What next? Nothing. The world in sorrow. A little while. I would have you understand that the world for a little while has more sorrow than the Christian has, and not only more than the Christian has, but more than the Christian knows.

We sometimes imagine that the world is just having the grandest of times, and the Christian is always sad. It is not true. This Sunday in church history is called Jubilate, which means, in plain English, rejoice. If children of God cannot have happiness in this world, who can? If a man saved by the grace of God, and instrumental in saving others, is not a happy man, who is? I would have you to remember that many a time the scoundrel laughs to hide his sorrow. I would have you to understand that the world dances many a time in order to keep conscience from bothering it. I would have you to understand that the world is having sorrow, in fear, in uncertainty, of a life beyond, of darkness, that is worrying conscience, worrying the soul, and sometimes drives them to the unrest of the Wandering Jew, who can find no ease nor happiness anywhere, and yet laughs the laugh of scorn, trying to make the world believe that all joy lies in the world and all sorrow in Christianity.

Now I claim that the world has not only got sorrow, as much as Christians have, but sorrows of which the Christian knows nothing. Life is but a little while, but

that little while has got some great crisis in it; that little while has got dark nights when men cannot sleep and cannot get away from God; that little while has a conscience, even for an ungodly man; that little while ends with sickness and with death; that little while has hours of fear and trembling; the world must come to the gates of death; the world must face eternity; the world must stand before God, and in that last hour, though it be only an hour, though it be only sixty minutes, a little while, it is an awful hour for the world, without sins forgiven, with Christ rejected, to stand before a dark eternity. Yes, there is a little while of sorrow for the child of God, and for the world.

2. And then there is a long while of sorrow, but, thank God! the Christian knows nothing about it. He never needs to worry about that, because in the long while there are only the devil and his angels, and the lost, that will have that sorrow. God says in His Word, speaking of the Judgment Day, that the lost shall enter into eternal destruction prepared for the devil and his angels. I wish every ungodly man on earth would remember that sentence. The loving God never prepared hell for man, and one of the very sorrows of hell for the very devil and his angels will be this, that there was a time when there was no hell; there was a time when we were holy angels; there was a time when we praised God; there was a time when we sang together like morning stars in the hour of creation; there was a time when we rebelled against a holy God, and this place, for us, had to be prepared.

It will not only be a sad and sorrowful long while forever and ever for the devil and his angels, but it will be a long, long, eternally long time, for the lost and the very sorrow of hell for lost man will be that this place was not forever, and when it was prepared, it was not prepared for us, —prepared for the devil and his angels, and here we are, choosing rather the rebels of heaven, choosing rather the hounds of hell for company eternally, than to be with the saints and with God; and here we are, like that rich man that cried out to Abraham, "Oh! that I might have a drop of water to cool my burning tongue — eternal sor-

row — and the answer comes back from Abraham, "Between me and thee there is a gulf, and it is fixed; you will stay there a long while." It is fixed. Men have been trying to unfix that gulf as long as the world stands, but God fixed it.

II. A little while and a long while, not only of sorrow, *but also of joy.* "And ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." So you see there is a little while of joy, just as well as a little while of sorrow, in this life.

1. This little while of joy is, first of all, for the world. While Jesus Christ was being crucified, and the Christian Church was weeping, the world was howling and rejoicing; and so this world is going on, having a little joy while sin is reigning, and while Christians are suffering. What made the world rejoice while Jesus was being crucified? Because never in the history of the world did the devil reign as he did on that day. It was when Satan sat on his highest throne that the men were casting lots and gambling at the foot of the cross; it was in that day, according to the Psalmist, that they thrust out their tongues at the dying Savior; it was on that day that the Sanhedrin rejoiced; it was on that day that the civil court rejoiced; it was on that day that the world said: "Now He is out of the way"; — and so we find that for a very short while sin was reigning, and the world was having its joy; and so it is to-day yet. Oh! there is a certain amount of joy in yielding to lust; there is a certain amount of joy in letting the flesh rule. I am sure that many a time you have said in your own heart, I wish that God were not so strict with His holy law; I wish that I could commit this sin, and be called all right; I wish that I could commit other crimes and call them all right, and oh! how gladly you would have given the reins to flesh, to lust, and have said, Come on, let us eat, drink and be merry; let us have a good time for a little while. A little while, yes, the world has certain pleasures for a little while — while sin is reigning, and while Christians are suffering.

It did not hurt the world to see John's heart broken;

it did not hurt the world to see poor Mary standing before the cross, weeping before her Son; it did not hurt the world to see the Church of God driven with its face down in the dust; it never has hurt the world to see the fires kindled to burn the martyrs of old. While Rome was burning Nero played the violin; while Christians were being torn asunder by wild beasts, and destroyed by fires, then it was that the world was rejoicing. My friends, when the joy of one heart must be the sorrow of others, oh! what a sad joy that is.

Yes the world will have joy in this life a little while, and so will the Christian. As I said a while ago, Christians are not the saddest people in the world — they are the happiest. Jubilate Sunday! Do you know the child of God should be the happiest man on earth? There is no happier man on any stage than your pastor; there is no happier man in the world to-day than your pastor; and there can be no happier man on earth, I care not how long it stands, than a true servant of God, let him be who he is.

This joy of the child of God is born, and this joy grows. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

I told you a while ago that there is sorrow in this world for the Christian while he is repenting, but in a little while the man that repents finds out that Jesus Christ died on Calvary for his sins; a light shines into his soul, that a man is justified by faith, without the deeds of the law; that Jesus Christ said, "Him that cometh unto Me, I will in no wise cast out"; he hears a voice, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live"; he hears a wooing voice from the cross — "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlast-

ing life"; he hears a promise — "He that believeth and is baptized shall be saved," and the man in travail, like a mother, finds in his own heart a new born babe — a new life born from on high — a child of God, and there is a joy in that heart that never was there before. Tell me not, my friends, that there is not a new birth. As little as a man can see this world before he is born from his mother's womb, just so little can he see the heavenly home until he is born again. "Except a man be born of water and the Spirit, he shall not enter the kingdom of heaven." That is the real joy of a child of God. Just as the mother, in sorrow for weeks, and in great sorrow, all at once beholds a dear little child, a man born into the world, and presses it to her bosom with a love that we men know nothing about, just so there is a love and a new birth in the child of God that worldlings know nothing about. The world says, Come on, let us eat, drink and be merry, and have a good time. The child of God goes down into his closet, alone with his God, and says, I am having the best time in the world. The worldling knows nothing about it. It is the joy of a mother that looks into the face of her new born babe. And this joy grows. The little child on its mother's breast, is looked at, not only as an infant, but she begins to think of that little child after a while taking care of mother; she thinks of that little child and its possibilities; she can see in a moment's time that little child in the pulpit or at the bar, or on some high stage in the world, leading the world in the right direction, leading souls heavenward; she can see that little child with brawny arms and calloused hands bringing bread to mother. In other words, the mother sees in that little child, the man, and that is the reason the Savior said, "A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a *man* is born into world." She can not think of that little babe as simply a babe; she looks beyond that and sees him as a mighty power in this world, for good. And so the Christian not only has the little joy in this life of being a child, not only of being born a child of God, but of a growing

child. He now goes to the Word of God and sees a different Bible from the one he saw before. Before he was born again he thought of the old, musty Bible; he thought it was very good for old preachers and a few silly women; but now he begins to look in that Book, and finds prophecies concerning a coming Savior; he reads in the evangelists of the Savior that has come; he reads the epistles of Paul, of James, and of Peter, and of John, and there is a new life growing in him; he sees things he never saw before; it is the most interesting Book in the world, and he wonders why it is that any man on earth can be so blind as to have had that Book in his house and never read it; as to have been in his own home a dwarf, not growing; and he begins to grow; he now sees things he never saw before; he sees truths he never saw before, and his soul begins to expand, and he is growing — growing in grace — growing into a spiritual man — a giant, in the name of God, — and so his joy is great, even a little while.

2. A little while and a long while! We find that this joy goes on over into eternity — a long while — forever! Here we have to dismiss the devil and his angels, for he will have no joy in eternity. Now there is a long, long while, where joy shall be for God and His holy angels, and for His saints. Oh! the joy of God at the consummation of all things, when the judgment shall have passed, and when the gates of eternity have been thrown open, and when we shall all stand in His presence, He with His Triune persons, He with all His holy angels, He with all His saints, there must be joy in the heart of God forever and ever!

And this joy will not only be for a long while for the angels, but will be a long, long, long while for all the saints, no difference whether their sorrow or joy was long or short in this world, — yes, the joy of the children of God on that great day. We are told by the Apostle Paul, who had risen to the third heaven, that there are things up there that we cannot speak of on earth. Jesus said, "I go to prepare a place for you, and then I will come again, and I will take you unto Myself, that where I am, there ye may be also." Oh! what joy that will be, when we shall

stand face to face in the presence of our God, when there shall be no sickness any more, when there shall be no death any more, when there shall be no pain any more, when there shall be no hounds of hell after us any more, when there shall be no more ungodly slanders about us any more, when all things have been made right in that great last assize above, when the world with all its short joy and short sorrow is past, and we shall forever and ever be in the presence of our God, who so loved us, that we cannot but see and live, and proclaim it abroad.

Now, in conclusion, let me impress one thought upon you, and that is that in a very little while we must all decide our very long while. In a very little while our work on earth will be done. I sometimes wonder why it is that even Christians can be so unkind as to say unkind things about each other — so unkind as to treat each other unkindly; I wonder how it can be, when we stop to think of the little while that we have to be here. If I were to drop dead this morning in this pulpit, there are some people in this congregation that would be sorry for what they have said; if you were to leave this world this week, there are some in this church that would be sorry for what they have said, and for what they have done, and yet there isn't one of us that has the assurance that we will ever meet in the First Lutheran Church again. In a very little while you and I must decide a great long while. No word was ever spoken that will die; no deed was ever done that shall not live. What we say and what we do, and what we think, are eternal; therefore Jesus said you must give account for every idle word. Oh! what an account I must give on that great Judgment Day, and what an account you must give on that great Judgment Day! Oh! there is a time coming when we need not pray; now is the time to call upon God, that He may show us the right way to live, that He may give us a saving faith, that He may give us a confidence and a faithfulness that will help us to remain faithful until death, that we may receive the crown of eternal life; then in a little while you and I will decide a long while. Before long you and I will settle it forever as to

where we are to spend eternity, and inasmuch as I am not sure that we will ever be together again as we meet this morning, I urge you right now to flee as poor sinners to Christ. It was out along the hills of Sodom and Gomorrah that the angel told Lot to escape for his life, and this morning I lead you out of the sins of darkness, and out of the Sodom and Gomorrah of an ungodly life, I lead you to Calvary's hill, and say, with all the power and love that God can pour into my heart, Escape for your life, and flee to Jesus Christ, the only Savior of the world! He that believeth and is baptized shall be saved. Escape for your life! — the little while and the long while will soon be decided forever.

PRAYER.

O God, our Heavenly Father, we came before Thee in this morning hour with thankful hearts that in the little while of our lives we have heard so many blessed truths out of Thy Bible; we thank Thee that we have, in the travail of our own souls, been born like a new child in the world; and we thank Thee for the childhood and the manhood of that spiritual growth, which Thou hast given us day by day. We pray Thee, O God, that the bread that has been handed out in Thy name this morning, may be to their souls, as it really is, the Bread of Life. We pray Thee that no one in this house may go out of these doors to-day without entering the door of which Jesus said, "I am the door, and by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." O Lord, our God, give a special blessing to our own members of this church, to all the dear little children, to the friends who may be visiting here to-day; bless them all with a heavenly blessing. Do Thou impress upon our minds from to-day until death these two great thoughts, a little while and a long while, and help us in this little while to do all that can be done for the long while. O Lord, we thank Thee for an eternity that never ends; we thank Thee for a home beyond, prepared for man; we thank Thee for a redemption that has been wrought for all mankind; we thank Thee for the means of grace through which the Holy Spirit calls, and gathers, enlightens and sanctifies us; we thank Thee for Thy Church, resting on the Rock of Ages; we thank Thee for the ministry that daily calls us to repentance. And now go with us this afternoon, and, if it be Thy will, bring us back to the house of God to-night. Go with us to our respective homes, and may the influence of the morning hour be felt in all eternity. We ask it in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FOURTH SUNDAY AFTER EASTER.

THE TRUTH MUST BE TOLD.

JOHN 16: 5–15.

"BUT now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of Judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of Mine, and shall show it unto you."

Sanctify us, O Lord, through Thy Truth;
Thy Word is truth. Amen.

Dear Christian Friends:—

We are told by the Savior that Satan abode not in the truth, and there is no truth in him. From these words we gather the great fact that Satan lies, and does nothing else than lie; he cannot tell the truth, for the truth abode not in him, and there is none in him; it is, therefore, one of the first principles of true Christianity to know that our enemy is a liar from the beginning, and it follows that just because Satan cannot tell the truth that his children do not want the truth. Let me quote you a few passages of Scripture: 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishnees unto

him; neither can he know them, because they are spiritually discerned." Eph. 4:18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Rom. 8:7: "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." From these words, and many others which I might quote, we learn this great truth: that the natural man is spiritually dead. We might, therefore, just as well expect the dead to rise out in yonder cemetery and come to God's house and hear His Word as to expect people who are naturally spiritually dead to run after the Church of God to hear these great truths. No, the natural man not only does not have the truth, but he does not want it. That is the reason, too, that people who begin to lead bad lives do not want to come to church any more. We might just as well expect a thief to go out with electric lights all around him at night, to steal, as to expect a bad man to want to hear the Gospel.

This leads us a step further, and we discover not only that the natural man does not want the truth, but that the real child of God does want the truth; he is looking for it; he is searching for it; he is praying for it; and, just as the child of Satan does not want the truth, because his father cannot tell it, just so the child of God does not want the truth, because his Father can do nothing else than tell it. For that reason the Apostle Paul wrote to the Thessalonians, of God, saying, "He cannot lie." It is just as impossible for God to lie as it is for Satan to tell the truth. We find this great secret of the impossibility of God's lying in the words of our text this morning, when He says, "Nevertheless, I will tell you the truth." What else could He do? Jesus said: "I am the Way, the Truth, and the Life, and no man cometh to the Father but by Me." How could the Truth tell anything but the truth? May the Holy Spirit this morning guide us, and prepare us for the message:

THE TRUTH MUST BE TOLD.

I. The very first truth that must be told is this:We are entirely too ignorant of what trouble is.

1. We make troubles where there are none, and where there are real troubles, we fail to see them. How little we know about trouble. "But now I go My way to Him that sent Me, and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart." Those poor disciples were in great trouble that day, but the reason of it was that they did not understand what trouble is, and we have the same trouble to-day yet. We fail to see troubles where we ought to see them, and we make troubles where there are none at all. How often, I say, we make troubles where there are none. Some one, perhaps, may not like you for some reason or other, and you hear this, and you go home, and you are in great trouble. How can you help it if some one does not like you, and, if you cannot help it, what is the use to bother your head about it? The Lord Jesus Christ was not loved by everybody; in fact, there were very few people that did love Him; they mocked Him; they scourged Him; they spit in His face; they drove nails through His hands and through His feet; they drove the sword into His breast and into His heart. Have the people ever treated you any worse than they did Jesus Christ? The Apostle Paul, in telling us of the wonderful things he might boast of, mentioned the very things that some people would call trouble; Paul boasted of them. How can you help if somebody does not love you for some reason?

Then, again, it may be that your great trouble is that you have lost some money; you have had financial distress. Pray tell me, isn't that a little thing to bother yourself about? There are people all around us that might lose a thousand dollars, and eat just as big a supper as they ever ate before; eat just as many meals as they ever did before; wear one suit of clothing, just as they did before; and, when they come to die, leave just one thousand dollars less behind. What is the use to bother about that? What use to make trouble where there is none?

Or, possibly, Providential sickness. People think we have trouble in the home. Why? Because mother is sick, or because father is sick, or because the little boy is a cripple, or because the little girl has this affliction or that affliction. Did you bring that affliction on? Did you order that sickness? Is there no Great Physician in the world that could heal your father or your mother, or could heal your boy or your girl? Is all your worrying and troubling going to make that boy well? If you cannot help it, what is the use to bother your head about it?

What is the use to have sorrow where there is none? The truth must be told. Perhaps death comes into the family; perhaps the very one who provides the bread lies down cold in death; perhaps the dear mother lies before us. Oh, what a blow! Yes. Trouble for us Christians—trouble for heathen. But, my friends, is it not possible that we can have enough faith in God to know that He knows better than we do when to take mother out of the world? Is it possible that we cannot trust the Lord God in our families? Is it possible that we cannot understand, once and forever, that every father must die some time, and every mother must die some time, and that the little boy and the little girl that are baptized in the name of the Father, Son and Holy Ghost, and are taken home before the trials and temptations of this life come, have got a grand jubilee over on the other side? That ought to make the children of God sing by the side of their remains: "Praise God, from whom all blessings flow: praise Him all creatures here below: praise Him above, ye heavenly host: praise Father, Son and Holy Ghost." I do not see one bit of trouble about death. The truth must be told. Preachers have driven congregations to infidelity by their actions in time of death. Professed Christians have given heathen a chance to boast against the Christian, just because of their lack of faith in the true and living God. "There is a Providence that shapes our ends." There is a God who knows the sparrows, five of which are sold for two farthings. There is a God who knows exactly how many hairs you have on your head. There is a God who knows exactly what is best in my home and yours, and oh, for a

faith that can say: "My God, what Thou doest is well done." No trouble; no trouble. The truth must be told.

2. Then, on the other hand, we sometimes fail to find troubles where we ought to find them. I do not believe it is troubling some congregations one bit about their ungodly preachers; their worldly preachers, who are finding fault even with the Bible. It would even seem that there are some people that would pay a big price to get a professed minister of the Gospel to stand up and find fault with Moses, to find fault with Daniel, to find fault with the Inspired Word of God; it seems as though there are many people that would even like to have a preacher that would be just as worldly as he possibly could be, in order that they might have comfort to go on and serve the devil themselves. How many people do not care whether they pay their debt to God or not; that do not care whether they pay their debt to their fellow-men or not! Do you not hear God saying, "Render unto Cæsar the things that are Ceasar's, and to God the things that are God's?" If I were a member of a Christian Church and could spend money for excursions, and could spend money for soft drinks, or some that are not so soft; if I were a professed Christian, and had money for all kinds of style, and for everything that is worldly, and then had to have my church book come out, with the credit of only about half a cent a day, or nothing to carry on God's kingdom on earth, I would go home and trouble myself a little; but the great truth is this, we do not trouble ourselves about the things we ought to trouble ourselves about, and the things we ought not to trouble ourselves about we do trouble ourselves about. These are truths that must be told.

We are just about to get ready to cancel the debt of the First Lutheran Church, and I am already hearing people say, "If I give three dollars, it will be done." No, it will not. It will not be done with a little three dollars. There are twenty-nine hundred dollars that must be raised in four weeks from to-day, if this church is to be free of debt, and that does mean that every member and ever person ought not only to give all they can, but to give until they feel it. I am not making a plea to the widow; I am

not making a plea to the woman that has got to earn her money and her bread for a drunken, good-for-nothing husband, or possibly for a large family, and almost starves herself, but I am making a plea for every man that is a genuine man, for every woman that is spending her money foolishly, to make a sacrifice once, to give glory to God, to cancel the debt of this church, and henceforth keep your debt to the church paid. You have never done the one-fifteenth part of your share toward the synodical fund. A year ago some of you looked at me as if you thought and wondered if I were going to be true and loyal to our synod. I am more loyal to your synod than you are yourselves. Some of you are very disloyal to your synod; some of you have never raised a dollar for the carrying on of your missionary work; some of you have never raised a cent of money for the benevolent work of the church; some of you have never done anything for the establishing of homes for the aged people, and every church ought to take care of its own poor. There is some work to be done, and if we would pay God what we owe, and if we would pay man what we owe, then, my friends, we would get rid of some troubles that are already not troubling some people.

We owe something to our fellow-men; we owe something to the salvation of the souls of the world. God says of Christians, that they are the light of the world. But what kind of light is it, if you put it under a bushel? What kind of light is it if you never let it shine, and never try to bring anybody to the Lord Jesus Christ?

What kind of light is it if you go on and live and never care whether the world hears of Christ or not? The best thing that could happen to some of us would be to put us in a heathen land, and keep us there for three years until we began to learn what the Church of God is worth; until we began to learn what the ministry is worth; until we began to learn what the public schools are worth; until we began to learn what salvation is worth; until we began to learn what the kingdom of God has done for us. Oh! let us begin to find troubles where we have not been finding them, and get rid of some of the things that have been troubling us. The truth must be told!

II. If we had our own way to escape troubles, we should ruin the whole world. These disciples were in great trouble, and the trouble was that Jesus was going away from them, and they wanted Him to stay; but Jesus tells them, I must tell you the truth; if I were to stay here, it would be the ruin of the whole world. I shall carry that thought out more fully hence, but let me say right here, if you and I had our own way to get rid of our troubles, we should ruin the whole world.

1. Are we any better than Adam and Eve were? I think not. Go back with me this morning to that beautiful paradise of Eden, where every flower bloomed before the face of the God who gave it, and where every flower threw out its aroma into the nostrils of the perfect man and woman; go with me back to that time when Adam and Eve stood in the garden of Eden, created in the very image of their God; go back with me to the day when they stood there without any sin, without any pain, without any death, lords of all the world beside; and let us ask ourselves the question, What did those two people do? What did they do for the world? They sinned, and, by sinning, they put sickness and pain into every home of the future; by their sin they dug every grave that has ever been dug; by their sin they lit the fires of every persecution that ever raged; by their sin they touched off the cannon of every war; by their sin they drove the sword in to the hilt; by their sin they opened the way to hell, and by their sin they shut the gates of heaven! Oh! my friends, if the first two parents in the world, by having their own way, did all this, what would you and I do to-day if we could escape our troubles in our own way?

Are we any better than those disciples were? How often we have longed to have been with Jesus as John was, and as Luke was, and as all the twelve were; they walked with Him for three long years; they sat at His feet day and night; they heard His prayers; they saw His miracles; they heard His wonderful sermons, and it does seem to us, if there ever were good men on earth, it must have been those disciples. But lo! when Jesus announces to them that He is going home, they are filled with sorrow, and

none of them says a word about how they might escape. Jesus accuses them of not trying to get out of their sorrow in the right way. "None of you asketh Me, Whither goest Thou?" They were in deep sorrow; they wanted Jesus to stay, and, if He had stayed, then what? Then the Holy Spirit would not have come, and if the Holy Spirit had not come then the poor heathen would not have been convinced of sin and of righteousness, and of judgment, and he would not have repented, would not have heard of God, and every heathen would have been lost.

And not only is this true, but the Church of God itself would have suffered. In other words, if the disciples could have had their own way that day, they would have ruined the whole world, and just so you and I would do. The truth must be told. We think we are not selfish; we think that we could just do things right if we only had control; but, O God, pity this world if I had control of it! God pity this world if you had control of it! The real truth of it is that every man on earth is far more selfish than he knows. If the Lord were to give you and me the right this day to escape all our troubles in our own way, we should be making troubles where there are none and getting out in our own way, and after a little if we had this right I should own the whole world, and own you, too, and I should ruin every one of you. We do not think we would, but ah! do not trust man; do not trust the arm of flesh. If Adam and Eve, in the image of their God, without a spot of sin on their souls, ruined and damned the whole world; if those twelve good men, that walked with Jesus for three long years, could not be trusted alone in their way, how can you and I be trusted in our way? The truth must be told. God knows what you need; God knows what I need; and, if I am in trouble, no one knows so well as my God how to lead me out, and no one knows so well as God how to lead you out.

III. The truth must be told, and therefore I would say it is a great blessing that Jesus did not visibly stay here on earth. Oh, but that was a great blessing! "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not

come unto you; but if I depart, I will send Him unto you." And when we learn this great truth, that if the Holy Spirit had not come—and He would not have come if Jesus had not ascended, and He and the Father had sent Him—then it would have been a calamity for the world, and a great calamity for the Church of God.

1. If the Holy Spirit had not come, then the world never would have learned that infidelity is the damning sin. You can make any man know that murder is wrong; you can make any man understand that to commit adultery is not right; it is not hard to explain the law of God so that the people can see, when the reflection of the law in their own hearts corresponds with the law that God wrote with His own finger; it is not hard to make men know that when they transgress the Ten Commandments they are sinning; but there are thousands of people who think because they are infidels they are smart; they think because they find fault with God's Word that that is a sign of their intelligence and their great wisdom. I want to tell you that no human wisdom can make an infidel believe that he is a sinner; nothing in the world can convince the world of sin, and righteousness and judgment, but the Holy Ghost; and if Jesus Christ had not ascended to heaven the Holy Spirit would not have come on that great Pentecost, and convinced the world of sin, of righteousness and of judgment. And what is that sin that the Holy Spirit came to convince the world of? "Of sin, because they believe not on Me," says Christ. If Jesus Christ had remained on earth, the people would say, "We have a right to believe on Him if we want to, and, if we do not want to, it is all right;" but when He ascended into heaven, and when He and the Father sent the Holy Spirit, with power from on high, He came to convince them — the word "reprove," which you find, means convince—overwhelmingly convince the ungodly world that the worst sin is unbelief in Jesus Christ. There is no greater sin. You may wonder why it is that the Lord Jesus Christ Himself, speaking of the judgment day, says, "He that believeth not shall be damned." Why didn't He say, "He that murders shall be damned;" why didn't He say, He that committeth adultery shall be

damned;" why didn't He say, "He that is a drunkard shall be damned;" why didn't He say, "He that beareth false witness shall be damned?" Because every other sin in the world is the direct fruit of unbelief in Christ. Unbelief in the Lord Jesus Christ begets sin in the murderer's soul; it calls God a liar; it cuts loose from God; it makes people ungodly, and there is not a sin in all the world that cannot be traced back to its mother—unbelief in Jesus Christ. In order to convince the world of this, Jesus Christ had to ascend into heaven, and the Holy Spirit had to come and give us this convincing power. I know these things are true, and every true Christian knows it. In my own heart I know that unbelief in Jesus Christ is the damning sin; that is the sin that is going to decide on the Judgment Day whether I shall forever be saved or forever be lost; and that is the sin that is going to decide your eternal destiny; and this is the power of the Holy Ghost.

Another thing the world never could have learned if Jesus Christ had remained here, and that is that righteousness is not to be seen, but is to be received by faith. "Of righteousness, because I go to My Father, and ye see Me no more." The world thinks righteousness is in man, and that is the reason these false religions are all the time trying to make man believe he can make himself better. God pity the man that thinks he can make himself better! He cannot do it. There is no power in heaven that can make man better except the power of the Lord Jesus Christ, as manifested to us by the Holy Spirit. The only righteousness that will avail before God is the righteousness that is in Jesus Christ, not in man, and that righteousness in Jesus Christ is not a righteousness that can be felt with the fingers; it is not a righteousness that can be touched with the hands; it is not a righteousness that can be seen with the eye; it is a righteousness that is in the person of the Lord Jesus Christ, who ascended to heaven, and went beyond the clouds, and beyond the stars and whirling world systems, out of the sight of man—a righteousness that we get by faith and not by sight. And now the world must be convinced of this; no man can do it; no preacher of the Gospel can do it; it is only the Holy Spirit that can con-

vince a man of his unrighteousness and ungodliness, and that righteousness is in the risen Lord, the ascended Lord, and we get it alone by faith. That is what Paul meant when he said, "Therefore we conclude that man is justified by faith without the deeds of the law." Here is the great truth on which the battle of the Reformation was fought. If Dr. Luther had not learned that great lesson, that man is justified by faith without the deeds of the law, he would not have risked his life as he did. The Church of Rome would still be in her darkness, had it not been for the revelation of this great truth and its discovery.

Then there is another truth that the world never would learn, were it not for the gift of the Holy Spirit, and that is that the judgment is bound to come, because part of it has already taken place. "Of judgment, because the prince of this world is judged." A man must be blind if the Holy Spirit cannot prove to him that judgments have already taken place, that Satan is now bound. If Satan were reigning as he once did, why would not the fires of persecution be burning in Mansfield? If Satan were not bound, why would he not ruin every one of us? The truth of it is, the Holy Spirit will convince the world that Satan has already been bound, and, like a mad dog, you can go to him and let him bite you, and you can resist him and stay away and he cannot harm you. A man must be blind if he does not know that he does not need to yield to temptation; if he does not know that there is a power that has already been tied, and that this power has been demonstrated by the coming of the Holy Spirit. Where are the powers that crucified Jesus Christ? Go from dark Calvary over to the Pentecostal day, when the fires were coming down from heaven and falling upon the disciples, and when the multitude listened to the Gospel, where but a few weeks before they had cried out, "Crucify Him! Crucify Him!" Where is the power that conquered Jerusalem on that great day? It is the power of the Holy Ghost—the convincing power—that is conquering the world. I say again, the truth must be told. What a great blessing it was that Jesus did not visibly stay here.

2. Not only was it a blessing for the world, but for the

Church of God. "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me." What a blessing the coming of the Holy Spirit is to the Church of God. He leadeth us into all truth. If Jesus Christ had remained here on earth, and the Holy Spirit had not come, we should not have these beautiful epistles of Paul; we should not have this beautiful Revelation given to John; we should not have a thousand truths that we now have. But the Word of God has been completed; the doctrines of God are pure; they have been translated into all known languages, and to-day the whole world can be brought into the truth, and the Church of God can take this truth, and search deeper and deeper, and be led into truth. People may call themselves "truth seekers," and not search the Bible, but they will never find the truth that way. The great wisdom is to know how to be saved, and to remain saved, and to accept Jesus Christ as your only Savior, by the power of the Holy Spirit; the great wisdom is to find out our ignorance, and to grow in grace. There may be some foolish Christians that think they know it all; there may be some who think they need no further instruction; there are some people who are always looking back, and saying, "This is the way we had it," and "That is the way we had it." Thank God, we want the Christian Church that says, "Let us go forward." I do hope that, after I am dead, men will rise that will find truths that I never found. I do hope the Church of God is willing to go on, learning more and more. Jesus said, "I go to prepare a place for you, and I will come again, and receive you unto Myself, that where I am there ye may be also." Jesus Christ goes on ahead, and says, "Come on," and let us go on, forward; for He leads us into all truth, not only into some truths.

And this truth is not only the great fact that the Bible is the Word of God, but that all that the Holy Spirit tells us is revealed in the Book. "He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." We hear of a great

many people that call themselves Christians telling us of the wonderful revelations they have received from God, outside of the Bible. Yes — revealed nonsense! Never a man since the days of the apostles ever received revelations from heaven, outside of God's Book. Yet there may be people who think they are receiving revelations. The devil loves to give such revelations to such people, but I would have you understand that Jesus said, I will send you the Holy Spirit, and He is to remind you of things that I have spoken; He is not to speak the things Himself, but the things that I tell Him; and Jesus says in the last chapter of the Bible, that this Book is now completed, and nothing shall be added to it, and nothing taken from it. So, then, I say the Holy Spirit leads the Church of God into the revealed truth and into complete truth.

And, finally, we learn this great lesson, that we also shall take home, that we must give all the glory to Christ. "He shall glorify Me, for He shall receive of Mine and shall show it unto you. All things that the Father hath are mine; therefore, said I, that He shall take of Mine, and shall show it unto you." In other words, when the Holy Spirit comes to man, He holds up Christ, and nothing but Christ; Christ for everybody, and Christ always, for all souls and all times. All glory to Jesus Christ, is the message of the Holy Spirit.

Now you can understand why it is that a Christian, a true Christian, cannot enjoy what the world enjoys. The world wants to give glory to self. There used to be a time when I could enjoy a good voice, no difference what people sang; there was a time when I loved to see people do anything that showed accomplishment, no difference what it was, but the more I learned this great lesson, that Jesus should have all the glory, the more disgusting became the things that once were a pleasure to me. A man preaches the Gospel, and you can read in his very face: Listen what a wonderful preacher I am! God is disgusted. Every Christian despises him. All glory to Jesus Christ! When two men from America went over to London to hear two of the greatest preachers of the last century, they first went into that great temple and listened to Parker; they

heard those long periodic sentences; they listened to a man that made a great demonstration; and then, when they walked out, one said to the other, "What a great man Parker is!" The next Sunday they went to that old tabernacle, and listened to another man, Charles Spurgeon. He began to hold up before them the great Savior on Calvary; he hid himself behind the cross, and put Jesus in front of him; and when those two men walked out of that tabernacle that day, one said to the other, "What a great Savior!" There you have the difference between the two men. The one held up to the world the great Savior; the other, whether consciously or unconsciously, held up before them the great Parker. The one is disgusting; the other is a power. When you hear a man, no difference what his gifts may be, call attention only to self, he is disgusting; but when he gives all the glory to God, what a power! Oh! I wish to-day that every man that has a voice to sing would hide himself behind that voice, and use it alone for the glory of Jesus. What a power! Oh! that every minister of the Gospel would forget all about his own selfishness, and hold up to a dying, perishing world Jesus Christ only — but this can only be done by the power of the Holy Spirit. Pentecost is coming. Oh! let us all pray for the coming of the Holy Ghost. Let us once set apart the days of our worship for the coming of the Holy Spirit. When since the days of the apostles did men and women get together, and wait ten days for the coming of the Holy Ghost, as they did in those days? We are working on, plodding on in our daily labor, and when Pentecost comes we come into the Church of God without a prayer, and wonder why the fire from on high doesn't come. In God's name, how could it come? Will we never learn the great truth that must be told, that the going of Christ to heaven, with the sending of the Holy Spirit, has a blessing to the world, to convince it of sin, of righteousness and of judgment; a blessing to the Church to lead it into truth, the revealed truth, and into constant truth, that will give all glory to the only Savior, Jesus Christ? May these words lead us close to the Master this morning, is my prayer. Amen.

PRAYER.

O God, our Heavenly Father: We thank Thee for this morning's hour, and for this service of Thine, and for this message of Thine, and the Holy Spirit. We pray Thee, O God, that Thou wilt send Thy Spirit from on high, with power, through Thy means of grace, to convince the world of the sin, that they do not believe on Jesus Christ; to convince the world of righteousness, which lies alone in the person of the ascended Lord; to convince the world of judgment to come, because it has already in part taken place. We pray Thee that Thou wilt lead Thy Church on earth into all truth, into the revealed truth, and into the truth that is no more to be added to, nor taken from, but stands, with all glory to Jesus Christ, who lived and died for us; who ascended into heaven, and is coming again to judge the quick and the dead. We ask all these blessings in the name of the Father, and the Son, and the Holy Ghost — in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIFTH SUNDAY AFTER EASTER.

THE KING'S KEY.

JOHN 16: 23–30.

"VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God."

Sanctify us, O Lord, through Thy Truth;
Thy Word is truth. Amen.

Dear Christian Friends: —

The prophet, mentioning the coming of Christ, said, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The first of those beautiful names is Wonderful, and surely Jesus Christ was wonderful. When we stop to think that that little Babe lying in Bethlehem's crib was the King of Power, it is wonderful — wonderful that a little child, lying in the hands of its mother, should hold the universe on the palms of His hands — it is too wonderful for any man to comprehend! Jesus Christ is King of Power. The last thing that He said when He ascended to heaven was, "All power is given Me in heaven and on earth."

He is not only King of Power, but He is also King of Grace. He is ruling in His Church. There may be many people who think that the Church of God is going backward, or must go down, but remember that before there were millions of Christians in the world, Jesus Christ said to Peter, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." The very gates of hell have been opened more than once to destroy the Church. When those one hundred and eighty-five millions of people were killed in the first three centuries of the Christian era, the gates of hell were open; in the days of the inquisition the very gates of hell were open; in the days of ralationism the very gates of hell were open, and the powers of hell have tried time and again to destroy the Church of God, but she stands, because Jesus Christ, the Wonderful, is King of that Church.

Not only is He King of Grace, but He is also the King of Glory. Every knee shall bow before Him in heaven and on earth, and under the earth. God the Father acknowledged that His Son should have dominion over all things. When this Great King rode into Jerusalem six days before He was crucified, and was received as such by the children and by the multitude that sang "Hosanna in the Highest" we find that in a very short time after that it looks as though He were not King, when He is hanging on the cross, it looks as though the King were dead and had lost His power; when He is carried into the tomb of Joseph of Arimathæa, and the stone is rolled before that opening and is sealed with the king's seal, and the Roman guard placed around that tomb, it looks as if He were locked in there, and never could get out. Where is the key that can now unlock the tomb, with the seal of the Roman government upon it, and with the Roman guard around it? Oh! my friends, the key was inside of that tomb! The key was the risen Christ within that tomb! As the swan sings its most beautiful song when it is dying, so the Lord Jesus Christ, in these last chapters which we have been reading, gave forth that dying song full of sweet treasures. Just before this wonderful promise, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it to

you," He had told us about the long while and the little while of the suffering and the joy in this world and in eternity. He had told His disciples that for a little while they would be in sorrow, but He would come again, and then they should rejoice, and their joy no man could take from them. He was referring to that key that would unlock the tomb, not from the outside, but from the inside, when the Son of God should conquer death, and the stone should be rolled away, and the risen Lord should stand forth, the Key of the great King! I call your attention to the resurrection of Jesus Christ,

THE KING'S KEY.

I. *It unlocks the head.*
II. *It unlocks the heart.*
III. *It unlocks heaven.*

I. This key of the resurrection, the King's Key, I say, unlocks the head.

1. These disciples had been in great trouble. As we heard last Sunday, they were worried about the Savior's going away; they could not understand what He meant when He said, "A little while and ye shall not see Me, and again, a little while and ye shall see Me," but at last He told them plainly that He was going to die, and would rise again on the third day, and then they said, "Now these proverbs are plain; now we understand Thee." Now the head is unlocked. In other words, my friends, there is nothing in all the world that so unlocks the heads of men as the resurrection of Jesus Christ. How many people there are that seem to think if they cannot fathom everything in the Bible, that therefore they will have nothing to do with that Bible. What nonsense! Fathom everything in the Bible? Whenever you can take the Rocky Mountains and put them inside of a tin cup; whenever you can take the Atlantic Ocean and put it inside of a sea shell; whenever you can take the great mountains of the world and hold them in the palm of your hand, then you may come and talk to me about putting God inside of your little brain. One of the first lessons that we must all learn is this, that God is too great to be compre-

hended; one of the first lessons that you and I must learn is that the resurrection of Jesus Christ is one of the most wonderful things that ever took place in the world, and it did take place, and the world knows it, and no man understands it, and yet this great fact is the key that unlocks the brain — it is the key that unlocks the head; it is the key that makes me understand that this Book is God's Word. If I could comprehend that Book I would say it is not a revelation from heaven, but there are things in this Book that all the wisdom in the world cannot fathom. Who gave us this wisdom? The Lord our God. And just as the resurrection is a fact, whether we understand it or not, so the birth of Jesus Christ from the virgin Mary is a fact, whether we understand it or not; just so the forgiveness of sins through faith in Jesus Christ is a fact, whether we understand it or not; just so regeneration by Holy Baptism is a fact, whether we understand it or not; just so the Lord Jesus Christ is present in the Holy Supper, whether we understand it or not. It doesn't make any difference whether you understand it or not, when God speaks, He means it, and what He says is true, and one of the great things you and I must learn is that the Key of the King is the only thing that will ever unlock a stubborn brain; it is the only thing that will ever unlock the heads of men, and when they are unlocked, we will admit that the Bible is God's Word.

2. And we will admit, furthermore, that the Bible is the best interpreter of itself. Why is that so many of you have so much difficulty about this place in the Bible, or that? It is because you know nothing about the other places in the Bible. When you just go to a certain chapter and read a certain verse, and say, "I don't understand how that can be so," read what goes before it, read what follows it — read the Old Testament in the light of the New, and read the New Testament in the light of the Old, and let this Book interpret itself, and it becomes a wonderful Book, full of great knowledge, and the head unlocks more and more, so that at last you can say, as the disciples said, to Jesus — "His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things,

and needest not that any man should ask Thee: by this we believe that Thou camest forth from God."

3. We not only learn thereby that the Bible interprets itself, but when our heads are rightly unlocked, we also find out that the Apostles' Creed is the sum and substance of the Christian faith as revealed in this Word of God. I do not know how even the Lord Jesus Christ could have summed up the Apostle's Creed in more beautiful words than He does in the 28th verse of my text: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Let me put the Apostles' Creed into that verse, "I believe in God the Father Almighty, maker of heaven and earth" — all that lies in these words "I came forth from the Father" — "And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." Let me read this verse again: "I came forth from the Father, and am come into the world, again I leave the world and go to the Father." — and after a while He is coming to judge the quick and the dead. Just as soon as we have our brain unlocked, just as soon as we have our head unlocked by the great doctrine of the resurrection of the body of Jesus Christ, just so soon we will have faith. No Church on earth can deny any point in the Apostles' Creed, and be Christian. There is the platform on which the Christian Church can stand, and that is the platfrom that we all find by having the resurrection of Jesus Christ unlock our brain.

II. This Key of the King not only unlocks the head, but it unlocks the heart, and when it does unlock the heart it finds it empty.

1. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." My name! Poor, empty hearts. Hitherto they had asked nothing in His name, and might it not be truthfully said that there are many people sitting before me, some of you fifteen years old,

some of you thirty years old, and may be some of you fifty years old, who have spent all your lives without being prayerful? You have been running to and fro in this world trying to find fame, and if you have ever found it, you have soon lost it; you have been going up and down the world trying to find pleasure in this or in that, thinking it would make you perfectly happy. Have you ever found what you were looking for? Is there an emptiness in your heart that cannot be satisfied? You have said, If I could just be worth one thousand dollars, I would be perfectly happy. You got the thousand and you are no happier than you were. You have said, If I could just learn this or that, I would be perfectly happy. You have learned it, and you are just as contented as you were before. You have said, If I could just take a trip through certain states I would be happy. You took the trip, and came home just as much dissatisfied as you were before. You have laid down those plans to make you happy; you have carried the plans out, and yet you have felt in your own soul that there is something wanting, a vacuum that is not satisfied and cannot be filled. I can tell you what the vacuum is. It is the fact that hitherto you have asked nothing in Jesus' name. Formal prayers are nothing unless they are offered in the right way. When I look around and see so many people living worthless and ungodly lives, and willing so to live, I cannot help thinking, Oh! that the King's key would unlock their hearts, and show them their emptiness, and fill them with faith.

2. The same Lord and Savior Jesus Christ who told them that hitherto they had asked nothing, said, "Ask," and by that very command, He put something into their hearts that would make them ask. The Apostle Paul said, "How shall they call on Him in whom they have not believed?" One of the greatest mistakes in the world is for a minister of the Gospel to try to urge unbelievers to begin to pray, as if a man could pray with unbelief in his heart. The thing to do is to teach a man the law of God, and drive him to the Lord Jesus Christ that he may get faith by the Holy Spirit, and when he has got faith by the Holy Spirit, he will pray; and that is the way that God fills the heart; He unlocks the brain with the key of His resurrection; He unlocks that

man's head and goes down to his heart, unlocks it, and shows it its own emptiness, and begins to fill it, and by the word "Ask" says, Now I give you the faith to pray.

3. When He unlocks the heart, he unlocks it for the purpose of filling it. "Hitherto have ye asked nothing in My name. Ask, and ye shall receive, that your joy may be full." Oh! what a glorious thing it is to have the heart full of love to God — full of prayer to the Lord Jesus Christ, and to the Father, and to the Holy Spirit! Oh, for that fulness of joy that some people possess, and others know nothing about it! I tell you, wealth can never fill the heart; amusement can never fill the heart. There are some people who cannot sit down at home and feel satisfied, because something is wanting. They are running to and fro, backward and forward, but what they really ought to do is to get down in their closets and begin to ask God to fill their hearts with Himself — fill their hearts with love to humanity — fill their hearts with love to God — fill their hearts with prayers that will be uttered in public and in private, a communion that is constant with God, an eye that is open to do kind deeds for our fellow men, a hand ready to do anything to help those that have fallen; a foot that is always willing to run for the good of your neighbor, and when a man's heart is filled with that kind of joy, unlocked, as I said, by the King's key, then he has reached that object for which God placed him here.

III. When the heart is filled with joy, then the King's Key unlocks heaven. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you."

1. There are some people in these days who think it makes no difference whether you go to the Jewish church of the Christian; whether you have a prayer in the name of Jesus, or gotten up without the name of Jesus. There are so many people in these days so ignorant about prayer that we hardly know how to talk to them without fearing we are insulting them. The truth of it is, no prayer ever went to heaven that did not go in Jesus' name, it makes no difference how many forms you go through with. Have you never heard these words out of the mouth of Jesus: "I am the Way, the Truth and the Life, and no man cometh to the Father but by Me."?

What sense is there in a man's trying to go to the Father any other way, when there is no other way, and yet, when we insist upon it that children must pray in the name of Jesus, why, they say, "He is a strange preacher, isn't he?" I tell you some prayers might just as well be silent forever, as to leave the name of Jesus Christ out. Some wise man looks up and says, How about the Lord's prayer, has that got the name of Jesus in it? I think so. If I put one young man before me whom you do not know, and I say, "Mr. So and so," you do not know whether he is married or single, but if I turn around to another and say, as I present the little boy to him, "Go to your father," you know who the other one is, that he is the father of this boy; and when I pray and say, "Our Father, who art in heaven," it doesn't take much of a student to know He is a Father; He has got a Son — "Our Father, who art in heaven." No man can pray the Lord's Prayer, without praying it in the name of Jesus, who taught it, and in the name of Jesus, whose name is in the word Father; for He is the only Son of God. And I say again, that there is no prayer that God will ever answer, that has not the name of Jesus in it.

"At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you." That verse may be understood in two ways. It may mean this, that He wanted to tell His disciples that He will pray for them, and they know it, so that He need not tell them —" . . and I say not unto you, that I will pray the Father for you," for you already know that. One thing we do know, He told them He was praying for them; He told them He was their advocate, and He would pray to the Father. Another meaning of this same verse may be this, "I say not unto you that *I* will pray the Father *for you*" — in other words, I do not say that you can come to Me and tell Me to go to the Father and pray, — in other words, if you are going to pray a prayer to be heard, you have got to go to the Father yourself: you have got to go to Him in My name, and pray to Him in My own communion. And there you have the real secret of prayer in the name of Jesus. Should you come to me in the name of my daughter and want a favor, you have got to be my daugh-

ter, or you have got to be just like her; that must be plain to every one; you cannot come as a stranger in my house and ask a favor of me in the name of my child; you must come as a part of my child to ask a favor in her name; therefore, if you want to pray in Jesus' name, you must go to God your Father, accepted in the Lord Jesus Christ, by faith. God's Word tells us that when we are baptized into Christ, we have put on Christ. If I could put on your son, I could step into your presence and ask of you in the name of your son; but I can go to Jesus, and I have put Him on by holy baptism, and therefore in His name, I can go to the Father, and when I come to the Father He will hear me because His Son and I are in communion with each other.

2. For that reason, to pray in the name of Jesus, means to ask only such things as Jesus would ask for. I know what my children will ask of me, and if you come to me and ask for something my children never dreamed of, I would know at once that you have no right to ask in the name of my children. If we are going to ask the Father in the name of Jesus Christ, we have to ask such things as Jesus Himself would ask for. Do not, therefore, for a single moment, think you can go to the Father in Jesus' name and ask for some Satanic thing, — you cannot do it. Do not think you can ask in the name of Jesus to live three hundred years. When did Jesus ever promise you that you could do that? If you want to pray in Jesus' name, you have to go to His Word and find out what He promised, and when you have the promise, hold it up to the Father. If you give me a check for $25.00 I will go to the bank, and if you have the money in your name I will get it, but if you have no money in the bank, no matter how many checks you give me, I cannot get the money. In other words, if you have the money there, and I go and simply ask the teller for it, he will say, "Where is the name of the owner?" and if I cannot present the name of the owner I cannot get it. Why cannot we have as much sense in religion as in business? Why should we try to go up to the great bank of heaven and rob heaven, when Jesus Christ has invited us to come in His name? Therefore, let us learn intelligently to come to our God in prayer; let us come in

the name of Jesus Christ, and let us ask only for such things as Jesus Christ would ask for us.

3. And let us remember that when we do come to our Father in heaven, in the name of Jesus Christ, as I have explained to you, our prayers will be answered, up to the time that God breaks the greatest oath He ever took, up to the time that He breaks His own commandment. Did you ever find that the Lord Jesus Christ broke His Word? Did He ever break a promise? Did you ever find that when He took an oath He did not mean it? And when He stands before His disciples, and thereby before the Church of God, and says, "Verily, verily, I say unto you," He can not swear by anything higher—"Verily, verily I say unto you that if you go to the Father in My name, whatsoever ye shall ask, He will give it to you. I do not say that I will ask the Father for you; you have to go in My name and ask for yourself. I do not say that I will not pray for you, for you know I will. I do not say that I will not pray for you, for you know it, but you must pray in My name, and do the asking yourself, and just as surely as there is a God, and I am He, just so surely your prayers will be answered. And now, in order that you may understand that you have the right to pray, I say, Ask. It is not simply a privilege, it is a duty." There is no commandment handed down on Mount Sinai, no commandment that came with the thundering and lightning of that great mountain, written with the finger of God alone, that is any stronger than God's command from heaven, which says to every man and to every woman, and to every son and to every daughter, Ask! I say by an oath, Ask! I say by an oath, that if you ask in My name, you shall receive — whatsoever ye ask the Father in My name, He will give it to you.

There you have the King's key, unlocking the head, unlocking the heart, unlocking heaven, making man in the name of God a power on earth that cannot be resisted. How often it has been said by godly men, "God and I are a majority!" I know from thousands of experiences in my own life that God and I are a majority. I have stood alone in this very pulpit when I did not know whether I had a friend in this city that would stand by me, but God stood by me, and he

always will stand by us when we have the conviction that we have the truth of His Word. There is no power in any church, no power in any city, no power in any government, that can win the fight against the power of the Almighty God. Therefore, let our religion be more positive, let us be sure we are right and stand by it, if we die. There is power in God's Word. It was that which the Apostle Paul meant when he said, as he went to Rome — heathen Rome — ungodly Rome — Rome with her pleasures, ready to put him down to death, "I am not ashamed of the Gospel of Christ, for it is the power of God." And he went to Rome, and, with rattling chains, he wrote the epistles that to-day are moving the world. There is the power that is in God's eternal Gospel. This is the power of the key of the great King, unlocking heads, unlocking hearts, and unlocking heaven. Amen.

PRAYER.

We ask Thy divine blessing, our Heavenly Father, upon these immortal souls so precious in Thy sight. O God, these brains which Thou hast given us, are such as will make us responsible before the judgment bar of God, and we pray Thee to unlock our heads with the key of Thy resurrection. We ask Thee that Thou wilt turn that key in our hearts, and open them up and show us the emptiness without Jesus in them. We pray Thee that Thou wilt fill these hearts full of faith, and thereby with full joy, received alone by prayer. We ask Thee, O Father in Heaven, that Thou wilt also give us to understand that there is a wonderfully intimate connection between heaven and earth; that there is a way from earth to heaven, and that that way is open in the name of Jesus, and only in that name, to come home to the Father. We pray Thee now that Thou wilt give us that love to our fellowmen that shall lead them home to Thee. We would ask Thee especially, Heavenly Father, to be in those homes where there are sore afflictions. Thou knowest how many are this morning moaning and groaning upon sick beds; Thou knowest of fathers and mothers that are nearly worn out, giving their lives caring for their dear ones; Thou knowest the hospitals where moanings and groanings are heard in all rooms, and where the knife is cutting, and where many things are taking place that would not be so pleasant if we were there, but, Heavenly Father, Thou art there, according to Thy promise, Where two or three are gathered together in My name, I will be in the midst of them, and, again, Lo, I am with you alway, even unto the end of the world. Do Thou go all over this land, and all over the sea, and be with all nations that are at war with each other, and bring them to peace. God help us to realize that there is only one right way to live; help us to realize that there is only one right way to die; and help us to

realize more and more that there is only one right place for man to spend eternity. We ask this all in the name of Jesus Christ, who taught us to pray:

Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation. But deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever, Amen.

ASCENSION DAY.

THE CELESTIAL COUNSELLOR.

MARK 16 : 14–20.

"AFTERWARDS He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen.

Sanctify us, O Lord, through Thy Truth;
Thy Word is truth. Amen.

Dearly Beloved in Christ: —

Let me take you with me into the same sick room three times. Let us first enter, and behold that little boy lying there in poor health; a physician is desired. Let us walk out and come back again. He is growing worse and worse, and we all wish we had the old home physician; we send for him. We go out and come in again. The pulse is beating higher and higher, the heart with its action shows that something must be done soon. One after the other is called in for counsel. We step out silently into a room to hear the verdict; shall he live or shall he die? In these sick rooms we have but a picture of the world. Once the world tried to get along, and wanted a physician. The flood came. The world grew worse, and another physician was

called from home, and at last God gave the command that there should One come who shall be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The Great Counsellor came; the Great Physician stayed here on earth thirty-three years, and at last gathered His physicians close by the place where He sweat drops of blood, and gave them His last advice, and all at once He is lifted upward, upward, homeward, to the throne of the Father. I invite your attention this morning to

THE CELESTIAL COUNSELLOR.

I. *He found a very sick world.*
II. *He prepared the only healing remedy.*
III. *He made no mistake in giving His final directions.*

I. He found a very sick world. All were sick, and all had the same disease.

1. All were sick, the physicians, the people and even every preacher. "Afterwards He appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

These eleven men were upbraided, why? Because they themselves were sick. What an unfit set of men they were at this hour, to go out into the world and proclaim the Gospel of peace, when they themselves had just proved to be infidels. Angels came and told them that Jesus had risen; the women told them that Jesus had risen; young men who ate supper with Him came that night and told them. They had the message, and yet some of them would not believe. Oh, how sick the physicians were!

And if the physicians themselves, who had been sitting down at the feet of the great Teacher for three long years, were sick men, what must have been the condition of the world; what must have been the condition of the people; and what must have been the condition of the little children, for that which is born of flesh is flesh? How can you expect a healthy child born of diseased parents? How can you expect a perfect child born of sickly parents?

Not only was it true that all the children were sick, but all Nature was sick. The command was given to preach the Gospel to every creature. There is not a thing in the world that does not need the power of the Gospel.

2. Not only is it true that all are sick, but it is true that they all have the same disease. Something wrong in the head; something wrong in the heart; and something wrong in sinful growth.

Something wrong in the head. If we cannot believe the testimony of such good men as those that say that Jesus has risen from the dead; if we cannot believe the testimony of the holy angels; if we cannot believe the testimony of the men who had seen the Lord Jesus Christ eat after He had risen from the dead, then pray tell me what kind of testimony can we believe? There are many people in these days who seem to think it wise not to believe anything unless they can see it, as if it were possible, in the first place, to believe anything we see. I do not need any faith to discern that this is a Bible. I see it with my eyes. "Faith is the substance of things hoped for, and the evidence of things not seen." But the truth of it is, that if the head is not sick we believe nearly everything that we now know, by testimony. I never saw Egypt, yet I know there is an Egypt; I never saw Japan; yet I know there is a war over there; I never saw Napoleon, yet I am just as certain that there was a Napoleon as I am that you are sitting before me. So I declare, on the authority of good sense, not to say anything about Revelation, that God found the head sick when He declared unto them that they had not believed His message, and He therefore upbraided them.

Not only were their heads sick, but their hearts were sick. "Afterwards He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart." Oh! how many people there are in the world to-day who have that disease; but there is one kind of heart disease that the whole world has got, and that is hardness of heart. We are not willing to receive the Holy Spirit and His message as we ought to receive it; we are all by nature stubborn; we are all hardening our own

hearts to a certain degree, as the Pharisees did, and that is the disease that Jesus, the great Celestial Counsellor, found in the world, and it was for that reason that he upbraided them. It would certainly seem very cruel for a physician to stand by the bedside of a sick man and scold him for being sick, if the poor man could not help it, but when there are men who will not take care of themselves when they are well, when they persist in doing the very things that bring them down to their beds time and again, then the physician has the right to stand by the bedside of the sick man and scold. It is a remarkable fact that on the very last day that the Lord Jesus Christ was here on earth visibly, He showed the disciples that He did not have that silly love that some parents have, who seem to think it would be cruel to upbraid a child, and therefore let the child have its own way. The Germans call that kind of love "monkey love." There is no real, genuine love in a parent who will let children have their own way. The Lord Jesus Christ here sets us an example. Why did He upbraid the disciples? Because He dearly loved them, and because they were going in a wrong direction. They, to be leaders of men, must themselves be led by the power of God, and since they had been told for three long years that He was going to die, and rise again and go to the Father and had not believed it, it became His final duty to scold them on the last day that He was with them on earth, that they might remember thereafter that it is an earnest matter to be on the path of right and to be warned against wrong, and I would advise you always to be on the side of right, and, if it becomes necessary, upbraid your best friend on earth in order to keep him on the side of God and on the side of right.

So you see they all had the same disease — *the disease of the head, the disease of the heart, and a sinful growth.* I call this very sin a sinful growth, because He would not have scolded them for something they could not help, but the truth of it is, they were more infidelic than it was necessary for them to be. It is true, we are all born in sin and we cannot help it; it is true, that no man on earth can keep the law of God perfectly; we are too imperfect to keep

that holy law perfectly; but, on the other hand, there is no reason why children of God should go on and wilfully break the Ten Commandments; there is no reason why we should go on and sin against the better knowledge and the better light, as so many people do, for that is that sinful growth that I am speaking of this morning, that the Lord God found in the hearts of all people.

II. But the Celestial Counsellor prepared the only healing remedy. Notice its cost, and its ingredients.

1. What was the cost of this remedy that the great Counsellor now left back for the world? In one word it is called Gospel. "And He said unto them, Go ye into all the world and preach the Gospel to every creature." That was the remedy that He left, and did you ever stop to think what it cost? This remedy was not one which was wrought out in a day. We might say that this remedy was thought of before the hills and the valleys and the oceans were in His mind. We are told in God's Holy Word that before the foundation of the world was laid we were called in Christ. You must not think that man was an afterthought, after the worlds were here. You may have seen the artist paint a picture. Do you not know that that picture was in his mind before he got the canvas; do you not know that the picture was in his mind before he dipped the brush into the paint; do you not know that the picture was the first thing in his mind, then came the canvas, then the paint and the brush, then the artistic work, and the thing finished last was the first thing in the artist's mind? And just so it is with regard to the great work of this great Counsellor. In a certain sense, He thought of man and his redemption long before the hills were, long before those stars were shining in their brightness, before the foundation of the world was laid we were called in Christ, but even after He became incarnate, even after He came here on earth, He was working for thirty-three long years, or one-third of a century, at this great remedy. And, oh! how He worked the last three years! And, oh! how He worked the last three days, and the last three hours! When He cried out at last, draining the very dregs of hell, "My God! My God! Why hast Thou forsaken Me?" I tell you, my

friends, it cost work to bring about this great remedy for this poor, sick world.

And it not only cost work, it cost the Counsellor's very life. That Counsellor who was Wonderful, was the One that was hanging on Calvary's hill; it was there that He not only was hanging for three long hours in the sunlight, that the world might see that this is the Counsellor, but three long hours in the darkness, that all Nature might mourn, and that all the world might realize that now He is pouring out His life-blood for the remedy for this poor, sick world, and at last, when He said, "It is finished," the remedy was finished; when He said, "Father, into Thy hands I commend My spirit," He thereby finished the great remedy for the poor, sick world.

He not only gave His life, but in a certain sense we might say that the remedy cost millions of lives of others. Not that any man on earth accomplished anything by his own power for our redemption, nevertheless, it would be ignoring a great truth, if we did not see that the Gospel of Christ has cost the lives of men. Why were those one hundred and eighty-five millions of men in the first three centuries of the Christian era burned, and torn asunder by animals, and trees bent down to pull their limbs apart; why were they dipped in burning tar? All because this great remedy has cost Christ's life, and we, to be His disciples, must follow in His footsteps, and take up our cross. It cost the lives of men; yes, this is a dear remedy for this sick world.

2. And what are the ingredients of this great remedy? You will find them all mentioned in the last chapter of Revelations, the 16th verse, where Jesus Christ speaks from heaven once more, long after He had ascended, and said: "I am the root and the offspring of David, and the bright and morning star." In those three words you will find the great remedy, with all the ingredients. The root of David! How could Jesus Christ be the root of David? How could He be the offspring of David? How could He be the bright and morning star?

It is very well understood, my friends, that the root of the tree must give power to the tree and to the fruit. The

Lord Jesus Christ declares that He is the root of David. In other words, it is a beautiful way of telling us that He is the Son of God; and when He tells us that He is the offspring of David, it is a beautiful way of telling us that He was the Son of man; and when He says that He is the bright and morning star, it is a beautiful way of telling us that He is the light of the world. So we find that the ingredients of this great remedy are the Son of God, the Son of Man, and the Light of the World.

Yes, the Son of God had to be the pay for this great remedy. When you stop to think that one soul alone is worth more than all the world—Jesus says, "What will it profit a man if he shall gain the whole world and lose his own soul?"—if you stop to think further, that every man is by nature lost; if you stop to think further, that to save one man alone would require a gift as valuable as the whole world, you will begin to realize how many worlds it would take to save even as many souls as are sitting before me. Add to this congregation all the people in the world, and then add all the living people in the world to those who have lived, and to those who shall yet live, and you will begin to see what a wonderful price it would take to redeem the whole lost world. There is no angel in heaven who can pay the debt; no power on earth could pay the debt; none could pay the debt but the only heir of the only true and living God—the root of David—and that root of David had to go into this remedy.

But even God Himself could not fulfill this Word without being man. God had said, "The soul that sinneth, it shall die," and God Himself could not lie. Now, if God could not lie, and if the soul that sins must die, how could God remain true and save the lost world? There is only one way to do it, and that is by paying a price that is sufficient to cover the debt, to die; but only God, when He becomes man, can die for the sins of the world and pay the debt; consequently we find that this same root of David becomes a little babe in Bethlehem — the offspring of David; and this little child in Bethlehem's crib must give His life for the sins of the world, in order that we may have this remedy completed.

No wonder the star came from the East. In that little crib lies the Morning Star! "The bright and morning star." Just before sun up, and when the other stars have gone down, there is the star of the morning, but even at the rising of the sun the morning star will disappear, but not so with this Morning Star. We are told in the Book of Revelations that up there, there shall be no sun any more, no moon any more, no stars any more, but there shall be the bright Morning Star—Jesus Christ, the Light of the World! And that Light of the World is the remedy which is the root of David, and the offspring of David.

It might be well, just for a few moments, to follow this remedy as it is being prepared. Away down in the garden of Eden a seed was planted. The seed was described in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That seed grew, and in time it was told to Abraham that in his seed all the nations of the earth should be blessed. Time passed on, and Jacob looked at that plant, and he said, "I know that my Redeemer liveth." Isaiah watched that wonderful root of David as it grew, and he said it is "Wonderful, it is the Counsellor, it is the Mighty God, it is the everlasting Father, it is the Prince of Peace." This root was growing until it covered the Holy Land, and for four hundred years Israel was watching its growth, between Malachi and Matthew. At last it was observed by the star of the east that this plant had reached Jerusalem; it was noticed that it was creeping over the crib at Bethlehem; it was noticed, furthermore, that it had been growing and growing and growing, until at last it began to climb around the trees in Gethsemane, and it was noticed that in this root and on this plant were drops of blood. This same vine is pulled down, and taken to the city of Jerusalem. Soldiers were there, and stripped it; there were others there who buffeted it; there were others there who bruised it, and at last they dragged it down, over the brook of Kidron; they dragged it back and put it upon a tree; they nailed it fast; it climbed over and grew on to another tree, and a drop of this remedy fell upon the dying thief, and he was saved.

They took this same plant down, and tried to bury it. It grew in the grave, and grew on until it went to the very gates of hell, and began to say — "Speak, hell, speak; where is thy victory? Behold, Satan, behold, thy kingdom crushed!" It grew until it burst the bars of death, the stone rolled back, and it began to grow larger and larger, until one day it started from the hill, and where the first drops of blood were seen on it it started upward. They saw it grow past the stars and whirling world systems, until it went up into the very gates of heaven and climbed around the throne, and there they saw the fruits of the root of David and the offspring of David. Such, my friends, is the Gospel of Jesus Christ.

III. This great Celestial Counsellor made no mistake in giving His final directions concerning the remedy; He made no mistake in giving directions to the physicians; He made no mistake in giving directions to the people.

1. As to the physicians, they must remember three things: That all people have the same disease; that they all need the same remedy; and that it is cruel to neglect a single creature.

What is the disease? Look again over this sick world— hardening of the heart, a brain that is not right with God, a sinful growth. This same disease is found in every nation, in every family on God's earth, and what is the remedy? Some diseases we hear of have thousands of remedies to cure, and yet are not cured; but here is a disease that the great Counsellor says can be healed, and the only remedy, says He, to His physicians, is the Gospel. What is the Gospel? "The Gospel is the glad tidings that Jesus Christ has come into the world to save sinners, and through faith to make them forever blessed." This is the remedy, says the Lord Jesus Christ, the great Counsellor.

And He says, furthermore, to the physicians, Do not neglect a single creature. "Go ye into all the world and preach the Gospel to every creature." He did not say, Preach only to white people; He did not say, Go and preach only to the old people; He did not say, Go and preach only to man, but to every creature. Yes, my dear friends, there are creatures that need the Gospel aside from man. We

are told in the epistle of Paul to the Romans that all nature is groaning and suffering for the Gospel of Christ. Do you think for a single moment that all those stars in heaven can be in harmony with this sin-cursed world, and not feel the groaning? Do you not see on your own streets how the horses are being burdened by ungodly men? Do you not hear the groanings and the moanings of the irrational animals all over the world, that are being tortured by sinful man? The whole earth is sick, and all the animal world is moaning and groaning and crying out for the effects of this great remedy of the great Celestial Counsellor, who ascended to heaven.

Do not neglect a single creature. When I stop to think that every child is born in sin, that God Himself says, "That which is born of flesh is flesh," and, "Except man be born again, he cannot see the kingdom of God;" when I stop to think that He gave the command on the last day that He was on earth, to go into all the world and preach the Gospel to every creature, and "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," and then stop to think how many ministers of the Gospel there are who pay no attention to the little children, who pay no attention to the poor little sick infants, and let them die in their sins, I say, God have mercy upon these poor physicians! If a doctor were to come into my home when we are all sick, and simply feel the pulse of father and of mother and of the oldest children, and let the poor little infant lie there; and if he were to prepare his medicine only for the older ones that are sick, and nothing for the poor little infant, and then go out, I would say to that physician, "Never enter our door again." And yet there are ministers of the Gospel in these days that are letting the poor little children grow up in their sins without holy baptism, letting them die in their sickness, and God bought the remedy with His blood, and they do not want to apply it to the little children. Oh, says God to the physicians, My directions are too plain, you cannot misunderstand them. And I say not only to the children, but to every creature, there is not an animal on earth *that does not need the effects of the Gospel,* not

to say anything about these dear little children, who are as precious in God's sight as men and women are; what right under heaven can there be for neglecting the poor sick children in this world? Oh, physicians, waken up and listen to the great Celestial Counsellor's advice!

2. It is not only plain to the physicians, but it is very plain to the patients. "He that believeth and is baptized shall be saved." Could God make anything plainer than that? You know when you get a medicine there are usually directions for adults and for children. It seems to me it is not very hard for the older patients to understand what they are to do to be saved. He that hears this Gospel, if he believes and is baptized, shall be saved. What does it mean to believe? It means to know Christ; it means to give your assent to Him when you hear of Him; it means to put your confidence in Him. It is one thing to know that there is a Christ, but that is no saving faith. The devil knows that. It is another thing to know that Jesus Christ can save, but that doesn't help any one. The devil knows that. It is still another thing to know that Jesus Christ can save, and that He will save, and that you trust Him and be saved, and be baptized in the name of the Father, Son and Holy Ghost, and be faithful unto death, and you shall receive the crown of eternal life. This is plain, and no one can misunderstand it. Notice well that this great Counsellor does not leave one direction for adults, and another for children; He left one direction for the whole family: "He that believeth and is baptized shall be saved." It is not hard to understand that a father must believe and be baptized if he is to be saved; it is not hard to understand that a mother must believe and be baptized if she is to be saved; it is not hard to understand that the older children must believe and be baptized if they are to be saved; it isn't hard to understand that God wants the little child saved, for He said, "Of such is the kingdom of heaven," and if they can enter the kingdom of heaven, do you mean to tell me they are not fit for holy baptism? When the Lord Jesus Christ says of these older people, Except ye be converted and become like little children, ye shall in no wise enter the kingdom of heaven, the great

truth of it is, the great Counsellor says, that there is no baptism except infant baptism. Older people are not fit to be baptized until they accept Jesus Christ like a little child. Little children are fit for heaven because God wants them brought there, and they are fit for baptism because He wants them in heaven, and older people cannot become fit for heaven until they become like little children, so all baptism is infant baptism. Isn't it plain? The great Counsellor has made this thing very clear. Well, you say, the poor little children cannot believe. Let us see if they can not.

"But he that believeth not shall be damned." Are you ready to say that the little child cannot believe, and therefore it is going to be damned? Listen to the great Counsellor. He took a little child up in His arms and then blessed it, and said: "He that offendeth one of these little ones, *which believe in Me,* it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea." If I understand that verse plainly, it means this: You old, sick people in the world, I have got a remedy for you and it will cure you, but if you are not willing that the same remedy shall be given to the little children, the best thing you can do is to go and buy a rope and tie one end of it around your neck and the other to a big stone, and walk out some place where the water is deep enough, so you can throw the stone in and pull you down to the bottom and keep you there. Isn't it plain? "He that offendeth one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea." Shame on Lutherans who will not even appreciate their own Church; they do not know the great treasures they have; the pure Gospel which the Celestial Counsellor left here the last day, when He ascended to heaven. The Gospel is plain, the directions are plain. He that believeth not shall be damned, whether baptized or not baptized; and he that believeth, and is baptized, shall be saved.

And there is still another truth which the great Celestial Counsellor left back, and that is, that the baptized believer is a power in this world.

"And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Isn't that a wonderful power? How often the ungodly world has said, Why do you not test your Christianity? My friends, it has been tested. I would have you to understand that not a single promise the great Celestial Counsellor made that day has remained unfulfilled. "These signs shall follow them that believe: In My name shall they cast out devils." Did not Peter and Paul cast out devils? Read the Acts of the Apostles. "They shall speak with new tongues." Did they not speak with new tongues down in the house of Cornelius? Did they not speak with new tongues fifty days after the resurrection, and ten days after the great ascension day? Did they not speak with new tongues on that great Pentecostal day? "They shall take up serpents." Did not Paul, at the island of Miletus, take the deadly serpent from his arm and cast it into the fire? Did the people not expect him to fall over dead, and yet it never hurt him? "And if they drink any deadly thing, it shall not hurt them." Did they not try to poison the only apostle that died a natural death? Did they not mix up the poison for the beloved John, did he not drink it and did he not walk about, and it never hurt him? "They shall lay hands on the sick, and they shall recover." Did not Peter and all the apostles heal the sick and raise them up? Oh, my friends, I would have you know that a baptized believer in the Lord Jesus Christ is a wonderful power. Well, some one may say, Why do you not all do these things? Let me ask you a few questions: Why didn't Jesus Christ perform miracles every hour? Why did He not perform them every day? Let me go a step further. Do you suppose, my friends, that you would have a stronger faith to-day if you would still depend upon these wonderful things than if you did not? Why did the Lord Jesus Christ say to the people, Do not go and tell these things that I have just done? Because people are to believe His Word without looking at the miracle.

But, on the other hand, we do not find that God has ever withdrawn His power from the Church. If it is necessary to-day that I shall live, I can drink poison and it will not hurt me. Is it not a fact that thousands and millions of people to-day are speaking with new tongues? The brethren of the ministry will understand what I say when I tell them that there are a great many catechumens that will talk, and talk, and talk, and when you ask them to get up and make a prayer they never move their tongues. No man on earth ever prayed without a new tongue, and just as sure as you are praying at all you are praying with new tongues. I would have you to understand that devils are being driven out of Christians to-day. Many are asking the question, Does the devil still possess men? Why, in the name of common sense, if God does not possess you, who does? "He that is not for Me is against Me, and he that does not gather with Me scattereth." "Ye are not your own," says God. If you are not your own, and you are not God's, whose are you? Well, you say, Satan does not live in me, or in mine, as he did in the young Gadarene. I would have you to understand that Satan may go out of a man and come back into him again. You may own ten houses in Mansfield, and live in only one of them; the nine are just as much yours as the one in which you live; and if you are not a child of God, you are just as much Satan's as if he were reigning in you. Every Christian on earth is to-night a monument, a miracle of God's grace, of driving out the devil. The old serpent is still in our midst, and he that does not worship the Christ worships the serpent, and he that worships the Christ is delivered from the serpent. And thus, my dear friends, God is doing these wonderful works to-day. We sometimes act as if we thought God is not raising the sick any more, through the instrumentality of servants. I can take you down here on East Second Street, to a woman who, not more than four months ago, was declared by a number of physicians unable to live another day. To-day she is doing her own work. God helped her. Oh, my friends, there are homes all over this country to-day that can testify that God has heard the prayers of His servants. It is not an accident that we go to the homes

of the sick as ministers of the Gospel. There is a feeling in the hearts of men that the prayer of a godly man availeth much. It may be that you who are sitting here today may have had funerals in your own homes, had it not been for the prayers of God's people. The baptized believer is a power, says the great Counsellor.

"So, then, after the Lord had spoken unto them, He was received up into heaven, and sat upon the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

"So, then, after the Lord had spoken unto them, He was received up into heaven." What a view that must have been! In sight of Gethsemane, from the same hill on which He had prayed so often, all at once He is lifted up, and with hands of blessing, He starts higher and higher, and the eyes of His disciples following Him they see Him as He goes up into the clouds; they watch Him until He looks smaller and smaller in the distance; they keep their eyes fastened on Him until they see nothing but a little speck, and at last He has gone home to heaven—sweet home—and the angel of God assures them that they shall see Him come back as they saw Him go.

And oh, what rejoicing there must have been in heaven! "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, for the King of Glory shall come in!" What a home going that was for the Son of God! What a home coming that was for the angels, and the saints! What a greeting that must have been for the Father and His Son, Jesus Christ, at the throne of God! Yes, Jesus went home.

The Counsellor is here
  See His hands as they spread
O'er His disciples so dear—
  Over living and dead.

As His hands upward move
  Blessings drop on this earth.
See those angels of love!
  They are here at His birth.

See those wounds in His feet
  As they move to the skies.

They are nearing the street —
Golden street — where none dies.

There He stands, as He said,
Pleading now for your soul.
What, if now you were dead? —
He shall soon call the roll.— Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for the blessing of speaking in Thy name to these, Thy people, whom Thou, as the Great Counsellor, hast found sick in head and heart and sinful growth. O God, we thank Thee, that Thou hast not only found their sickness, but hast given unto them such a precious remedy — Thine own Gospel — purchased with Thy blood. And we thank Thee that Thou hast not ascended to heaven to take Thy Gospel with Thee, but to leave it here with the promise of the Holy Spirit, with the promise of its spreading all over the world, that all might hear the glorious news of the Savior of the world. We ask Thee this day to make this Ascension message, the message of Thy Church to every man that walks upon the face of this globe. We pray Thee that we may more and more appreciate the influence of Thy great Gospel. We pray Thee to kindle anew in our hearts a flame of fire and love, and keep us humble, and make us a power on account of the humility, and faith in Him. We pray Thee to bless Thy servants all over the world and use them to Thy glory, and to spread Thy Gospel quickly to the ends of the earth, that we may see Thee come, as Thou didst ascend. We ask it all in the name of Jesus, our Savior, who taught us to pray:

Our Father, who art in heaven: hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SIXTH SUNDAY AFTER EASTER.

THE COMFORTER IS COMING.

JOHN 15: 26 to 16: 4.

"BUT when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."

Sanctify us, O Lord, through Thy Truth;
Thy Word is truth. Amen.

Beloved in Christ:—

When Simeon of old went into the temple, awaiting the coming of the Lord Jesus Christ, it is said that he was looking for the consolation of Israel. That very word, consolation, shows us that Jesus Christ Himself was a consoler, or a comforter, and so He was. Oh! how much comfort He brought to Mary and Martha; how much comfort He brought to His disciples from day to day when they were troubled; and now, when the time had come that He was to be crucified and leave His disciples, they felt that they had lost their great Comforter. Consequently He promised them another Comforter. "I will pray the Father and He shall give you another Comforter that He may abide with you forever," and this other Comforter is the Holy Spirit.

This Holy Spirit came on the day of Pentecost, and is coming now on this day. On that first great day of Pentecost He came with power. He was heard by His disciples and in the form of fiery tongues was seen by them. His works were so miraculous that the whole city of Jerusalem was stirred from its very foundation at the wonderful things that were taking place — all of them hearing in their own language the Gospel of Christ from the humble Galileans. This great Comforter, who came with power on that first day of Pentecost, has been coming with special power on that same day in the history of the Christian Church. It has been noticed throughout the history of the Lutheran Church that the day of Pentecost is a wonderful blessing to that Church. Missionaries have noticed in the islands of the South Sea, as well as in Southern Africa, that God came with a special blessing on the day of Pentecost.

We need the Holy Spirit in our midst to-day as much as they did in the days of the apostles, and as they waited in an upper room for ten days and prayed earnestly for His coming, so we should earnestly pray for His coming now and at all times. If there ever was a time when the Church of God needed a special blessing from on high, it seems to me it is now, in this last age of the world, when so many thousands of people in our own midst are heathen, not knowing that the Bible is God's Word; not knowing that they must be born again if they wish to see the kingdom of God. We need power from on high, and let us earnestly pray now for the coming of the Holy Spirit.

THE COMFORTER IS COMING.

May He bless us in this hour, and when He does come let us notice,

I. *He comes to testify of Jesus in us.*
II. *He comes to testify of Jesus through us.*

I. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." Who

is this Holy Spirit? In the Rhenish translation of the Bible this word is not translated at all; it is given as in the original, and called "Paraclete," meaning instructor, monitor, teacher; in another translation of the Bible He is called the "Advocate," and in our own King James' translation He is called the "Comforter." All three of these words are very suggestive and expressive of this Great One who is coming to give us all a special blessing.

1. He is called the teacher, or the Paraclete, because He comes from God and is the Spirit of truth. "But when the Comforter is come, whom I will send unto you from the Father"— here we learn what we confess in the Creed, that the Holy Spirit has proceeded from the Father and from the Son; we learn, therefore, that He is actually God. Peter said unto Ananias: "Why hath Satan filled thine heart to lie unto the Holy Ghost? thou hast not lied unto man, but thou hast lied unto God." From these words we learn that the Holy Spirit is God, just as well as the Father, and just as well as the Son. In the formula of Baptism we have Him on a parallel with the Father and the Son, when we are told to go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. This God is none other than the Spirit of truth, proceeding from God, who is Truth. What else could He be but the Spirit of truth? And from these words we learn at once that if we wish the Holy Spirit to come into our midst, we must in heart be honest and upright. There is nothing that God, the Holy Spirit, so detests as lying and hypocrisy. How can the God of truth testify in a lying heart? How can He testify in a hypocritical church? How can He testify of Jesus Christ in our midst, if we are going to live a dual life, trying to serve God on the one hand and the devil on the other; working with God one day, and with Satan the next; having the truth in our hearts apparently at one time, and the next time living with the world? It is impossible for this great Comforter to testify in our hearts, if we will not have honest hearts, upright, like Saul of Tarsus. Some people may wonder why God in His mercy should stop that man Saul when going to Damascus, hurl him from his horse, and thereby lead

him into the apostleship, and make him the great apostle to the Gentiles. It is not hard to understand, if we remember that this Comforter is the Spirit of Truth, and if we remember on the other hand, that Saul was also an honest man. He was just as sincere and honest on his way to Damascus to persecute the Church of God, as he ever was afterward in defending that Church, and just because he was an honest man, the Spirit of truth said, "That man must be My man; that man must be My messenger," and it was necessary even for the Word of God to cry from heaven, "Saul, Saul, why persecutest thou Me?" The Spirit of truth was to testify in his heart and tell him to arise, and be baptized, and wash away his sins, and go forth, and proclaim, with the same honesty, the great message of Jesus Christ, testifying by the Comforter in his heart. Then, first of all, if we want the Holy Spirit to give us a real Pentecost next Sunday morning, we have to make up our minds to be honest and upright in our lives, that we are not going to walk with God's people one day, and with the children of the devil the next, and that we are not going to try to carry water, as they say, on both shoulders. Let us be either for God or against Him. Let us come out on the side of God, and walk, and be with Him, as Enoch of old, or let us go to our place after death —not God's place. Sincerity, and honesty, and uprightness, is the condition that must exist in man before the Holy Spirit will testify of Jesus Christ in his heart.

2. He is not only the Paraclete, or teacher, but is also called our Advocate. You understand the meaning of the word advocate — in other words, a lawyer. This Comforter when He comes makes a plea in our hearts to convince us of something that we ourselves could never learn and no man on earth could convince us of, and that is that we are sinners, and are guilty of great sin and deserve eternal damnation. It is not natural for man to think that. The natural man thinks he is good, and that he can by his own righteousness enter heaven. The great Comforter when He comes, enters our hearts, and makes a plea in our hearts, getting us ready for Jesus Christ, for whom He is going to testify, and says to the man, "You sinner,

you have forgotten the first table of the law; you have forgotten the second table of law; you have not made the true and living God your only God; you have often used the name of God in vain; you were to keep the Sabbath Day holy, but instead of that you have transgressed that holy law; you were to honor and love your parents in old age, and how often you have even said words that were cruel to your own mother, and to your own father." This Comforter stands before us as an advocate in our own hearts, and says, "You have had malice in your heart, and malice is murder; you have not been satisfied with your own possessions, but you have tried to reach out for things that were not yours; you have stolen; you have not always told the truth, and therefore you have lied. This great Advocate says, you have not only lied, but you have coveted things that were not your own; you have coveted things immovable, and you have coveted things that are movable, and this great Advocate tells us that the Holy Spirit cannot bear sin. He loves the sinner but hates the sin, and this Advocate pleads in our hearts until we become thoroughly convinced that we are of all sinners the worst.

And then, when we have come to that point, He leads us further, and says, Not only is it true that you are a sinner, but it is true that you are now condemned, and you have been, and do not know it. I would have you to understand that you are standing to-day under the curse of God; that the wrath of God is upon you; that if you were to die this morning in your sins, you would be lost forever. No man on earth can convince us of that. A man who is no Christian does not believe what I am telling you now, but when a man is once convinced by the Advocate, by the Holy Spirit, of his sin, and of his damnation, then, my friends, he has something in his own heart, getting ready for the testimony of Jesus Christ. None but the Holy Spirit can give us this convincing power.

3. And then, as an Advocate, He passes over into the Comforter. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

When the Comforter leads us, He takes us at once over to Calvary. You will remember what the Bible says about the law. It is "the schoolmaster that brings us to Christ." The reason some people never come to Christ is because they have not let the Advocate plead in their hearts the holy law; but when He has held up that law to us until we find ourselves sinners, and condemned sinners, then we are driven to find help, and there is no help on earth, no help in heaven, or anywhere else, except in the Son of God. — Then begins this Comforter to plead of Jesus Christ. He says, Look there on yonder cross! Do you see Him hanging there? It is the innocent Lamb of God. Do you know He is dying for your sins? Do you know He is innocent? Do you know that you ought to be on that cross, and He ought to stand where you are, — free? Do you see that blood dripping down from His hands and His feet? Do you see that crown of thorns upon His head? Do you see those lashes across His back? Do you see the look of suffering upon His face? Do you see the Lamb of God Himself willing to bear the curse of hell and of the world, all for you? And thus the great Comforter keeps on holding up to us Christ, the Lamb of God, that taketh away the sins of the world, until we can, as John Bunyan says, walk up to that great cross, and find the burdens roll off of our backs and go down into that grave in which death was conquered by the risen Lord.

Then this same great Comforter brings us to the Word, and says, I show you forgiveness. Do you see these words where my Lord and Master says to you, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained?" This is comfort, do you see these words, where the Savior says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" Here is your Comfort. Do you see these words where the wonderful Lord said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" Do you believe this? Yes. And here is your comfort. Do you hear again how the Lord and Savior said, "As I live saith the Lord, I have no pleasure in

the death of the wicked, but that the wicked should turn from his way and live?" This is your comfort. Do you not hear Him calling, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest?" This is your comfort. He leads us further and says: Take eat, this is My body, which is given for you; this do in remembrance of Me. And He took the cup, and blessed it, and said, This is My blood of the New Testament which is shed for many for the remission of sins; this do as oft as ye drink it, in remembrance of Me. This is your comfort. And so He leads us to the office of the Keys; He leads us to our baptismal covenant, and to the wonderful promises of God; He leads us to the Holy Supper, and thus, in the means of grace He comforts us poor sinners. This, my friends, is the message of the Comforter who is coming.

II. He not only testifies of Jesus in us, but He testifies of Jesus also through us. "And ye also shall bear witness because ye have been with Me from the beginning." These words were addressed to the apostles who had been with the Lord Jesus Christ for three long years. The promise of the Holy Spirit was now given to them, when He was coming with power from on high. They were to remain at Jerusalem until they received this power, and then go out into the world and preach the Gospel to every creature, and this was the promise: He that believeth and is baptized shall be saved; and he that believeth not shall be damned. This promise was not only given to these apostles representing the Christian Church. The apostles have all long since passed into eternity. This same command is given to every Christian, and to the Church of God to-day. This same Comforter who came to them is coming to us through His means of grace, and comes with special power on the day of Pentecost, and when He does come, it is His purpose that we, too, shall be witnesses. What is a witness? A witness, primarily, is a man who knows the truth, or how shall he testify? And not only must he know the truth, but he must have the courage to tell it. How else shall he testify? Not only must he have the courage to tell the truth, but he must not bear malice in his heart concerning whom he testifies. These three ele-

ments lie in a witness, in whom and through whom this great Comforter testifies of Jesus Christ to the world:

1. It is very plain how the apostles might know the truth, and thereby be true witnesses. They could say, We have touched Him; we have seen Him; we have handled Him; but how can you and I testify after nearly two thousand years? Have you and I seen Jesus Christ eye to eye and face to face? Have we walked with Him as John and the other apostles walked with Him? Have we laid our heads upon His breast? Have we seen Him institute the Holy Supper? Can you and I really become witnesses? Yes, my friends, we, too, can become witnesses of Jesus Christ. Let us not forget that this same Comforter who came to His disciples of old, is coming to us now, and He testifies in us of Jesus Christ, until Jesus Christ is as really with us as He was with the disciples of old. You never can be a witness of Jesus Christ and of the Holy Spirit, until you make the Bible the living word of God. You never can be a witness of the Holy Spirit concerning Himself in you, until you realize that He is personally with you. There is a difference between an historical Christianity and a genuine Christianity. Some people think of the Bible as a book that was written nearly two thousand years ago, and even more, as an old book, and that is all; some of them read of Jesus Christ as a character that existed on earth nearly two thousand years ago, and that is all, and, consequently, they never can be witnesses. A real, genuine witness of the Lord Jesus Christ, is one who has communion with the Holy Ghost every day; one who sees before him a living Word of God — as much the Word of God to me now, as much the Word of God to you now, as the very words that were audible from the mouth of Jesus given to His disciples nearly two thousand years ago; and then, when you look upon this Word as the living Word, as the voice of God the Holy Spirit, you will recognize, furthermore, that in this Word you hear these words: "Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in My name, I am in the midst of them." So that Jesus Christ is with us now — just as much with us as He was in that upper

room with the disciples — just as much with us now as He was on Calvary, and I know that He is with me, for His Spirit bears witness with my spirit, that I am a son of God, and this should be true of every one of you.

2. In order to be a witness, we must not only know the truth, as it is in the Word of God, but we must have the courage to tell this truth. "These things have I spoken unto you that ye might not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." It was no easy matter for the apostles to testify of Jesus Christ. The Comforter came and testified in them of Jesus Christ, and then began to testify through them of Jesus Christ. It was not long until they lost their positions in the church — the old Pharisees rejected them; it was not long until they lost their social positions; it was not long until one after the other lost his life, until only one out of the twelve died a natural death. There hangs Peter on the cross with his head down, instead of up, like his Master's. Why? Because he testified of Jesus Christ. There is Paul, a prisoner at Rome. Why? Because he testified of Jesus Christ. There are His apostles, except John, dying one by one. Why? Because they testified of Jesus Christ. There is John, down on the isle of Patmos. Why? Because he testified of Jesus. My dear friends, it takes courage to be a witness of the Holy Spirit concerning Jesus Christ on earth. There is where the weakness of the Christian Church of to-day is. There is a spirit going abroad, and it is in the Church of God, that we must be at peace with everybody, let it cost what it will; we are in business, professional or otherwise, and we dare not say a word that will offend anyone. The consequence is that the Church of God has no witnesses any more. Your mouths are closed. You have not the courage to stand up and say what ought to be said. You are afraid of losing your position; you are afraid of losing trade; you are afraid of persecution; you are afraid to have something said about you or about somebody else. I appreciate the sympathy and the love that some of my own members have for me, but I pity the spirit that is not willing

to have a thing said against us because we stand up for Jesus as we ought to; and I pity the poor churches all over this country that are filled with members that are afraid to testify of Jesus Christ, because somebody may not like it; who are afraid to stand up for the truth that ought to be told; and I do not believe, speaking honestly, that there is one minister of the Gospel in Mansfield now, including myself, that is bold enough to say everything that ought to be said; and one reason we are so weak is because our members are so weak. How many of us, like the apostles of old, would be willing to lose our homes for Christ's sake? How many of us would be willing to lose all our custom for Christ's sake? We are saying pretty things and saying beautiful things to children of the devil just to hold their custom, just to hold to their friendship, not willing that anything should suffer for the poor old Church of God, and it suffers all the time. My dear friends, Jesus Christ bled and died for this Church. When the Comforter comes and testifies in man of Jesus Christ, He puts the same testimony in him and the same life in him that Jesus Himself possessed, and, consequently, if we want a genuine Pentecost, we have to break loose from this bondage of the world, from this Satanic politeness that will let everything suffer rather than that any one should be offended. The only reason under heaven why the Church of God is not persecuted to-day is because she does not take a firmer stand for right. Just as little as Satan loves Christ, just so little do worldly people love the Christian Church, and just as long as professed Christians are willing to walk hand in hand with the world, and afraid of the little unpleasant things that might be said because we take a firm stand and walk in the path Jesus has laid out for us and bought for us, just so sure our testimony will fail, and just so sure the Church of God is suffering.

"They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service."

When this great Comforter does come to us and testifies in us of Jesus Christ, and gives also a testimony through us, He finally leads us to that point that we can

dearly love all our enemies, and that is the grandest testimony that can be given on earth by a Christian. It is not hard for any child of the devil to love a friend. It does not even require manhood for that; any brute loves its own; any brute appreciates kindness; any heathen must be lower than the ordinary heathen if he does not appreciate acts of kindness; but the question is this, What are we Christians going to do when people mistreat us? How are we going to act then? There is only one way for us to be witnesses of Jesus Christ, and that is to treat the enemy exactly as Jesus does, and as Jesus did. How did Jesus treat His enemies? Did He fight with them down in the garden of Gethsemane? No, He loved them. Did He fight with them up before Pontius Pilate? No. He loved those enemies. When they put the cross upon His shoulders, did He throw it down and strike the enemies? No. He loved them. When He walked up on Calvary's Hill, and they stretched His hands out and drove the nails through them, did He pull His hand away from the nails and slap their faces? No. He loved them. When they stretched down His feet and drove the nails through them, did He kick at them? No. He loved them. When ,at last He was hanging there between heaven and earth, as if He was not wanted in heaven, and as if earth would not hear Him any longer, what did He say? Did curses fall from those sacred lips? No. "Father, forgive them, for they know not what they do." That was Christ's testimony concerning His enemies, and that is the testimony that this great Comforter puts into the hearts of men; and when He puts that testimony into their hearts, He goes on with it until He testifies through them to the world; and therefore He says in the text: "And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the time shall come you may remember that I told you of them; and these things I said not unto you at the beginning, because I was with you." In other words, persecutions that take place are always the result of ignorance, and, consequently, it becomes our duty to love ignorant people just as Jesus Christ did. Did you ever stop to think

that every enemy is an ignorant person? If anybody hates me, can I help it? The Lord Jesus Christ Himself was as much a hated man as ever dwelt on earth, but He hated no one. There you have the difference between Christianity and a life of the child of the devil. Any man on earth can love his friend; only a Christian, with Jesus Christ in him, can really love his enemies, and the reason He loves them is twofold: they do not know the Father, and they do not know Jesus Christ. No person on earth knowing Jesus Christ, and knowing the Father in heaven, can hate any human being. There is the test of Christianity. Do not think, my friends, that all preachers know Christ — they do not. Do not think that all professed Christians know Christ — they do not. The man that hates any man on earth does not know Jesus; that man that hates any man on earth does not know the Father of Christ; the man that has any ill will toward any human being on earth, has not got the love of Jesus in his heart. Why should I hate any man on earth? If he has a reason for hating me, why should I hate him? If he has no reason for hating me, why should I hate him? There is no reason for hating anybody. The man that hates me without a cause is to be pitied; the man that hates me when he has a cause, is to be loved; and so it becomes your duty and mine to love everybody; and love them from the bottom of our hearts, and to say that this cannot be done, is to deny that Jesus can dwell in us. When the Comforter comes and dwells in us, He testifies in us as the Paraclete, as the Advocate, as the Comforter, and leads us to the forgiveness of sin, to peace with God and with our fellow men; and then testifies through us because He gives us the truth as the Spirit of Truth, to give us the courage to tell it at any cost, and give us love in our hearts that will reach out for every man; and then, when we have that kind of love, we can pray as we ought to pray for the coming of the Holy Spirit. May He come, and may all our hearts be lifted up a moment in silent prayer, for the coming Pentecost. Silent prayer followed.

PENTECOST.

HOLD FAST.

2 Tim. 1: 13–14.

"HOLD fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Sancitfy us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Congregation and Class: —

This is, in many ways, a great day. It is a great day for the Church at large. Christmas, with its angelic songs and moving star; Good Friday, with heaven mourning and hell rejoicing; Easter, with death, Satan and hell conquered; Ascension, with the victorious Son of God going, and coming home — all these are concentrated in the coming of the Comforter, the Holy Ghost. What the Lord's Day is to the week, Pentecost is to the Church year. God is with us every day, but in a special sense on the Lord's Day; the Holy Ghost always comes to us through the means of grace, but Pentecost in Jerusalem was a great day, and to the missionaries on the islands, and in darkest Africa, the Holy Ghost has come with unusual power on that reoccurring day, and now, on this Pentecostal day, in all lands, thousands upon thousands will be added to God's Church by baptism, or to the communicant list by confirmation. This is a great day for this congregation. A small congregation of men, women and children will be added by the Lord to our number. Every Christian in this congregation will rejoice to-day — only Satan and his followers will feel sad — to see the Church of God prosper by the help of the Pentecostal Spirit. Let us

praise God this morning and thank Him for what He has done for this congregation. This is a great day, too, for many families in this church. How many parents, and husbands and wives, would leap for joy if they could see their children sitting here as this class sits here this morning, ready to give themselves entirely to the Lord. There is joy not only in heaven this morning, but in many a heart here on earth, here in this house of God. Finally, it is also a great day of joy for you, O Class! How long it took some of you to come. You wonder yourselves this morning why you held back so long. Jesus died for you before you were born, and loved you with an everlasting love. He and the Father sent the Holy Spirit to call you, and He called, and called, and called, and all these years you have been deaf to His cries, but at last you recognized His voice; you saw your sins; you accepted Jesus Christ as your own personal Savior, and you are here by His great mercy to make your vow to be faithful to Him until death. Surely this is a great day for you. You will never forget it. On this day let me call to you with two words, which I hope you will never forget:

HOLD FAST.

I. *What?*
II. *How?*

I. Hold fast, first of all, to the Inspired Word of God. "Hold fast to the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

1. The very form of God's Words you are to hold to. Surely you must hold then to this Book as the Bible. Remember that it is said in this same epistle of Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In other words, this Book is either all of God's Word, or none of it. God did not give us half a sun, or half a moon, or half an earth. When God intended to reveal Himself to us, He did it, and He accomplished it through the prophets, and the evangelists, and the apostles. I hold then in my hand that to which you are to hold fast, — to the whole Book of God.

And not only to the whole Word, but to every book in this Word. As you have correctly learned, there are sixty-six books in this Bible; some were penned in the days of Moses; some were penned in the days of the great prophets; some of them were penned in the days of Christ on earth, and some of them were penned even after He had ascended on high, but all these books have but one mind, and that one mind is the mind of the Holy Ghost, who came with power on that first great Pentecostal day, and who still comes with power. If it were not for the power of the Holy Spirit, why would we be assembled here as a large congregation in this morning hour? What is it that has called us here? What is it that has gathered us here? What is it that is enlightening us? What is it that is keeping us? It is the Holy Ghost, the Author of every book in this great Book of all books, the King of all books. Therefore, in these days of rationalism, in these days of shallow infidelity, in these days of worldliness, in these days when even men of God, so called, love to criticize God's eternal message, let me urge upon you to hold fast to every book in this great Book.

And not only to each book hold fast, but to each word. "Hold fast the *form of sound words,* which thou hast heard of me, in faith and love which is in Christ Jesus." In the former letter which he wrote to Timothy, Paul said: "If any man teach otherwise, and consent not to *wholesome words,* even *the words* of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." The Apostle Paul did not consider it safe for Timothy to be in the company of men who would not hold to the very words of Jesus Christ. This same word translated here "form" might just as well be translated "pattern" — hold fast to the pattern of sound words. We are told that one of the essential departments of every factory is the pattern department. When the pattern department burns, the whole factory has sustained a great loss. I would have you to remember that the words of the Bible are the patterns, the

forms, which make up the books of this great Book, the Bible, and you cannot let go of one of these forms without injuring your faith, and running a great risk of losing your eternal and immortal souls. Why have we so many churches to-day that are quibbling about this chapter and that chapter, and about this word and that word, of the Bible? Every effect has its cause, and the effects of the days of rationalism, and ungodliness in the Church of God cannot be good while the false reformers are willing to quibble about the very words of Jesus Christ. When Zwingli began to fight the words of Christ in the Lord's Supper, he drove the wedge into the Church of God that to-day has brought about a host of infidels. Why is it that the old Lutheran Church stands, and always will stand? Because Dr. Luther fought for the holding fast to every word of Christ. There is true Christianity. That is the great thing that you are to hold fast to, — the Inspired Word of God, and every word of it. If I have a right to put the word "represents" for "is," I can turn every man's sentence into a lie. Jesus said, Take eat, this *is* My body — He did not say represents. Hold fast to the pattern. He said, Take drink, this *is* My blood—not represents. Hold fast to the forms. God knew what He wanted to say, and He said just exactly what He did want to say.

2. I would have you, therefore, not only to hold fast to the Inspired Word of God, but hold fast to the doctrines of the Lutheran Church. I emphasize this because the Lutheran Church stands on the forms of God's Word. A man who will turn and twist one word of the Bible is no Lutheran, I do not care by what name he is known. A Lutheran is a man who holds fast to the very form of God's Word, and I come to you to-day, and tell you to hold fast to the Lutheran Church, because the Lutheran Church stands for the form of God's Word.

When I say that, I mean hold fast to the doctrines that are contained in the catechism which you have studied. Hold fast to the Augsburg Confession, which you find printed in your hymn books. Hold fast to the Book of Concord, that old Declaration of Independence, with all its wisdom, brought out of God's eternal Word. You have noticed in past years that some churches are having a great deal of

trouble with their confessions, and they always will have until they bring them right down to harmonize with God's form, and whenever you have a confession harmonizing with God's own Word, you cannot change it. You do not hear anything about changing the Augsburg Confession; you do not hear anything about changing the Lutheran catechism. You cannot change these things until God Almighty changes the Bible.

Hold fast, therefore, to these doctrines, and you can well hold fast to them, because you have learned them. Paul said to Timothy, "Hold fast the form of sound words, which thou hast heard of me." The apostle Paul taught Timothy, and kept on teaching him, until Timothy accepted Paul's Savior, and from that time on, Paul called him "my son" — "my son Timothy;" and, in the same sense I can look into your faces this morning and I can call you my sons and my daughters, because, as Paul said, I have begotten you anew through the Word of God, or the Holy Spirit. It is no glory to man, but, my friends, the Lord God has seen fit in all the ages of the past to take poor sinners, saved by grace, and use them to show other sinners the way to heaven, and for that very purpose God has called me to bring you the saving truth which you have heard during the months that are past. I have told you what God means in His holy law, how you are to love Him with all your heart, with all your soul, with all your mind, and with all your strength; I have taught you how you are to love your neighbor as yourself; I have shown you how short you have come, and therefore are sinners, born sinners, and sinners who have transgressed the law; I have shown you how God the Holy Ghost will not tolerate sin in heaven; it must be forgiven, or it must be punished; sin has been punished in Jesus Christ. I have led you up to Calvary's hill and showed you the love of a Father who has given you the Lamb of God that taketh away the sins of the world, and in that Savior you have found your Redeemer. I have shown you how poor He became, that He might make you rich, that you again might make others rich through that great mercy. I have shown you how you could not have come to the Savior without the Holy Ghost. I have shown you how this same Pentecostal spirit that stirred up Jeru-

salem, and came through the words of prophets, then with fiery tongues, has come to you, has called you, and gathered you, and enlightened, and does sanctify, and will keep you, through the means of grace. I have shown you how the means of grace are found in the Christian Church; I have shown you how in the Christian Church you get forgiveness of sins through faith in the crucified Lord and Savior. I have shown you, furthermore, that these bodies of yours will not always remain in this life, nor will they always remain in the grave; they shall rise from the dead. I have shown you that your souls are immortal and that they can never cease to exist; they must either have eternal life, or must eternally be dying, and have eternal death. I have shown you how the good Lord has accepted those of you who were baptized in His holy name; I have shown you who have not yet been baptized, how He wants to make a covenant with you, and forever be your Father, and you shall be His children; I have shown you how He has given you the promise — "He that believeth and is baptized shall be saved," and the warning, "He that believeth not shall be damned." I have shown you how not only you should be baptized as parents, but how you shall bring your little children, for God said ,"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, *and to your children.*" I have shown you how this good Lord, when you are born again, by the means of grace, wants you to grow stronger day by day, in His Holy Supper; how He has given His body that you might eat, and His blood, that you might drink — not this represents My body or represents My blood, but blood is blood, and My is My, and bread and wine are the visible means in which and through which God in His mercy gives Himself to you, gives His blood that you might drink for the remission of your sins. I have shown you how you should see to it that you stand, lest you fall, and these are the things to which I want you to hold fast.

3. Hold fast, not only to these doctrines, but hold fast to the Lord Jesus Christ. When I said a while ago, hold fast to the Word of God, and hold fast to the doctrines of the Lutheran Church, I did not mean that you are to take hold

of a building; I did not mean that you are to hold to a book; I meant simply to tell you that in this Book you will find Jesus, the Lamb of God that taketh away the sins of the world — hold fast to Him.

Hold fast to His divinity. He is God of gods. He is the Son of the Father. He is Alpha and Omega, the beginning and the end — yesterday, to-day and forever. Hold fast to the Son of God.

And then hold fast to the Son of man. Remember that this Son of God for your sakes became man. Remember that it was for your sins that He became a child, that He might put Himself under the law and die in your stead.

Remember that this God-man is your all in all — Christ and Christ only! Hold fast to Him, for it is He who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." It is He that said, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live." It is He that said, "Him that cometh unto Me I will in no wise cast out." It is He that said, "Be thou faithful until death, and I will give thee a crown of eternal life." Hold fast to Him.

II. And how shall we hold fast?

1. Hold fast by recognizing that you cannot do this with your own strength. You have learned in the explanation of the third article of the Creed, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith, etc. There you have the whole truth. Birds without wings can fly, animals without feet can run, better than man can come to Christ by his own power. If, therefore, you wish to know how to hold fast to these things that I have mentioned to you this morning, first of all recognize your own weakness.

You cannot come to Christ by your own power. No man ever has come to Christ that way. Do you know of a single person in all the world that got up by his own power and came to Jesus? I never heard of any, and if you ask those who have come to Christ, and are with Him to-day, How do you stay? How do you hold fast? not one of them will say,

I do it by my own power. If I am a Christian to-day, I am one because I do not hold fast with my own power. There is no Christian on earth to-day who is true to his Master, who would for one moment say, I hold fast by my own power.

The real truth of it is that there are many people who have gone away from Christ just because they tried to hold fast by their own power. Paul refers to them in the very next verse, when he says, "This thou knowest that all they which are in Asia be turned away from me." Why did they turn away? Because they began to think they could help themselves. If you think that from to-day on you are going to be faithful to your God by your own power, it will not be long until you have gone away from the Church, it will not be long until you have gone away from Jesus; it will not be long until you have gone away from eternal life. If you want to hold fast, recognize this weakness in yourself.

2. And not only is it true that you cannot come by your own power, and that those who have come do not claim that they came by their own power, and that those who claim it, have gone away from Him again, but I would say, in the second place, if you wish to hold fast, correctly learn and recognize the strength of your enemies, and let go of them. If I wanted some one to lead me out of this house, how foolish it would be if I should take hold of this pulpit, and ask some one to lead me. How can I hold fast to some one to lead me out, and hold fast to the church as a building, at the same time? Suppose a man were to step upon the step of a train which is now pulling out for New York, with the intention of going home; suppose a strong man were to walk up to that man on the step of the train starting out, and take him by the hand, and hold him, and not let go. The train is moving on, the strong man cannot follow; the man standing on the step of the train must do one of two things, he must either let go of the strong man, or must let go of the train, and if he does not, one or the other must give way, and if the strong hand holds fast, the weaker man must let go of the train when it is running, and dashes down, and fractures his skull, and kills himself. You recognize what I mean. To hold fast to the train to go home, he must let go of the strong hand trying to hold him back. And just so, dear friends, I

would have you to remember there are three strong hands trying to hold you back all through life.

Satan was among the sons of God in the days of Job; Satan was in the garden of Eden in the days of Adam and Eve; Satan was on the mountain when Jesus was tempted. and Satan is going to try, boys, to lead you to hell, and Satan is going to try, girls, to lead you astray: Satan is going to try right now to lead you all away from the Father, and I would have you remember that if you are going to hold fast, remember the strength of the enemy.

Remember not only the strength of Satan, but remember the strength of the world. There is not a day that we do not see a young Christian living a life that is dual, trying to serve God on Sunday and serve the world throughout the week. The same ones that are sitting in our Sunday-schools, trying to teach children, and lead them to heaven on Sunday, think it is all right to be walking with the world during the week. How many people say: Come on, let us eat, drink and be merry; you are young yet, and now is the time to sow your wild oats; now is the time to commit sin; now is the time to enjoy the world. Whatsoever, dear class, you sow, you are going to reap. When a man sows oats, he will reap oats; if he sows wheat, he will reap wheat; if he plants corn he will cut corn in the fall, and when he sows in sin he is going to reap hell. Do not forget that. Remember, the world is not your friend; the world is striving to lead you away from the means of grace; the world is striving to lead your soul astray.

And you have got just enough of the flesh within you that is enmity toward God. Something says, Yes, I would like to have a good time; something in every one of us says, What is the use, I would love to go and eat, drink and be merry; and that flesh, and that world, and that devil — this threefold power — would damn every one of you if it possibly could, and therefore, I urge upon you this morning to recognize the power of the enemy, if you wish to hold fast to these things I have mentioned.

3. How can you hold fast, then, if you are so weak yourself, and the enemy is so powerful? Here is the key to the whole situation: "Hold fast the form of sound words, which

thou hast heard of me, in faith and love which is in Christ Jesus. *That good thing* which was committed unto thee *keep by the Holy Ghost which dwelleth in us.*" God the Holy Spirit comes to us, as you have correctly learned, through the means of grace; He comes to you through the Word of God itself; He comes to you through this Word connected with water in Holy Baptism; He comes to you through this Word connected with bread and wine in the Lord's Supper. "There are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one." When the Holy Spirit comes through the means of grace, and it is His intention to dwell in you, and when He dwells in you, and you in God, then you have Almighty power in you—it is not yours, *it is the power of the Holy Ghost;* it is that power which Paul referred to when he said, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth." I would urge upon you, therefore, to hear God's Word. Do not let a Sunday come in your lives, if you are not on your sick bed that you do not hear a sermon; do not let a Sunday pass without hearing God's Word on your sick bed, if you cannot leave home. Do not let a day pass without reading God's message, the message of the Holy Spirit, that He may dwell in you, and, dwelling in you, do not forget for a single day your baptismal covenant. Some people have great parties when the day of their birth comes. I would have you remember the day of your baptism, the day of your regeneration, as a greater day than the day of your first birth. I would have you to keep in mind that covenant which God on that day made with you, that He would forever be a Father to you, and you shall be His children. He never will break His covenant; you may break yours; therefore, hold fast — hold fast to the Holy Spirit who wishes to dwell in you, through the means of grace.

And when the Lord's Supper is celebrated be found there — do not wander away. That child that does not come home to eat any more is on a dangerous path; that child that is not willing to eat at mother's table is going astray; and I say to you, that whenever you find that you are not willing to come to God's altar and receive His body and His blood,

you are going away — you need that strength to hold fast. Make use of the means of grace.

Only the Holy Spirit can give you strength in faith, strength in love, and strength in loyalty. "Hold fast the form of sound words which thou hast heard of me in faith . . ." Faith is the hand that takes hold of God. Faith is the hand that is called upon to hold fast. Hold fast to Jesus, and you never can go wrong, for He says, "I am the Way, and the Truth, and the Life, and no man cometh to the Father but by Me." In crossing the Alps there are paths so narrow that the guide takes a rope and ties it around him, and then around the next, and the next and the next, and they are all tied to the same rope, and he leads along the path, where he goes they all go, and safely cross, and no stranger can go over that path alone. And so I say to you, tie yourselves to Jesus Christ, go with Him wherever He goes. Hold fast with the hand of faith — the hand that nothing can break loose, for you hold by the strength of the Holy Spirit that dwelleth in you.

Hold fast, too, with the hand of love. It is God's wish that we should have great love for humanity. Love your enemies, says Jesus Christ. This thing of loving our friends is not Christian, it is simply human; it is not simply human, it belongs to irrational animals. There is no animal that does not love its young; there isn't an animal that does not love another animal; there isn't a heathen on God's earth so low that he does not love another heathen; but it takes Christ in the heart, it takes the Holy Spirit in the heart to love an enemy. And just as Jesus on the cross of Calvary prayed for those that drove the nails through His hands and through His feet, "Father, forgive them, for they know not what they do," with God the Holy Spirit dwelling in you, you have to be Christ-like, and hold fast to Him, and say with Him, O Father, forgive all my enemies, for they know not what they do. Love your enemies.

And then, be loyal. The apostle Paul summed up everything that he had taught Timothy in these beautiful words. *"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." That good thing.* It may be that some of you are thinking of wealth. You know very

well you cannot hold fast to it; you have to let it go; it may be that some of you are possessing to-day the very best of health. but remember the day is coming when you will lie down helpless. The time is coming, young men, and it may come very soon, when those poor bodies of yours can stand up no longer. Just the other day the father of one of your own number said to me, "If I could only get the strength to walk on crutches in this room, I would be satisfied." How many of us would be satisfied to do that? Oh, I tell you, there is a time coming when, if we could just lift up the hand once more, we should be satisfied, but it will not go up. You have got to let go of these bodies. You have got to let go of wealth; you have got to let go of health; you have got to let go of human friends; but there is one thing that you never need let go of, it is that good thing — that good thing that Jesus purchased on Calvary, — your eternal life. O class, hold fast to eternal life! This, to me, is a solemn moment. I am standing here before your immortal souls, and it does seem to me that you never can forget what I tell you to-day. I never can forget that sermon which my pastor preached to me when I was confirmed; it seems to me I can hear the old text to-day: "Be thou faithful unto death, and I will give thee a crown of life." Oh! I have had to let so many things go since that, but, by God's help, I have never let go of "that good thing." Hold it fast, no difference what may come in the future — let go of everything rather than eternal life. On that great day when you and I stand before God, on that great day Oh! what a joy will be in my heart, if I can say: Father, here are some of the children that by Thy grace and mercy I have brought to Thee. What a joy it will be if I can say: Here are the men and women who heard Thy Gospel; I have laid my hands on their heads; they have promised to be faithful until death; here they are; O Father, give them that good thing, give it to them. And I can see you on that day walking up the golden streets of heaven, with joy that is everlasting, saying to one another, "Here we have got that good thing that no man can take from us." Hold fast! But, Oh, the sorrow, if I should notice that one of you is missing. Oh! dear children, let none of you be

missing on that day! I have prayed for you; I have worked for you; I have shown you how to find that good thing; I have prayed God to-day to impress these words on your souls, that, whatever else may be lost, you may hold fast to the Inspired Word of God; hold fast to the old Church, which stands on God's eternal Word; hold fast to Jesus Christ; hold fast not only to the words, but hold fast to all the good things that I have mentioned this morning, by the power of the Pentecostal Spirit, and now, go to Him in prayer; do not let one day pass, nor one hour, without imploring heaven that you may live, not only a life, but the most useful life that can be lived on earth; not simply exist, but live intensely, for the glory of God and for the welfare of humanity, and that good thing hold fast! Hold fast!

That Holy Book Divine,
  So deep from first to last,
Whole Book, each Book, each word,
  Hold fast; hold fast; hold fast.

The doctrines in that Book
  Our Luther found at last
And gave them to the world,
  Hold fast; hold fast; hold fast.

To Christ and not to man
  To Christ "the first and last,"
To Him you cling for life.
  Hold fast; hold fast; hold fast.

The bird that has no wings
  Must not sail on the mast;
Nor must the human soul
  By its own strength hold fast.

Nor must it hold to hands
  That pull to hell at last;
But cling to "that good thing,"
  Eternal life — hold fast. — Amen.

TRINITY.

WHO ARE HEATHEN?

JOHN 3 · 1–15.

"THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest except God be with him. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered, and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Christian Friends:—

I want to give you three facts and three questions: Is there one in this house to-night who knows just exactly when he was born? Not one. Then it is a fact that you were born before you knew it. I want to give you another fact: You not only were born before you knew it,

but you were born before you either entered this world or saw it. There is not one of you that saw this world before you were born; there is not one of you that entered this world before you were born. These are such self-evident facts that they are not worth dwelling upon, and yet they lie at the very foundation of some of the truths that we must learn to-day. Still a third fact, and that is that just as surely as you had to be born before you saw this world and before you entered it, just as surely as you were born before you knew it, just so surely you must be born again from above, from on high, from the very beginning, as the Greek word "anothen" teaches us, before you can either see or enter the kingdom of God. One is just as true as the other. It was this great truth that made Nicodemus stand before Jesus and say, "How can these things be?"

I will not only show you these three great facts, but I will put before you three great questions. People are sometimes asking, What will become of little children, not baptized, when they die? That is not the question. The great question for you and me to settle is this, What is going to become of you and me, if we let our children die without baptism? Do not put the blame on the child. If I were to let a child of mine die without baptism, my conscience would give me no rest, and I want the question to come home to you to-night, What is going to become of you if you neglect such a plain command of God? For just as surely as you were born before you knew it, and had to be born before you saw this world, or entered it, just so surely your child must be born again, by water and the Spirit, says the God who cannot lie, before it can enter heaven; and thereby He does not say what He is going to do with the child if you neglect it, but how can you dare to neglect it? God said with His own oath, "Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God"— and before that He said, "Except a man be born again, he cannot see the kindgom of God." When I tell you that the child that never was born neither saw this world nor entered it, it is plain, and yet you would try to make me believe that a man can live in this world without being

born again, and then die and go straight to heaven. He will never go. He could not see heaven, if he were there. He is spiritually blind.

Another question that weighs on our minds, or ought to weigh on them. Some people are putting the question every day, What will become of the poor heathen if they do not get the Gospel? That is not the question, no more than the question is, What will become of the babe if it dies without baptism? The question that is in my mind, and ought to be in yours, is this, What will become of you and me, enjoying the Gospel of Jesus Christ as we do, if we do not preach this Gospel to the heathen lands? Contrary to God's commandment, "Go ye into all the world and preach the Gospel to every creature," we are satisfied if we have a church of our own, and a Sunday-school of our own, and a large congregation of our own, and let the poor, miserable heathen go down to death in ignorance, and perish, and we do not seem to care. What will become of us if we do not arouse our consciences to the great need of missionaries all over the world?

That leads me to a third question, and the question which I shall make the subject of my text to-night: Who are heathen? I am not going to use that word in the worst sense. I would have you remember that there have been heathen in the world that were so high above some professed Christians that it would make them dizzy if they were to reach that height. Let us not forget that Aristotle was a heathen; let us not forget that Plato was a heathen; let us not forget that Alexander the Great did not know who his God was. Do not, therefore, from a worldly standpoint take offiense if I should call you a heathen, but just as the children of Israel divided the world into Israelites and Gentiles, just so I would divide the world into Christian and heathen. Then we put the question:

WHO ARE HEATHEN?

and may God, the Holy Spirit, in the words of our text, answer it to the satisfaction of every one of us. I would answer on the basis of our text:

I. *All adults who are not baptized are heathen.*
II. *All children that are not baptized are heathen.*

I. All adults who are not baptized are heathen. If there ever was a man who was a man of honor and respect, it was Nicodemus. He was not only a member of the Supreme Court of Jerusalem, but he was the Chairman; he was one of the great leaders, and this man felt that something was wrong. While others were sleeping, he could not sleep, and he gets up during the night and goes to find Jesus, and goes there with the purpose in his heart of learning how to be saved, for he recognized by what he had either seen Jesus do, or by what he had heard Him say, that after all, though a member of the Supreme Court, the highest court on God's earth, that he was still a heathen. And the Lord Jesus soon let him know what he was by saying, virtually: Nicodemus, you have been born in sin. Nicodemus, you have added sin to sin. Nicodemus, you have never fully accepted Me as your Savior, and therefore, you are still an unbaptized heathen.

1. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know (the Sanhedrin) that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him." Those were the words of this man, but in his heart he had a question which he failed to ask, and that question was, How can I be saved? — and so Jesus answers the question in his heart instead of the question of his mouth, and said unto him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." In other words, "Nicodemus, you have been born in sin," for He goes on down a little further and says, "That which is born of the flesh is flesh." Nicodemus' father was flesh, and his mother was flesh, and they were sinful flesh, and this child born of sinful flesh was a sinner, and he knew it, and God knew it.

You will notice the contrast in this text between what men know and what God knows. Nicodemus came to Jesus by night, with the proud "We know."—"We, the great

Supreme Court of this Holy Land, know that Thou art a teacher come from God." In reply to the great "We know" of the Sanhedrin, the Lord Jesus Christ answers for the Trinity, "Verily, verily, I say unto thee, that We speak that We do know, and testify that We have seen, and ye receive not Our witness." That same Lord God who talks in the plural here, is the same Triune God who said, "Let us make man in Our image." This Triune God is the one we worship. This is called Trinity Sunday, because in the beginning of the Church year we spoke of the love of the Father that gave His Son Jesus Christ; and then, on Good Friday and Easter we talked of the love of Jesus Christ that gave His life for the world, and from that time on until Pentecost we talked of the love of the Holy Spirit, the great Comforter, who calls, and gathers, enlightens, sanctifies and keeps us, and from now on until the end of the Church year, we are going to talk about the great doctrines of the Triune God, and therefore, we call this Sunday Trinity Sunday. This Triune God contrasts what He knows with what men know, and says to Nicodemus: You boast of what you know, and I want you to understaand right here that you do know that you are born in sin; you do know that which is born of flesh is flesh; you do know that if you go down to the river Jordan, and find the river muddy, and dip out a bucket of water, you have a bucket of muddy water; you do know that if you go to a spring of clear water and take out a tinful of water, you have water in the tin of the kind that is in the spring; and so is man, born of a sinful father and of a sinful mother — that which is born of flesh is flesh, and unless you are born again you cannot see the kingdom of God; and unless you are born again, of water and of the Spirit, you cannot enter into the kingdom of heaven. You know this, and We, the Father, Son and Holy Ghost, know it. Therefore, Nicodemus, you are still a heathen. And so I say of every one of you here, on the authority of this God's Book that lies before me, that we are by nature children of wrath; that there is none good, no, not one; that except you are born of water and of the Spirit, you cannot see nor enter into the kingdom of heaven.

2. But Nicodemus was no babe any more; he had reached the age that allowed him to hold the highest position in the great Ecclesiastical Court of Jerusalem; he was a man of years; and in these years he had not only been born in sin, but he had added sin to sin; he had broken one commandment after the other, despite the fact that he thought he was keeping them perfectly. He had not only broken one commandment after the other, but he had sinned year after year; and, mark well, when God forgives sins, He forgives them all, or none at all. Therefore this man Nicodemus could not sleep any more, lying there on his bed in that midnight hour, he found no rest for his soul; he realized that some of these nights he would sleep his last sleep, and what if he should pass into eternity, and not be saved? He said, I will arise; I will find the Savior at night when the Sanhedrin is not in session; I will go when men cannot see me. He did not have the courage yet to come out boldly and say, I am on the side of God, but deep down in his heart he was becoming a secret disciple of Jesus. He said, I have added sin to sin; and Jesus looked at him in that midnight hour, and said, Nicodemus, you know and We know — the Father, Son and Holy Ghost — that you have not only been born in sin, but you have added sin to sin, and unless you are born again, you cannot enter into the kingdom of heaven. Nicodemus, you are still a heathen.

3. More than that, the Lord Jesus Christ, knowing that Nicodemus was well acquainted with the Old Testament history referred to something that took place back in the wilderness. You will remember that when Moses was leading the children of Israel across the wilderness at one time they began to rebel against God, until the fiery serpents were sent in their midst, one after the other was bitten, one after the other was dying; they cried to God for help; they did just as you are going to do; you are not praying when you are well; you are not praying when everything is moving along, when you ought to thank God, but some day, when you are lying at the door of death, you will call for help; and so these men, lying at death's door, cried to God for help, and God said, Moses, go and

make a brazen serpent, and put it up on a pole, and tell them to look at that brazen serpent, and then the bites of the serpents shall not hurt them, and they shall live. Undoubtedly there were some of them too stubborn to look, and died; but others looked, and lo! the bites did not hurt them, and they lived. Now then, says the Lord to Nicodemus, That was only a type; that was a type of Him to whom you are talking now; the time is coming, Nicodemus, when they are going to lift Me up; they are going to put Me up on a pole; they are going to drive some nails through My hands and through My feet; they are going to drive the spear into My breast; I have left My throne on high and all My possessions, and have lived as a man on earth, and am here to die for you; and, know this, though you have heard My sermons, and seen My miracles, you are still trusting in your own righteousness instead of Me; you have not accepted Me; you are still a heathen, Nicodemus. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

And how many there are all around us yet that have been born in sin, and have added sin to sin, and have never been baptized! And why not? I will tell you why. Because you have not fully accepted Christ as your Savior yet. Do not tell me that you believe in Christ and you are not going to be baptized, for if you do so, you know you are not telling the truth. A man cannot be a child of God, and believe His message, and believe His commandments, and then stubbornly stand back and say, I will not obey. Just as surely as you are not baptized now, just so surely you have rejected the Lord Jesus Christ, up to this hour. And what are you? A good plain heathen, that is what you are. Who are the heathen? Every adult in the world who is not baptized in the name of the Father, Son and Holy Ghost. "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, if you are not baptized, it is certain that you have not accepted Jesus, and if you have not accepted Him, what are you, pray tell

me, what are you? There is only one answer — You are a heathen.

II. This text of mine refers not only to adults, but refers to the human race. When Jesus said, "Except a man be born again, he cannot see the kingdom of God," and, again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," He did not use the word that means man in distinction from woman, nor a word that means man in distinction from children, but the little Greek word "Tis," which means any one; as the German people say "jemand." "Jemand" means any living human being. — "Except a human being be born again, he cannot see the kingdom of God," and, "Except he be born of water and of the Spirit, he cannot enter into the kingdom of God." If adults are heathen because they are not baptized, so are children. Let me lead you for a few moments to three different children in three different parts of the world.

1. First of all, I will take you down to the worst heathen country in this great world; I will show you there a tribe of the lowest of all heathen. The father is heathen; the mother is heathen, and all the neighbors are heathen — Cannibals, who live by eating human beings — people not dressed as we are — people living in the lowest form of idolatry — people who either do not worship at all, or, if they do, they worship gods of stone, or the lower animals — people who do not know that there is such a thing as a Bible in the world — people who never heard who it was that made the sun, the moon, and the stars — people who never know where to go when in trouble, for they never heard of such a thing as a real prayer in the name of Jesus — people who never heard of this only Savior who died on Calvary — people who are living in the darkness of ignorance and superstition, and now, among such people, let me show you a babe, just born. What is that babe? What is it? I can get the consent of the whole world, from one end to the other, that that little babe is a heathen — nobody would deny it; it is an unbaptized child, born of heathen parents — as Jesus said, That which is born of flesh is flesh.

2. Let me take you now to another home, and that home will be right in the city of Mansfield — a home in which there is a father who has never been baptized and does not go to church unless it is simply to go with company; he cares nothing for the Bible; he cares nothing for the ministry; he cares nothing for Sunday-school; he cares nothing for prayer; he never has offered a prayer to God in all his life; he has a wife just like him; they fit well together because they both are fighting God. They have a home in which there is a cradle, and in that cradle lies a little babe a day old. What is it? Answer that question, What is it? The whole world says of that little babe born over in Africa, It is a heathen. Let me ask you a few questions: Which is the worse heathen of the two, — the father over in Africa who never heard of a Bible, who never heard of the true God, who never saw a church, who never heard of Jesus, who knows nothing of heaven or hell, a father of a little child, a mother over there just like the father — which is worse, those two parents, or the two who live in Mansfield, within a square of a church of God, with a Bible unknown lying on their table, with Christian influences all around them, with grandfathers, or grandmothers that were children of God, with legacies left to them which they threw away and trampled upon — which is the worse heathen of the two?

A few people would say that this little babe is a heathen; many would say it is not, because it was born in Mansfield, when the parents are a thousand times more heathen than those that would love to be something more, and cannot. Did you ever in all your life see a child that was born better than its parents naturally? That which is born of flesh is flesh. Our child, begotten by us as parents, cannot possibly, by nature, be above us. If then, heathen parents in the city of Mansfield, who are more responsible to-day, and will be more responsible on the Judgment Day, are more heathen than in the darkest Africa, what is their little child, unbaptized? Why, you say, That poor little babe cannot help it that father and mother were such ungodly parents. No! nor could the poor little babe in Africa help it. This babe that lives in yonder alley, with skin

black as night, cannot help it that it was born black. The real truth of it is, my friends, whether the world acknowledges it or not, little children in Christian lands, born of heathen parents, unbaptized, are heathen, and you cannot make anything else out of them, except as the Gospel will do so hereafter.

3. Now, I am going to take you to another family, and this time we will let it be a minister of the Gospel and his dear wife, opposed to infant baptism. A little child is born into that home. What is it? Is that child, just because its father happened to be a preacher, and its mother a preacher's wife, born a Christian? Nobody believes that. Even the preacher himself does not believe that, because if he knows anything about God's Word, he knows that Jesus said, "There is none good, no, not one;" he knows that the Word of God says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" he knows the Bible says, "We are all by nature children of wrath;" he knows that Jesus said, "That which is born of flesh is flesh." In other words, there never was a child on earth born a Christian. We all admit that. Now, if the child is not born a Christian, what is the child of the minister and his wife who themselves reject infant baptism? What is that child? It sounds a little hard, but it is a fact, it is a heathen.

Not only is that true of the child of the minister who rejects infant baptism, but my own babes were all heathen until they were baptized. Do not say, He talks rough to us. I am talking just the same about myself. I claim that my children and myself were heathen until we were born of water and of the Spirit.

You all admit that little children are not born Christians by natural birth. Another question — That little child of parents who will not have it baptized, is it a church member? Why not? I have always pitied the children of people who do not believe in infant baptism. Where do their children belong? The poor little children want to belong to church; they have more theology in themselves than their parents have; they know that God wants them in heaven; they know that God wants them brought

to Him; they know that God commanded that the whole world should be made Christian by baptism, and still the poor innocent little babes are kept out of church membership, and when they die the preacher says they went to heaven, as if heaven were not as good as the church. In the name of uncommon sense, how are you going to admit people to heaven that you will not take into the church? Some people sometimes, even calling themselves Lutheran, seem to apologize for the fact that we believe in infant baptism. It was the doctrine of the Old Testament that little children should be brought into the Church of God when they were eight days old; it is the doctrine of the New Testament that little children should at once be brought into the Church of God. It took sixty years to finish the New Testament, and you cannot find a single case where the parents were baptized, then years afterwards a child baptized; you will find five cases where whole families were baptized; you will find the command covers everybody — "make disciples of all nations;" you will find, furthermore, that God Himself said, so plain that it cannot be misunderstood, that, "he that offendeth one of these little ones, which believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea," and then you still wonder whether the little child has the right to be baptized, or not. If we are not Christian because we were baptized in infancy, I am no Christian to-day. And that is not all. Ninety-three per cent of all the Christians in the world are no Christians, if infant baptism is not God's baptism.

And so, my dear friends, after all it makes no difference whether this heathen child happens to lie in a Christian home, or whether in an ungodly home, whether it happened to be born in Mansfield, or over in Africa, it is a child born of the flesh, and that which is born of flesh is flesh, and except it be born again it cannot enter the kingdom of God, and if God in His mercy has another way of taking them to heaven when we do not do our duty, He will do it. But what will become of us, if we neglect these children of ours?

CONCLUSION.

This is no time to sleep. It was no time for Nicodemus to sleep that night; there was something more important than sleeping; there was something more important than the Sanhedrin; there was an immortal soul at stake, and little did he rest until he heard the wonderful news that a man can be born again without being born a second time of his mother. Nicodemus was born again. Who was it that afterwards stepped up to the cross of Calvary and took Jesus down? Was not one of them Nicodemus? Was it not that man that went out that night, who said in his own soul, This is no time to sleep? And so I say to you all this morning, if you are not yet baptized in the name of the Father, Son and Holy Ghost, this is no time to sleep.

If you are an adult, repent of your sins, and believe in the Lord Jesus Christ, and be baptized in the name of the Father, Son and Holy Ghost, and keep on repenting until you die. Some people think infant baptism cannot be right, because we are to repent, and then be baptized, just as though we are to stop repenting after we are baptized. Baptized adults should keep on repenting as often as they sin, and be faithful until death.

And then, when you are a child of God, and keep on repenting of your sins, and being faithful, then bring your little children and give them to God, and, as they grow up and sin, teach them also to repent, as you do, and keep on repenting until they die, and we all go home to God.

Oh! to be saved is more necessary than to sleep. When Nicodemus wanted to be saved, he found the Savior, and if you want to be baptized, you know where to go; you do not need to get up at twelve o'clock at night and run around over the hills of Mansfield to find Jesus Christ; you can find His messenger within a very short distance of where you live; you can find him in the morning; you can find him at noon; you can find him in the evening; you can find him at night; and my advice to you is this: Stop being heathen. Come out on the side of God, old and young, and be faithful unto death, and at last receive the crown of eternal life; and then you will know what it is

to have been a heathen, and you will know what it is not to be a heathen. May God help us all to be Christian! There is only one right way to live — to be a Christian. There is only one right way to die — to be a Christian. There is only one right place to spend eternity — it is the Christian home. "He that believeth and is baptized shall be saved." Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for this beautiful day, and for the privilege of speaking in Thy glorious name in this hour, and now, as there are only seven days more left until we are coming together with the avowed purpose of clearing this, Thy temple, of a debt which is small compared with the congregation, we pray Thee, O God, that Thou wilt stir up every heart and every soul to be willing to do something for Thy glory — not too little, and not too much. O God, do Thou direct us in all the affairs of life, that we can make this our hourly prayer: Lord, plan it all, plan it all for us. We pray Thee especially that Thou wilt impress this message of the hour on the hearts of all people, and help us to realize more and more the great necessity of bringing our little children just as early as possible to the loving Savior who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." O God, help us to realize what is meant by these words "of such" — of such as Thou hast blessed — of such as have been brought to Thee. Help us to realize that Thou hast given us a way to bring them to Thee, that Thou hast said, O Savior, "Go ye into all the world, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and thereby we know how to bring them to Thee. Yes, hear our prayer, for Jesus' sake, who taught us to pray:

Our Father, who art in heaven: Hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIRST SUNDAY AFTER TRINITY.

NINE REASONS WHY RICH AND POOR SHOULD BE SAVED.

LUKE 16: 19–31.

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then said he, I pray thee, therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in Christ:

There are just four possibilities in this life and the life to come. A man may be rich in this world and rich in heaven. Such a man was Abraham. Then, again, a man may be rich in this world and poor in hell. Such a man was the rich man of our text. Then, again, a man may be a poor man in this world and rich in heaven. Such a man

was the poor man that desired to eat the crumbs that fell from the rich man's table. And then, finally, a man may be a poor man in this world and a poor man in hell. And there you have the four possibilities. Do not imagine for a single moment that it is impossible for a man to have wealth and be saved. It is the man who makes his wealth his god that cannot be saved. On the other hand, do not imagine either that just because a man has wealth, that therefore he is going to be saved. This rich man was kingly, he wore the purple, and yet He who knows all history in this life and in the life to come declares that he is in a hell, where the gulf is fixed, and we all say, Poor rich man in hell. Again, we see this poor tramp, if we may so call him, but a child of God, lying sick and sore at the steps of this royal man. He had no funeral like the rich man—possibly he was even dragged away by the dogs that came to lick his sores—but this poor man possesses all that Abraham in heaven does—he is rich. Do not think for a single moment that this rich man was lost because he was rich, nor that the poor man was saved because he was poor. This same poor man might have died as poor as he lived, and gone to hell with the rich man. Do not think for a single moment because you are poor here that you are going to reach heaven, and do not think that because you are rich you are going to escape hell. I want to give you

NINE REASONS WHY RICH AND POOR SHOULD BE SAVED.

I. *Three reasons in heaven.*
II. *Three reasons in hell.*
III. *Three reasons on earth.*

I. I shall go, first of all, to heaven, and get three reasons there.

1. One of the first is, that we have the Word of God given to us from heaven, which is the most powerful testimony that any man on earth can ask for. This rich man in hell looked up and saw Abraham, and wanted him to send Lazarus to his own house, and tell his five brothers, that they might not come into that place of torment, but the answer goes back, "They have Moses and the prophets." "Well," says this rich man, "I know they have Moses and

the prophets, but if some man can rise from the dead, and then go and tell them, they would all believe, and would not come to this place of torment." But Abraham correctly answers, "They have Moses and the prophets, and if they will not believe these they would not believe one though he rose from the dead." It may seem to some of you that the argument of the rich man in hell was a good one; it may seem to some of you that if some man should really come back who had been in hell, and tell us all about it, that we would all repent and all become Christian. Suppose some man should come back from hell; suppose he had come last night and asked for the privilege of standing here and warning all of you to escape from the wrath to come, that he had been there, and that he had suffered torment, and that by special permission he came back to preach to you and give you all the warning to flee from the wrath to come, how many of you would believe that man? You would apply to the Probate Court to have him examined and declared insane. You would not believe any man on earth, if he came from hell, or if he came from heaven. The real truth of it is, that if the Word of God will not convince a man, he will not be convinced. If the angels from heaven should take some men by the collar and shake them, and say, "We came from heaven," they would turn around, and look, and say, "Who told you so?" There is such an ungodly stubbornness in some people that they will never listen to anything. When we have here before us the testimony of sixty-six books, written within a period of fifteen hundred years, with one mind running through them, revealing things that no human mind can comprehend, foretelling for a thousand years things that the world decided could not be, and were literally fulfilled, when a man will not believe the Inspired Word of God, he simply cannot and will not be convinced until he is in hell itself. This is one reason why every man should be saved, because the message of God is here, and it is here in this world in about four hundred languages, and every man has the right to know the mind of God.

2. We have not only got the mind of God, but heaven gave us another reason. We read in this same chapter

that John the Baptist preached unto the world the Gospel, and the Gospel is the glad tidings that Jesus Christ is come into the world to save sinners, and through faith to make them forever blessed, and our Father in heaven gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life; and Jesus Christ, the only begotten Son, laid down His life on Calvary. No man on earth will deny that, if he believes anything at all. If the fact that Jesus Christ, the Lamb of God, has come into this world and laid down His life for you is not a reason why you ought to be saved then there is no reason in heaven, nor on earth, nor in hell, why you should be saved.

3. We have still another reason from heaven, and that is the communion that there exists between all the saints, rich or poor. This rich man in hell cried up to Abraham to have mercy on him, and send Lazarus down to his old home and tell his five brethren that they might not come to this place of torment. Did Abraham send Lazarus? No. Did Lazarus say, I want to go? No. Did Abraham say, I will go down to Mansfield, there are a few people down there who ought to be saved, I will go and warn them? No. Did Lazarus say, I am sick of this heavenly place up here? No. Do you find up there that the poor were put over to one side, and the rich over to the other? No. The angels took this poor man, when the rich man would not, and picked him up, and carried him to Abraham's bosom, and from that moment they were bosom friends and they are to-day yet. Up there rich Abraham and poor Lazarus are bosom friends, and they are not coming back to this sinful world, but they have a testimony up there that every man on earth ought to be saved.

II. We have not only three reasons in heaven, but we have three reasons in hell.

1. The first one I find is a testimony that cannot be denied, and the first witness I call up will be the greatest witness there ever was in hell—that is the rich man himself. Men say, If I were sure there was a hell, I would be a Christian. My dear friends, I am not a Christian because there is, or is not, a hell. The man who only flees to Christ because he is afraid of hell is no Christian. I want to say right here

that one thing is sure, if there is no hell there is no heaven. We have the greatest Witness before us to-day that ever spoke on earth, and this One is none other than Jesus Christ Himself. Jesus Christ is the most wonderful Historian that ever walked upon God's earth. The reason men are poor historians is because they cannot look into the hearts of men, and consequently do not understand history; another reason why they cannot write history perfectly is because they cannot look beyond this life; but we have before us here a perfect Historian, who can look into the hearts of men, who can tell the innermost thoughts, who can look beyond death and who can look beyond the grave, who can look into heaven and look into hell, and we have his testimony to-day to the great fact that every man ought to be saved. Some one may ask the question, Is this a parable, or history? In the first place, I will tell you it is not a parable. The reason of it is that in a parable we always have a something declared that is earthly and plain, to a people, without proper names, to make plain something heavenly, which otherwise could not be understood. This is no parable, for He does not say, Heaven is like so and so, and that hell is like so and so, but that there was a certain rich man, and his name is not mentioned, but he tells us of two men in heaven, and their names are mentioned, Lazarus and Abraham. You cannot find a single parable in the Bible with proper names in it. But what is the difference whether it is history or a parable? If it is history, then Abraham and Lazarus are in heaven, and this rich man is in hell. If a parable, then, my dear friends, there is a place called heaven, and every Christian will go to that place, and they will find there Lazarus and Abraham; if it is a parable, there is a place which is called hell, and it is intended for you and for me if we do not accept the Lord Jesus Christ. No difference, then, whether it is a parable, or no parable, the result is all the same; in the one case those men are there; in the other case, it is an illustration of where you and I will go, in case we do one thing or the other, so what is the difference? I say there is nothing more established on God's earth, than the fact that there is a heaven and a

hell. We have the testimony of Jesus Christ, who is the Way, the Truth, and the Life, and no man cometh to the Father but by Him; we have the testimony of Abraham, and a greater man never walked on God's earth, and I would believe Abraham as quickly as I would believe George Washington; we have the testimony of Luke, the physician, as good a witness as Jesus Christ had on earth. We have not only the testimony of Luke, and of Abraham; we have the testimony of the rich man in hell himself. I should think he ought to know. And not only have we his testimony, but we have the testimony of the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost." How did it happen that this little history went down in the sixteenth chapter of Luke? How does it come that the same Holy Spirit that gave us the Bible, gave us this chapter, and this part of the chapter? We have the testimony of that Holy Spirit that there is a heaven, that there is a hell, and that one of these places is the eternal destination of every man. If that is not a strong reason why every man should be saved, I do not know what reason is.

2. We have not only that testimony which is strong, but we have the very torment of hell described, which ought to wake up every man. "And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Then he said, "I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." It does seem to me that when we see this same man, who at one time did not think enough of poor Lazarus to pick up the crumbs upon which his feet were standing, to give them to the poor man to save his life; it does seem to me now, when that tongue that used to quaff the wine is wanting a drop to cool it; when that man that one time was not willing to give the crumb, now asks for the little drop of water to ease the torment of a single little member of his great body, it ought to teach us that there is a torment, call it what you please, in eternity, for the man who has

rejected Jesus Christ, the only Savior. If I were to take you to-morrow morning to one of our own members that right now is suffering with that awful disease—cancer—gnawing day and night at her breast; if I could take you to that home, and then give you the dreadful warning that unless you start around the world in thirty days this same cancer will be in your breast, if it were possible, before the thirty days are up you would start around the world, if you had to walk; and yet, when we have the testimony in hell of a man whose very tongue is crying for mercy, and crying for a drop of water to cool it; and when we have the testimony of the Lord Jesus Christ, who never lies and cannot lie, you are living on as if God were a liar, you are living on with your soul lost, you are living on, a candidate for hell, and will not turn to your only Savior, Jesus Christ, and I say, my dear friends, that a man who will not repent, after hearing the truths I am preaching and become a Christian, will never become one. There is the same Spirit here that cried out in the past, "Awake and flee from the wrath to come!"

3. We have not only the testimony of hell, the testimony that cannot be disputed, but we have a testimony that comes from there from *helpless missionaries.* If I were to say to you that I want you now, not only to become Christian but to go and preach the Gospel, "Oh," you would say, "I cannot do that, it is out of the question." If any man had said to this rich man, or king, with his purple robe, "You had better go and become a missionary to the heathen," he would have said, "What do I need to go to the heathen for? I have a poor man lying right at my steps, and all I care is for the dogs to come and drag him away." Oh, he had no time to go to church; oh, no. He had no time to read the Bible—oh, no; he had no time to go to Sunday-school — oh, no; he had no time to sing a song of praise, or offer a prayer—oh, no; he had no time to keep Sunday—oh, no. He fared sumptuously every day. No time for anything, and one day he found out that he had to die, and, my dear Christian friends, when it comes to death you are all going to die just as this man did in one respect, as you believe you live, and as you live you

die, and as you die you will pass into eternity, and where you go you will stay. That is God's Word. This man died, and he went to a place where the gulf was fixed. He did not say to Abraham, Come and unlock this door, and let me go home; he did not say, "O God, help me;" he never prayed while he lived, and he could not pray in hell, but he called to Abraham, and said, "Oh, do send Lazarus to tell my five brothers that they shall not come into this place of torment." In other words, "I would like to be a missionary now." He never gave a cent for missions while he lived; he never cared for the church while he lived; but in hell, oh, how gladly he would have gone into the home of a man of God; how gladly he would have gone to his brethren, and said, Do not live as I did; don't come here, where I am; don't come here, because if you were to come here I would remember that I was the means of bringing you here, and my tongue would burn a thousand times more than it does. Go and tell them not to come into this place of torment. I am a helpless missionary. Yes, my dear friends, you are going to be missionaries some time. If you will not be a child of God in this world, if you will not be a missionary in this life, when you are in hell you would like to be one, and cannot. These are not theories that I am giving you, it is God's eternal truth.

III. What are the three reasons we have on earth?

1. I would tell you, first, that we have the combined reasons of heaven here on earth. The Word of God was given by the Lord our God, but let us not forget that He brought it down on earth. They tell us that possibly the moon is inhabited, but no man on earth knows whether there are people there or not; they tell us that some of those other worlds may be inhabited, but no angel ever revealed to us that there are people anywhere but here on earth. So you have the Word of God here on earth, and that is the reason you have the Lord Jesus Christ on earth. It was not on some distant world that He died; it was over here in the Holy Land, where these young men and women, who went to Jerusalem a few weeks ago, sat down at the place where Jesus preached those heavenly lessons.

You have not only that reason, but you have the very reasons of those that were up there. Abraham was not some man born beyond the stars; he was brought up down at Ur; he walked over the Holy Land, and touched this earth. Lazarus was not a fictitious name. He was a man who lived and died on the same earth where you and I live. And now you have the combined reasons of heaven, all on earth, to tell you to prepare to meet your God.

2. We have also the combined reasons of hell. This rich man was a man whom some people knew in the Holy Land. This rich man at one time walked on earth, and while it is a fact that Abraham did not send Lazarus to bring the news to the five brethren, yet I believe that those five brethren got the message. I am told here that Jesus Christ uttered this great truth, and I am satisfied that those five men were living on the very day that Jesus Christ uttered this truth, and, while an angel did not bring the message, and while Lazarus did not bring it, the Lord Jesus Christ did bring it, and He brought the message from hell on earth that those five brothers might still hear that they should not go where their brother did. I sometimes meet men that are boasting infidels and boasting unbelievers, and when I tell them to prepare to meet their God they tell me that their fathers died infidels, and their old relatives died infidels, and that they will run the same risk their parents did. My dear friend, if your father died and went to hell, he is the last man that wants to see you there. If he could, depend upon it, he would send the message, My boy, don't live as I did, and don't die as I did. He don't want you there.

3. We have not only all the testimony of hell and the testimony of heaven, but we have these all combined here on earth; and oh, what a message these two combined messages make to man. We have in this lesson to-night the great fact that an unsaved man is a bad man. It is commonly reported of some men that they are no Christians, but good men. Is that true? Can it be true? If a man will not accept the Lord Jesus Christ, why does he not do it? He does not do it because he trusts in himself, and oh,

what a piece of selfishness a poor sinner must be, who trusts in himself! Is that a good man? And if he trusts in himself, he rejects the Savior. Is that a good man? And if he trusts in himself and rejects the Savior, he rejects the Father in heaven. Is that a good man? How about his influence? Is that man a good man that is saying by his very life, "Everybody follow me." You may think that people will not follow you, but there is no man so low on earth that some other man will not follow him. Not one. What shall we say of a father in a home who lives an ungodly life, and by that life says, "Wife, live as I do," and "Children, go with me." Oh, what an influence for evil! What a bad man this rich man was that time, dressed in purple, honored as a king, everyone pointed at him, and said, "Look at that rich man in purple; we will follow him; we will never follow a poor tramp, lying down here at the steps." The consequence was that when the rich man went to hell he felt the result of that influence, and oh, how he longed to go back and tell of his awful mistake and his awful end. Just think of it! Think of a man created by the Lord God, in the image of the Father, living on God's earth for thirty, sixty, and possibly eighty years, hearing the glorious news how to be saved and rejecting it all the time, and at last perishing forever—awful end! bad man! lost man!

Not only a bad man, but a lost man, is the only object to be saved in all the universe. If you could go from star to star, you could not find another thing to be saved but man. You may go all over this earth and you cannot find a single thing that does not do its God-given duty but man. The ground never refuses to be ground; the trees do not grow with their trunks downward, but upward; the water flows according to God's own course; only rebellious man will fight the eternal God.

He is not only a bad man, and he is not only the only object of salvation, but the truth of it is his eternal destiny will soon be prepared. We have a great many people in the present day especially, who are filled with that ungodly doctrine, with that Satanic doctrine, that, no difference how you live and die, there will be a chance given after

death. You will find it not only among those outside of the Church, but it is in the heads of some ministers, and it is in the heads of some of the people, that, no difference who dies, they will go up into some great, grand lodge above, whether God says so or not. That is the kind of doctrine that is keeping people out of the churches, robbing the ministry of its power; it is that kind of belief that is keeping souls out of heaven and driving them to hell. The real truth of it is that this rich man in hell could not get out because the gulf was fixed. The real truth of it is that Abraham and Lazarus could not go where the rich man was, and the rich man could not go where they were. And so I would call your attention this day to the great fact that, no difference with how much pomp you are buried, that will not take you to heaven. Once in a while you see people parading the streets, and blowing their cornets, and playing the band, as if the man who is now dead must surely go right to heaven. Did you notice while reading this chapter and text, that this rich man had a funeral and was buried? You may make up your mind that he who died with purple on his back had no ordinary funeral; you can make up your mind that in those days they gave him all the honor that could be given to man; you can make up your mind that some preacher was there who would pronounce his soul in heaven for two dollars and a half; but I tell you, my friends, there is no ministry that is false, and there is no pomp of funeral and no parade that can take a lost man to heaven. On the other hand, there is no neglect and no poverty that can drag a poor man, a child of God, down to hell. You may think this royal man had a wonderful funeral. But oh, give me the funeral of poor Lazarus, who lay there at the steps of the rich man, with boils and sores all over his body, with no friends but the dogs that came to lick his sores. Did I say no friends? He had better friends than the rich man had. We are told here that the angels came and picked him up and carried him to Abraham's bosom. That is the kind of funeral I want, and that is the kind of funeral I want you to have, that when your last hour comes, and the angel of death begins to sweep over your feet, and over your heart, and

says, "Be still;" and over your lips, and says, "Be silent," and over your glazed eyes, and when you look beyond the other side of the veil you can hear the sweep of angels' wings as they go heavenward—you will be with Jesus Christ, your Redeemer—saved, because He accepted you and you accepted Him.

I would like to bring these nine reasons to-day, three from heaven and three from hell, and combine them on earth, and say to you who are not children of God yet: repent of your sins, believe in the Lord Jesus Christ, and be baptized in His name; and then, when you yourself have accepted Jesus, and have put on Christ by Holy Baptism, bring your children to the Savior, as the promise is to you and your children; bring them into the Church of God, and keep them there, and help them that they may live and die as children of God. And when you are Christian, and your children are Christian, bring the servants in, and do not allow a servant to live in your home for a whole year without being a child of God. And when the servants are brought in, go after the neighbors and bring them in, and when the neighbors are children of God send them out, and you go out, from city to city, from county to county, from state to state, from nation to nation, until the whole world shall hear of Jesus, the only Savior, who lived and died, that we might live forever. "He that believeth and is baptized shall be saved," are the words of Him who gave us the text of the morning. Amen.

PRAYER.

We ask Thy divine blessing, O Heavenly Father, upon this great message — great, not because of man, but it is great because it is the voice of Him who is the Truth. O Father in Heaven, impress this truth upon our hearts; help that this message may wake up every one to enter into that kingdom, and have Thy kingdom enter into us. We pray Thee, O God, that Thou wilt help us not to get away from this message. Though sleep is pleasure, if we are not saved let us have not sleep until we shall be ready to fall asleep in Jesus. We pray Thee to continue Thy blessing upon this church; we ask Thy special blessing upon all those who this day have brought precious gifts to Thee; and we ask Thy blessing upon those who this night shall bring more gifts to Thee; and we pray Thee, O God, that the good work may go on, all for Thy kingdom here on earth. Heavenly

Father, do Thou now listen to that beautiful prayer, and help us to pray it with Thy Spirit, the prayer which Thou hast taught us:

Our Father, who art in heaven: Hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SECOND SUNDAY AFTER TRINITY.

DIVINE ENTHUSIASM.

LUKE 14: 16–24.

"THEN said He unto Him, a certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dear Christian Friends: —

We are now enjoying that season of the Church-year called Trinity, and it is a notable fact that the text just read has no fewer than six trinities in it. First of all, we have the Triune God. We have a parable here of a man who made a great supper and bade many. It is not hard to understand that this man represents God Himself, who prepared a great supper for all His people, when He promised the Lamb of God to take away the sins of the world, and that Lamb came, and laid down His life for us, and then promised the Comforter, and the Comforter came, and the ministry was sent out into all the world to tell the people that now this supper

is ready, — in other words, that God has done everything that can be done on the part of Himself to save the world. So we find in this very parable God the Father preparing a supper, Jesus Christ Himself being the Lamb, and the Holy Spirit giving the invitation.

We have here not only a picture of the trinity of the Triune God, but we have three separate invitations. You will notice the first invitation was sent to them that were bidden, namely, to those who were nominal Christians; the second was sent to those who were out in the streets and lanes, and the third was sent out to those along the highways and hedges. In other words, the first invitation was "Come," the second was "Bring," and the third was "Compel them to come in."

We have not only a trinity of invitations, but we have three different classes invited. I have already hinted at these classes, when I told you that the first were nominal Christians. The Lord Jesus Christ had just been invited to a great supper, where the object was to catch Him in something that He said or did. It was at that supper that He showed them the folly of trying to take an upper seat and then be put down, but rather said that they should take a lower seat, and then have the privilege of being ordered to go up higher. When speaking in this connection it was that one of them cried out, "Blessed is he that shall eat bread in the kingdom of God," and in answer to what this man said, the Lord Jesus Christ shows how these Pharisees and scribes and priests were nominal members of the Church, and had long ago been invited; nevertheless, now that the pure Gospel was already prepared, they should have another invitation So there you have the first class. The second class were those who are still in the city, but do not come to the house of God any more. You will find them standing on the streets; you will find them in the alleys; you will find them within the corporation, but they do not come and praise God as they should, nor hear His glorious name proclaimed. He sent out invitations to those, but is not satisfied that any one should not have this invitation. The last invitations went out; He said, Go down to the highways, beyond the corporation, go out to the hedges, beyond our confines, go out into

all the world, and bring them all in, for my house is not yet full, there is still room.

We have not only a trinity of invitations, and classes, but we have also a trinity of excuses. The first one gave the excuse that he had bought a farm, and therefore could not come; in other words, his excuse was that his heart was on the earth. The second one did not look so much to the earth as he looked to those things that were produced on the earth, and made subjects of merchandise; he had bought five yoke of oxen, and, though invited to come to the great supper, he must go and prove them, consequently he wants to be excused. A third invitation goes out to another class, and this one says, I cannot come because I have just taken a wife. So you see there are three different kinds of excuses. Oh, how many young people are faithful to the Church of God until they are married, and where are they after that? How many young people are faithful to their God until they establish a home, and then forget all about God! How many people there are who think more of an ox than they do of the Church of God! How many people there are who would not come to the house of God if they could go and look at another farm to buy on Sunday!

So we have not only three different classes of excuses, but we have also another trinity, and that is, three degrees of excuses. You will notice that the first excuse was very gentlemanly; the man said, "I must go and see the farm, and therefore I pray thee have me excused." What are you going to do with a man when he *must* go? So it was, at least, polite. The second excuse was not so polite. He did not say, "I must go and see these oxen," but, "I am just going," and was polite enough to say, "I pray thee, have me excused." — down just a notch lower than the first. Then comes the unmanly third one, and says, "I have taken a wife" — he did not say, "I had to take her" — he did not say, "I must" — he did not say, "I pray thee have me excused," nothing of the kind — "I do not ask for an excuse, I do not have to, I am not coming."

We have not only three degrees of excuses that go the downward grade, but we have also in this lesson another trinity of enthusiasm that rises higher and higher. When

the great supper was ready the invitation went out to those bidden before, "Come," there was enough enthusiasm in that call to bring them all, but not one of them came; nearly every one had an excuse. So the next time this invitation rises just a little higher. He does not say to the servant the second time, "Go out and tell them to come," but, "Go into the lanes, and into the streets, and bring them in." The servant goes out and brings them in, but there are still many, and the servant hears the great announcement "There is yet room in my house; go out into the highways and hedges, and now take them, and do not let them stay back for any consideration — *Compel* them to come in." You will notice the higher grade of enthusiasm. I call your attention this morning to

DIVINE ENTHUSIASM.

I. *Its principle.*
II. *Its power.*

I. We will notice its principle. The principle of Divine Enthusiasm is *Scriptural,* and *safe.*

1. It is Scriptural. God is full of enthusiasm. Let me take you this morning back to the hills of Midian; watch the shepherd as he goes up yonder hill, and all at once is surprised to find a burning bush; not so much surprised to find it burning, as the fact that it will not consume, and he hears a voice — "Take off thy shoes; this is holy ground." Whose voice was it? God's voice, calling to Moses. What does that fire represent? The enthusiasm of God — always burning and never consumed. Go with me to the top of yonder hill, notice please, the lightning's flash, and hear the thunder roll. It is the voice of God, who is giving Moses the Divine law, a part of which is, "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments." These words, referring to all the commandments are full of fire, as the clouds and the skies are full of electricity — the enthusiasm of God. Go with me to Mount Carmel, where for one whole day the ungodly priests are calling upon Baal to burn up the sacrifice. Come with me

in the evening hour when the only man of God, Elijah, calls upon the true and living God, filled with enthusiasm, to burn the sacrifice, and the fiery flames leaped to the very heavens — a picture of divine enthusiasm in the very heart of God. Go with me to that mountain when Jesus Christ Himself preaches that wonderful sermon, full of fire. Go with me to that sermon that He preaches finally to the Pharisees, when He says, "Woe, woe, woe, unto you scribes, Pharisees, hypocrites!" The enthusiasm of God can be seen on the day of Pentecost, when the Holy Spirit, like fiery tongues, sat on the disciples.

And that fire is not only in God, but that fire God puts into the hearts of men; and not only into the hearts of inspired men, but also into the hearts of uninspired men. What was it that gave one man the patience for thirteen long years, to meet one defeat after the other, before the cable was laid across the Atlantic? What was it that put it into the heart of Alexander he Great, just in time, to spread the Greek language over the world, in which the Gospel of Christ was to be preached? What was it that put it into the heart of that great electrician of our own country, to work day and night, until his fiery horse is galloping over the world? What was it that put it into the heart of Thomas Scott, at the age of eighty-six to study the old Hebrew language, that he might understand the message of old? What was it that put it into the heart of Humboldt, at the age of ninety years, to write his "Cosmos?" What was it that kindled the heart of Melanchthon, at the age of twenty-three to hold the Greek chair in Wittenberg University? What was it that made Luther, the young man, such a great reformer? What was it that started a young Spurgeon to set the world on fire? What was it that made such a man as Wesley kindle a fire that burns a thousand times higher than the great church that bears his name? Go back into the Bible, and you will find the answer to my questions. God not only rules Christians; He rules the universe. "In Him we live, and move, and have our being," whether we are children of God, or an Alexander the Great. In Him we live, and move and have our being, whether we are the apostle Paul, or some scientist. Do not imagine for a single moment that all the great

movements in the world to-day are human. God is back of them.

And that same enthusiasm that God put into the hearts even of worldly men, He puts with a double fire into the hearts of His children. — Moses, the stuttering man, at the head of six thousand soldiers, marching out of Egypt, a burning fire himself, filled with God's enthusiasm; — Elijah, not afraid of eight hundred and fifty false preachers on Mount Carmel, his own heart a part of the flame that afterwards takes him in the chariot to heaven; — Paul, with that enthusiasm in his heart, willing to be accursed, that Israel might be saved; — Luther, with that flame in his heart, ready to die, that Germany, and Europe, and the world might have liberty.

2. My dear friends, I call your attention again to the fact that divine enthusiasm *is safe.* It is *opposed to all fanaticism; it is opposed to all dead orthodoxy.*

There is an enthusiasm that is dangerous. It is the enthusiasm of people when they run away from God's order; it is the enthusiasm that you sometimes find among the colored people, who, instead of sitting down and worshiping God as they ought to, roll on the floor and leap over seats, instead of giving a true service to God; it is the false enthusiasm that is sometimes found among people who think they are converted, when they are perverted; it is the false enthusiasm of people who seem to think that they need not ask at all what God says about this or that, but devise human plans to take the place of God's plans. That kind of enthusiasm is dangerous. That is the kind of enthusiasm that has led men to take their own lives — they thought they lost a religion that they never had. It does not take very much magnetism, and it does not take very much knowledge of the higher spheres of oratory, to stir up some people to high excitement, but oh! that is far from divine enthusiasm. It has been noticed in the past few years especially, that many churches and conventions imagine they are getting up something new and something wonderful, when the real truth of it is, it is nothing but good old Lutheran custom. A few years ago a church that had no special power thought what a great thing it was giving to the world when it asked young

people to take a pledge, yet for three hundred years the Lutheran church has had a better pledge, and they are coming back to it. At the late State Sunday-school Convention, the largest ever held in this State, at Lima, there were some very good things presented, but I was told by one who was present, and one who understands things, that every good thing that was presented as new, is old in the Lutheran Church. The real truth of it is, then, that there is an enthusiasm that is false. Divine enthusiasm is always safe; it goes right hand in hand with God Almighty.

It is not only safe, in opposing fanaticism, but it is also safe *in opposing dead orthodoxy.* Why is it that some churches have felt like breaking away from old customs? I will tell you why. I know of some good old churches that had some old truths in them, that never tried to save a single soul outside of their own families; I know of churches that boast of having the truth, and the members cared not one whit who saw them go into the saloons and come out intoxicated; I know of churches that claim the good old truth, that the members do not think it very much wrong to curse and swear, if things do not go right, and is it any wonder that some people, who love the truth, and love true righteousness, and love true Christianity, get disgusted with that kind of life, and will break away and go too far the other way? A divine enthusiasm will not go into human fanaticism on the one hand, and it will not walk hand in hand with a dead orthodoxy on the other. True and divine enthusiasm will go into God's Word, and get filled with the holy law, until sin stands like mountains before it, and cry for mercy and get forgiveness, and find peace in the Lord Jesus Christ, and want everybody else to have that peace, and is willing to die, as the Master died, for the salvation of the world — and that is safe.

II. Divine enthusiasm is not only Scriptural and safe in principle, but I want to call your attention to the fact that it is always powerful; *it knows no defeat; and it always wins the victory.*

1. It knows no defeat, by *forces withdrawn* or *opposed.* When the invitation was sent out, you will notice that the very people that should have come to the supper, absolutely

refused to come. The first one could not come, because he had bought some land; the second one could not come because he was in business; and the third one could not come because of domestic affairs — not one of them came. Did the Lord God go then and say, "Now it is all done, the supper is prepared, and we will just have to drop it; we cannot go any further?" Oh, no. He said, "These people are trying to oppose me by withdrawing their power," but a divine enthusiasm never will die because power is withdrawn. How often we find in the present day that people think, If I withdraw my power, then this thing will not go. Divine enthusiasm never depends upon any man, nor on men. There is not a great discovery in the world that has not had its withdrawing, and its opposing forces. There never was a man that did any great good for the world that did not find that those that should have stood by him, drew back. I could mention a man on our own street about ten days ago that said, "Henceforth I will withdraw all my support from the First Lutheran Church," and I looked over his record and saw that in the past ten years he has given about ninety-five cents. That is the kind of men that withdraw their force. The result was that we had twenty-one hundred dollars last Sunday to enter against his ninety-five cents. Let us not imagine for a single moment that we are so important that the Lord God cannot get along without us. Whenever I get into my heart, and into my head, the notion that I am the only preacher in the world, the sooner the Lord takes me out, the better; and whenever any of you think that you are so important that your withdrawal from a great work in God's name is going to do any harm, the sooner you will learn that God will treat you just as he treated this first class — He never paid any more attention, except to say that "none of those bidden shall taste of My supper." That is the way to handle these people.

Divine enthusiasm can get along without you, and it can get along without me; divine enthusiasm can get along without anybody in the world. It is right, and it goes on in the name of God, and gets strength, not only by having force withdrawn, but by opposing the opposing force. A man might stand on the top of a mountain and roll five hundred

rocks down, and his muscles wouldn't be any stronger when he quit than when he started; but if he would go into the valley and roll half of those rocks up to the top of the mountain, he would have muscle. The way to get muscle is to have something to fight for; the way to get strength is to exercise your powers. Divine force has always grown by opposing the opposing force. What made the Reformation grow? It was the fact that seven great hills down at Rome were fighting it. What is it that has made Japan the wonderful nation it is to-day? The fact that they have been depressed by a great empire that thought it would crush Japan in a few weeks. There is nothing that made our own nation so strong, as the fact that it laid down the blood and the lives of four hundred thousand men for our liberty, and for our future glory and success, and there is nothing that will make the Church of God prosper like opposition, if that opposition comes with a determination to crush. And so, I would say again, Divine enthusiasm is powerful, *for it knows no defeat.*

2. It always wins the victory. There is nothing in this world so dumb and so blind as infidelity. Did you ever notice that when one is an infidel, he thinks he is doing something smart, and at the same time is doing the most stupid thing he could even imagine? Just so with all opposition, wherever it may be, to the progress of God's holy Church. We find the Savior wants, in this great parable, to teach us that He sends this same messenger out, and leaves those that were nominal Christians, to one side; He sends the messenger out into the lanes, and streets, and brings in the poor, the maimed, the halt, and the blind, and He fills the Church. And not only does He fill the Church, but He sends out into the highways and hedges, and compels them to come in, that His house may be filled, and that heaven may be filled.

Did you ever stop to think that it is divine enthusiasm, after all, that is going to fill the Church, and fill heaven? You can take me down here to one of our factories, and show me the finest machine that can be made; and you may take me to the Aultman Company and show me a threshing machine, when finished, every wheel in its place, every gearing in order, but I want to tell you, my friends, unless that ma-

chine is connected with the engine, and unless the engine has got some fire and steam, you will never thresh. There are some people who are wonderfully intelligent; their powers of discernment are great; their intellectual powers are remarkable; there are fathers and mothers who have spent fortunes to educate them, and, with all their knowledge, and with all their learning, they sit down and accomplish nothing, and break the hearts of their parents. What is the matter? No fire in them — no enthusiasm in them. Everything that has ever made progress in the world, has been filled with divine enthusiasm, and it is that that fills the Church; it is that that fills heaven; it is that that fills the pulpit. Men sometimes say they fill the pulpit when they stand up and read some old, dry essay, but you cannot fill the pulpit with essays; men sometimes think they fill the pulpit when they call attention to their own remarkable acts, instead of to Christ and Him crucified. You cannot fill pulpits in that way. Is it any wonder that churches are empty? Is it any wonder that so many pews are vacant? You show me a man of God who is truly humble; who is filled with fire from on high; show me a man of God who is living for absolutely no other purpose than to win souls for Jesus Christ, and let that man deliver a message, no difference whether he be naturally eloquent or not, that message will bring souls, and those souls will bring others, and those others will bring others, and God's house will be filled. On a cold winter's day I can drive you out of my house by letting the fires go out, and when the fires go out in my heart and soul, when my life is no more totally for Jesus Christ and Him crucified, the church will be empty. It is divine enthusiasm that brought in these souls.

Oh! my dear friends, how many people there are in the city of Mansfield that are still out in the lanes; how many there are that are still out in the streets; how many there are that at one time were brought to the Lord God by godly parents, but they have wandered away; they lost that great love that they once had for Jesus. Oh, God says, Go after them once more; go out after them and bring them back. If these old Church members want to go, let them go, they know better; they have had the invitation; they know what they

are doing when they run away; spend no time, says God, on these ungodly people; let them go; but go out into the streets and get these poor lame people; these poor wounded people; these poor blind people, that cannot find the way back; go after them and fill My house. And this servant went out and brought them in. I tell you they are more willing than we give them credit for. There are people out of the Church of God to-day that would be here if we would simply go after them as we ought. There is still room. It seems to me I can hear God from heaven calling out this morning, "Still there is room;" and in every church the cry goes out, "Still there is room!" Go out in the highways and hedges. Go out to the poor heathen that never heard of the Bible, that never heard of the Church and never heard of the love of Jesus Christ, that know nothing about the Resurrection, and know nothing about the Judgment. Go out to them, and oh, take hold of them, and never come back until you have got them. Compel them to come in! I wish we all understood that compulsory call. God does not want these souls lost, He wants them brought in. There is one thing the Church is overlooking, and that is the element of Christian compulsion. No wonder that such a man as Hillis has lifted his voice against the Sunday-school, which has children that do not go to church. How he scored the members of old Plymouth last Sunday for allowing their children to stay out of divine service. And what are you parents doing? What does it mean to see boys and girls walking out of the Sunday-school and going home? My friends, I would not allow my children to do that; and I claim, furthermore, that if you understood the Word of God, you would not allow it. What does the word "compel" mean? Is it true that little children know better than you do, where they should go? Is it true that the commandment has been changed now, Parents honor your children, or is it, Children, honor your father and your mother? If I have the name of father, and am worthy of being a father, I will say to my boy, You come with me to the house of God; if you have the name of mother, and are worthy of being a mother, you will say to your children, Come and sit down in the house of God. You say they do not understand. Going to church is more than

simply understanding; it is a training. "Train up a child in the way he shall go, and when he is old he will not depart from it." But you are mistaken when you say they do not understand. I dare say that half of these children can go home to-day and tell as much of this sermon as you can; but even if they cannot understand everything, I say it is your duty, nevertheless, to train your children to sit down in God's house every Sunday, and let nothing but sickness or death keep them out. Will you have trouble to do so? No. No, a thousand times, no! There is not a parent on God's earth that tried it, that failed. If I had a family of twenty children, I tell you without boasting, I would have them all in church; there wouldn't be any question about it. Fathers and mothers, serve your God, and go to a little trouble, and bring your children into the house of God, and when you are old, you will get rid of those big troubles that are coming, if you do not train your children rightly. There are over seven hundred over here in yonder Reformatory that will tell you the story, they did not have to go to church. When one of them was asked the other day whether he had ever gone to church, he said "Once." "Why didn't you go after that?" "Because they arrested me after I went the first time." He stole in the church. It is the only time he ever saw the inside of a church. How are you going to train your children? How are you going to train your servants? When I see people going to church, and have the servant stand outside and hold the horses, I would not give the snap of my finger for that kind of religion. Compel them to come in. Compel your children to go to the house of God. Compel them to learn the Ten Commandments; compel them to learn the Apostles' Creed; compel them to learn the Lord's Prayer; compel them to learn Bible verses; compel them to learn the way of salvation, and then, if they will be damned, it will be their own fault. There is where you have got to land the responsibility. Do not compel them to go to the Lord's Supper. Do not compel them to become communicants when they have been instructed. That is when choice comes in; but how can choice come in rightly, when they do not know anything? Compel them to do what God says do, and leave undone what God says leave undone, and

then the Church of God will prosper as she never did before, and the church will be filled, and heaven will be filled. May God bless this message to our eternal good. Amen.

PRAYER.

O Heavenly Father, we thank Thee for Thy great truth; for that great supper which Thou hast prepared for us; for the invitation Thou hast sent; for the willingness Thou hast given us to accept Thy invitation, and to be in Thy presence. We pray Thee, O God, that Thou wilt move us now to obey all Thy commandments, and to walk in Thy ways, and to serve Thee in Thy house, and outside of it, as we never did before. Forgive us of all our sins, by thought, by word, or by deed. Lead us into a higher life, and may all our strength of mind and body be given to Thee. Hear this, our prayer, and bless us in the special effort which we shall now make to cancel the debt of this church. Hear this prayer for Jesus' sake, who taught us to pray:

Our Father, who art in heaven: Hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

THIRD SUNDAY AFTER TRINITY.

PITY THE POOR PHARISEE.

LUKE 15: 1–10.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Christian Friends:—

The world is full of Pharisees. We are all by nature born Pharisees. Pharisees may be known by a certain rule among them, namely, this, that there are good and bad people in the world. You know what a universal rule that is among all classes. I dare say there is not one in this house that has not said in the past, The world is full of good and bad people. Did you know that you were a Pharisee when you said it? What does it mean that the world is full of good and bad people?

Let me ask you in the Church, What do you think about the world? What kind of people are in it? Your answer

is, Good and bad. Did you ever solve that answer? Who are the bad? Are you the bad ones? Oh, no; the other ones. Is that not true? Do you not always mean that the other one is the bad one, when you say the world is full of good and bad people? Did you ever stop to think that you are the bad one? And so there are many aristocratic churches that have no love for the poor publicans and sinners. Many churches think they are so much better than all the rest of the world, that the old Pharisaical spirit dwells there.

And this is not only true of the Church, it is true of organized societies. I ask a man why he does not belong to the Christian Church; he says, "If I live up to the rules of my society, I will be saved." I say, "Do you believe in a God?" "Yes." "Are you compelled to believe in Christ?" "No, sir." "Then, if you expect to be saved without Christ, what are you but a Pharisee? And then, after all, do you think you are so much better than other people who are not among you? If so, you are a Pharisee."

We do not need to go into the Church and into organized societies. Go among any class of low people. If I wanted to go from one saloon to the other in this city to-morrow night, and ask every saloonkeeper what kind of people are in the world, he would give me the answer, "Good and bad." I would say, "Are you the bad?" "No, sir; no, sir; there are worse people than we are." There is the old Pharisee behind the counter.

I do not need to go there; I can go where I have often been, into the greatest penitentiary in the United States, where there are between two and three thousand of the worst criminals at one time. I have gone there day after day, and said, "Why are you here? How many kinds of people are there in the world?" "Good and bad." "Are you the worst?" "No, sir; the people that put us here are worse than we are." The old Pharisee sitting in the cell of the penitentiary. It is said that we have the model prison of the United States right before our doors; there are between seven and eight hundred young men over in yonder reformatory. I have talked with no fewer than half a dozen personally, and every one has told me, "I am a good boy; I made

a mistake." They all believe that the world is divided into good and bad, but think the good are all in yonder reformatory, and I am not so thoroughly convinced but that they are just as good as thousands that are outside, all around us. When you analyze that answer carefully, you will discover that in the heart of man is the old Pharisee that thinks, I am good, and the other man is bad; and, therefore, the world is divided into the good and the bad people.

When you ask God to give His decision about the world, He has only one answer: "We are all by nature children of wrath; there is none that doeth good, no not one." "Like sheep we have all gone astray." "Our righteousnesses are as filthy rags." "Except a man be born again he cannot see the kingdom of God." Oh, what a different answer God gives to that question. When we hold up the lamp of God, the Holy Word, we discover that the whole world is full of Pharisees — the whole world is bad, and the Pharisee is worse than the bad ones. So, you see, after all, there are two classes: there are bad people — the whole world is bad — and the Pharisee is even the worst of the bad. "Then drew nigh unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." I would show you, then, as Jesus Christ gives us the example, how to

PITY THE POOR PHARISEE.

I. *He can hardly be called human.*
II. *He is not at all divine.*
III. *He cannot be angelic.*

I. These poor Pharisees can hardly be called human, for all human beings are either men or women, they belong to one sex or the other; but in this parable He would show us what a real man is, and he would show us what a real woman is. The poor Pharisee does not seem to belong to either of them.

1. Is there a man so low in this world that he would have no love at all for a lost sheep? "What man of you, having an hundred sheep, if he lose one of them, doth not

leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." There you find a man; but, oh, how far these Pharisees are from having that spirit of humanity! It is said of General Garabaldi that he one evening met a Sardinian shepherd in trouble; he had lost a single little lamb, and General Garabaldi discharged all of his staff, except a few, and said, "Come on, boys, let us help this shepherd find his little lamb;" and they went up and down the valleys, and over the hills, until the midnight hour, and the lamb had not yet been found. At last the General said to the rest of the staff, "You go home now." The next morning one of the attendants went to the General's room, as was his custom, and lo, the General was sleeping yet, although it was an hour later than usual. He walked away carefully, came back an hour later, and still the General was sleeping; the attendant walked up to him, and wakened him; he began to rub his eyes, he threw back the cover, and there by his side lay the Sardinian shepherd's little lamb. General Garabaldi had walked over those hills and mountains from twelve o'clock at night until morning, searching the lamb of the poor shepherd, and did not rest until he found it, and brought it home, and took it to bed with him, that there might be joy in the morning hour. That old General is going down in history as a man, but these Pharisees and scribes did not have the manhood in them to have as much love for these poor publicans and sinners as a man ought to have for a sheep. If you had a flock of an hundred sheep, and one of them were lost, it would make no difference whether there is church or no church, it would make no difference whether there is business on hands or not, you would say, "I will not have that perfect number broken; I am not thinking far more of that lost sheep than of your ninety and nine that are not lost, but the one is lost and I will go after it until I find it;" you would go around in the neighborhood and inquire, "Did you see anything of my little lost lamb? Did you see my lost sheep?" If you could

hear no reply you would go on further, and if in yonder field you saw a sheep, you would go after it, and if you found it was not yours you would go further and further, inquiring, "Did you see my lost sheep?" When, at last, over the little hill, you would hear the bleating of the sheep, you would run, and when you would behold that it was yours you would run joyfully forward, pick it up, put it on your shoulders and carry it home. And there were these poor publicans and sinners, with lost souls worth more, a thousand times, than a sheep, and they came to the Lord and Savior that they might hear the Word in order that they might be saved, and the great Shepherd of Israel picks them up, and the Pharisees murmur. They did not have humanity about them, or they would not have grumbled.

2. Pity the poor Pharisee. He has not got the heart of man, he has not got the heart of woman in him. We have here the picture of a woman of Palestine. In that country we find the custom somewhat different from our own. You understand very well that in our own country, when a young man and lady become engaged, as a rule there is a gold band that speaks of the engagement. In the Holy Land the rule is different. When a young man there meets a young lady with whom he would love to be engaged for life, he labors and toils until he has earned ten pieces of silver, with the image of the king on them, and he has them bound into a chain, and put around the virgin's neck, and if those ten pieces of silver are found there on the day of marriage she becomes his wife; but, if one of them should be lost, the engagement is forever broken. The Lord Jesus Christ has just heard of one of these young women who had lost one of these ten pieces of silver, and she was searching up and down the house all day, and when night came she had not found it yet; she was in great trouble; but she lit her little candle and she went about from room to room in the whole house thinking, Where have I been in the last day? turning over one thing after another; midnight came, and still the lost piece of silver was not found; the rest were sleeping, but she was not; she was in deep trouble, and she searches and searches, until all at once her eye falls upon the bright metal right before her — it is the lost piece of silver! The engage-

ment is not broken! She leaps for joy, and, in the morning hour she goes from neighbor to neighbor and says, "Rejoice with me, for the lost piece is found." She had a woman's heart. She had a heart in her that the Pharisee has not. And here are immortal souls of publicans and sinners, worth more than silver, with the image of the Great King of Heaven on them for a covenant that they shall last throughout life and forever; and one of these souls is lost — many of them are lost — and Jesus Christ came to save them, and here are these poor Pharisees murmuring and grumbling because He would take the trouble to search for these beautiful souls that are so precious.

II. Pity the poor Pharisee not only because he seems to lack humanity, but pity him because there is nothing in him of the divine.

1. We should be blind if we did not see that these two parables represent something more than even man and woman. The Lord Jesus Christ Himself is this man that goes out and hunts the sheep. You know very well who it is that is our Shepherd. Have you never learned the twenty-third Psalm? "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." You all know that this Shepherd is none other than the Lord Jesus Christ. Hear these words from the prophet Isaiah (40, 11), "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." We have the tenth chapter of John, and you all know it, where our Lord tells us that He is the Good Shepherd that layeth down His life for His sheep. The Lord Jesus Christ had a flock of one hundred sheep. When, on the morning of creation, He created man,

and found him good, the whole flock was safe; it was a perfect number — one hundred; when Eve sinned there was a lost sheep, and from that time until to-day every one of these lost sheep represents the one that ran into the wilderness; and the Lord Jesus Christ is the Good Shepherd that came to bring the sheep home, and every saved man belongs to the hundred — I mean every saved one that is already at home in heaven; and those that are saved on earth belong to the ninety and nine that make up the hundred; and, now, every soul that is without the kingdom of God is the lost sheep, and the Lord Jesus Christ is hunting that sheep; He goes down the hills and valleys, and says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He comes to the poor sinner and says, "I am your Shepherd; I will lay down My life for you;" He comes and takes hold of your hand, and picks you up with His human hand, holding fast with His divine hand to the Lord God Almighty, and says, "The Son of man is come to seek and to save that which is lost;" He comes with bleeding feet o'er Calvary's hill; He comes with a thorny crown upon His head; He comes with bleeding breast and wounded hands, and picks up the sinner, and says, "I am your Savior; I am your Helper; I know that you are helpless; I know that you cannot find the way back; but I know that I love you, and I have come all the way after you, and now I will help you up; I am going to carry you home; and when I bring you home all the angels and the saints in heaven will rejoice for your salvation; I will say, "Rejoice with Me, for the lost sheep has been found."

Have you been found by this Great Shepherd, dear soul, as you sit before me to-day? If not, let me, in the name of God, this morning, tell you that He is seeking you. How could one who has any divinity in him grumble and murmur at the salvation of souls? It does seem sometimes as though some professed Christians hate to see the church grow and prosper, as though they really thought it too bad that souls are added to the kingdom of heaven. Stop Pharisaical grumbling and murmuring. It is not divinity that is in you if you do that.

2. These poor Pharisees did not possess the spirit of Christ, nor did they possess the Spirit of His Church. You do not understand this parable correctly if you think this woman represents simply a woman; it represents the Church of God. I heard a man say the other day that the Song of Solomon was not fit to be in the Bible. I asked him why; he said it was nothing but an old love story. I pitied that man. There are some people who do not know what is in the Song of Solomon. How many of you could tell me now, if I were to ask you? It is a beautiful love story, but, my dear friends, you do not understand that beautiful story if you think it is the story of a man and woman. It is the love story of Jesus Christ and His Church, and when you read it in that light you will pronounce it one of the most beautiful pieces of literature ever penned. The old Song of Solomon is the song of this woman that has been searching for her lost piece of silver — the Church of God, the Bride of Christ. It is not only the teaching of the Old Testament, but let me call your attention to these words in the New Testament, 2 Cor. 11, 1-2: "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Isn't that plain what God meant, that the Church of God should be a chaste virgin, to be presented to her husband, Jesus Christ? Eph. 5, 25-32: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh, and of His bone. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." Do you see, my dear friends, who the bride is, and who the

groom is? Suppose we look for a moment at Rev. 19, 7: "Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 21, 9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." This bride, the Lamb's wife, is the woman who has been searching for her lost piece of silver. As the original piece of silver which she lost had on it the stamp and image of the king, so these two little children presented here at the altar to the Lord Jesus Christ this morning receive the stamp of the King of Heaven on their hearts, and yet many a dear child brought to the altar of God as these were brought this morning has wandered away from the Church of God, but they never lost the stamp; they never lost the image; and the Lord Jesus Christ says now to His bride, the Church, Go out after that lost piece of silver; light the candle and search day and night until the lost is found. Have you never heard what constituted the lamp of this woman? "Thy Word is a lamp unto my feet and a light unto my path;" again, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." I hold in my hand to-day the lamp with which the woman, the Church of God, the bride of Heaven, must go out and search, and search, until every lost piece of silver is brought home; and if the Pharisee had any love in his heart, if he had any divinity there, he would rejoice when the woman has found the lost. Oh, may we all, with the spirit of a Garabaldi, with his love for the Sardinian shepherd's lamb, go out and bring back the little children that have already been dedicated to the Triune God.

III. Pity the poor Pharisee, not only because he has no divinity, but because he has within him no reflection of heaven — he cannot be *angelic.* Listen to these Pharisees grumble: "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Those poor Pharisees, how ignorant they were!

They thought they were perfect, and that the Church of God, represented by themselves, should be so perfect that it ought not to allow itself to have its clothes soiled by sitting down with poor publicans — those officers of Rome who tried to steal all the money they could when they collected the taxes; they thought it would never do at all for the Church of God to sit down and eat at the same table with men and women who were known all over the world to have sinned, and transgressed the Ten Commandments; and there those Pharisees sat in their self-righteousness, and grumbled and murmured. Oh, how different they were from heaven!

When the Lord Jesus sat down with these poor publicans and sinners, there was joy in heaven; there was joy up there in the Father's heart, for let us not forget the sympathy that exists between this world and the world above. We just heard a moment ago that Christ is the head, and we are flesh of His flesh, and bone of His bone; that we are part of Him. My dear friends, if Christ is the head, and we are part of Him, there is a wonderful sympathy between earth and heaven above; a wonderful sympathy between earth and the Father in Heaven; and that Father in Heaven has such a love for these poor sinners, for these lost sinners, that when Jesus Christ comes and sits down with them, and eats with them, there is joy in heaven.

And not only joy in the Father's heart, there is joy in the Great Shepherd's heart. Let us not forget that the Great Shepherd knows what is going on here on earth, and is present with us at our tables, as well as when He sat down with the publicans and sinners before He ascended into heaven, where He sitteth on the right hand of God, the Father Almighty, waiting to come to judge the quick and the dead. He knows what is going on, on earth. Could I be an intelligent man, have my head here, and not know what is going on down at my feet? But if we are members of the Lord Jesus Christ, we are members of His body, and He knows what is going on. Could I be a groom, and not know where the bride is? Could I be a groom and know nothing about the bride? But we are the wife, we are the wife of the Great Bridegroom, who is in heaven, and, oh, what a sympathy between His heart and the hearts of us here on earth.

And then, think of the joy of those angels up there. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." There you find what joy there is in heaven when a sinner repents. Every angel rejoices. Did you ever stop and ask yourself why the angels should rejoice when one guilty sinner repents? I believe we know why. We read in the Bible that when God created the heavens and the earth, the morning stars sang together, and those morning stars were none other than the holy angels. Oh, what joy when they could say, "There goes another star;" what joy among the angels when they could say, "Look, there goes another world;" the morning stars sang together at creation, and now, when a man is born again, then there is a new heart within him; and, oh, the angels of heaven never notice things that the world calls great, but they notice that new creation, and say, "Another star is born; there is another child of God born! Sing until the corridors of heaven ring — a man born again on earth!"

It is not only a new creation, but there is a double joy in the hearts of the angels because they see so many things in earth that are not purely good any more. When God created the heavens and the earth, He looked, and said, "Behold, they are good;" when sin came into the world, He had to look at the very creature He had created in His own image, and said, "It is bad." When man is born again there is a new creation, and with that new creation there is a new joy in the hearts of the angels. They say, "This reminds us of the early morning of paradise. Sing, sing, until the heavens ring!"

Then there is another thing that we must not forget, and that is that these angels have not forgotten that band of angels that one time were hurled from heaven with the mighty arm of the Almighty God, when they rebelled; let us not forget that these angels knew what it meant on that day, when one-third of the stars fell on account of that great rebellion, when the angels became devils; let us not forget that they remember what it means to be in hell and to be bound in chains there; and let us not forget that the angels know what a sinner that repents has escaped, better than

man knows. If you and I really knew what it means to escape hell, we would understand what it means for the angels to rejoice over one sinner that repents. Not only do they rejoice because of what the sinner escapes, but on account of the joy that he shall reach. I know we talk a great deal in the pulpit about heaven's golden streets, and about those wonderful beauties, and those eternal joys, and the saints and holy angels, but I can almost imagine the angels in heaven, whenever they hear man attempting to describe heaven, say, "I pity that man for trying to describe something he knows so little about." Oh, how little we know about heaven here! How little we know about that great crown that God has in store for you and for me, if we will repent, and be faithful until death! But the angels know. They know what this repenting sinner is to receive; they know the wrath that he escapes, and the glory that is in store for him, and consequently there is a joy that runs through heaven whenever a man repents. Sing, sing, until the heavens ring! There is a new creation on earth that means eternal salvation!

I am glad to know that the enemies of Christ were compelled to pass such a beautiful compliment on Him. They meant to find fault with Him when they said, "He receiveth sinners and eateth with them," but thanks be to God, they told a great truth. He does sit down with sinners; He does receive them, and what good news that is for you and for me. What kind of sinners does He receive? He receives born sinners. Some people seem to think it is a terrible thing to say that a little child is born in sin, and that that child is by nature lost. If the little child is not born in sin, and not lost, God never came to save it, but He has told us in His Word that He came to seek and to save that which is lost. If my child were not lost, God never came to save it. Do not go home, as some people do, and say that I said that child will be damned. I never said so, and God never said so; but God did say that they must be born again. God did say that He came to seek and to save the lost; and, therefore, I am glad to know that there is a Savior that sits down with sinners and eats with them — that receives born sinners.

And not only born sinners, but great sinners. Oh, you who are talking about so many people being good, and others being so bad, I would have you to understand that the best people that ever lived always called themselves great sinners. John was a good man, so admitted by all, but John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Paul was a noble man — a hero of heroes in God's great battle, but Paul calls himself "the chief of sinners;" and if you and I this morning can see into God's holy law as we ought to, and can know of God's righteousness and justice as we ought to, there is only one answer to the question, What am I? *I am a great sinner.* Thanks be to God, I have got a great Savior, and my Savior is greater than my sins, and will save me. He receiveth sinners.

But these sinners must be repentant sinners. These sinners must be able to repent of the actual sins they have committed. "Well," says some one, "what if this little babe should die to-day, how could it repent?" I say that little child can repent of every actual sin it has committed. What are its actual sins? Every sinner must repent of his sins if he is to be saved. The little child is brought to the Savior, and He cleanses it of sin through that Holy Baptism, and it has no sins to repent of until it commits them; and when it does commit sin, it can repent. So I say again, there is joy in the presence of the angels of God over one sinner that repenteth, more than over the ninety and nine just persons that need no repentance.

Who are these ninety and nine that need no repentance? As a rebuke, it may mean, You Pharisee; you think you are so holy and so righteous that you do not need to repent; if so, there shall be more joy in the salvation of these publicans and sinners than over you. It may mean that there was one time one hundred, in creation, the perfect number, before sin entered the world; if so, if Adam had to die because he sinned, then there would be more joy in the presence of the angels, when one of these fallen men is saved, than if they never had fallen. It might mean, and I believe it does, that when a child of God has died, and gone home to heaven, and can sin no more, and needs to repent no more,

that then there is more joy in heaven, not on account of the one that is there but on account of the one that is coming. And that is true. I may have ten children and love one just as much as the other, but when one of the ten is lost, and I find the one, the lost one brings more joy to his father's heart than the nine that never were lost. You may have two children in your home, one in health and strength, and the other lying at death's door; you are standing day and night, holding the pulse of the dying child, not because you love that child any more, but it is almost at death's door, and you are giving all your attention to the sick one and no attention to the well one; and, in the same sense, there is more joy in the presence of the angels of God over one sinner that repents and comes home than over the thousands that are already there.

May God help us this morning to repent of our sins, to believe on Jesus Christ, to be faithful to Him until death, and at last receive the crown of eternal life. There will be joy, unknown in the heart of the poor, stubborn Pharisee, all over heaven, and may the bells of eternity ring in this morning hour, if any one soul has said, "Now I am going to serve my God until I die — help me, Lord Jesus! Amen."

PRAYER.

We ask Thy divine blessing, O Thou Great Shepherd of immortal souls, who hast with bleeding feet, and bleeding hands, and pierced breast, and thorny crown, come over the hills and dales to take us and carry us home. We thank Thee for the forgiveness of sins; we thank Thee for the Redeemer who has paid our penalty; and now, O Lord and Savior, we ask Thee to bless every one in this house this morning. Bless the little children that this day, as in former days, have here been dedicated to Thee, with the image of Thy Son stamped upon their hearts. We pray Thee to bless the dear parents who are bringing their children to Thee. We pray Thee to bless these aged ones who were brought to Thee early in life; and others, who have come to Thee in later life. We thank Thee, O God, that not an hour has passed from infancy until now, that Thou hast not let Thy blessing rest upon us, and hast watched us, and called us, that we might come to Thine arms and be carried home. Bless the sick who cannot be with us — they are still Thy dear sheep, precious in Thy sight. We ask Thee to deliver them according to Thine own good and best way. Thou hast said, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me;" Thou hast not said whether Thou wouldst cure the body or cause dissolution that will take the soul away, to enjoy eternal peace until that body

shall be raised again from the dead, and rise a glorious body. We now commend all the sick into Thy care, O Great Physician of heaven and earth. We now ask Thee to take Thy sheep and lambs — Oh, take all souls and keep them in Thy one great fold. We ask it in the name of the blessed Savior, Jesus Christ, who taught us to pray:

Our Father, who are in Heaven; Hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FOURTH SUNDAY AFTER TRINITY.

GOING TO GOD'S GALLERY.

LUKE 6 : 36–42.

"BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And He spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Dear Christian Friends: —

Among the greatest generals in the world was Alexander the Great. During one of the battles he received a severe cut in his forehead, which ever afterwards left him with an ugly scar. When he conquered the world it was the desire of his admirers to have an exact painting of the great general. The greatest known painter in the world was secured, but there was one thing that puzzled this painter, and that was, how to paint an exact likeness of the great general and not have the scar to show. After meditating a long time on the plan, finally this happy thought came to him: "I will paint Alexander the Great with his head resting on his hand, so that his own hand

will cover the scar." Oh, that all the Christians in the world would learn of this heathen painter to cover up the defects and the scars of their fellow men. Let us this morning, by the help of the Holy Spirit

GO TO GOD'S GALLERY

and there have our pictures taken. We will take but three pictures:

I. *Containing all who have two eyes.*
II. *Containing all who have at least one injured eye.*
III. *Containing all who are totally blind in both eyes.*

I. The Lord God is going to take pictures this morning and you are all invited to step up for the first time, for it is His preference that you should be on the first picture. You are to have two good eyes, that you may see the *Father's great mercy;* that you may see Him as *the only Judge;* that you may see *the great joy of being of a forgiving spirit;* and that you may see *the great harvest of giving.*

1. Now arise while God takes a view of you. See God's great mercy. "Be ye therefore merciful, as your Father also is merciful." It takes two good eyes to see the mercy of God. There are so many people who seem to think that God is not merciful. Oh, that their two eyes were opened! The Father in Heaven must be merciful or He would not have given His only Son, Jesus Christ, to die for the sins of the world. Suppose you had only one son, and the world were yours, — yes, the whole universe, and you were called upon to give up that only son, do you think you could do so without a heart full of mercy? That is what God the Father did when He gave up His only Son to come here into the world to become so poor that He slept in a borrowed grave. Will you yet doubt His mercy? Then open both eyes and look at it constantly.

Not only is the Father merciful, but surely the Son, Jesus Christ Himself, is merciful. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." This Son came of His own free will. He said, even

when standing at the very gates of death, that He might call twelve legions of angels to deliver Him. Yes, He could have stepped down from the cross when they mocked Him and said, "If Thou be the Christ, come down from the cross." It was not necessary for Jesus Christ to come and die; He had committed no sin; He had done no wrong; He might have remained in heaven; it was not necessary for Him to sleep out on the ground without a pillow, but all this He did because He loved the world, because He was the Good Shepherd that laid down His life for the sheep. And surely no one can see Jesus Christ hanging on the cross, and dying, without reading in His wounds, L, O, V, E, Love; or, in other words, great mercy. Open your eyes and see the mercy of Jesus Christ.

Our eyes ought to be opened to see the mercy of the Holy Spirit. Sometimes we seem to think that God the Father is greatest, and God the Son the next greatest, and the Holy Spirit is just something that does not need very much attention. Remember that little child this morning, according to God's own command, was baptized in the name of the Father, and of the Son, and of the Holy Spirit, and the Holy Spirit and the Son are equal with the Father, or it would not have been baptized, and commanded to be so, in that Triune name. Nowhere did God say, Baptize in the name of the Father, and of the Son, and of Gabriel; nowhere did He say, Baptize in the name of the Father, and of the Son, and of Alexander the Great; but, Baptize in the name of the Triune God, coequal in all eternity. Open your eyes then to this great truth, that the Holy Spirit, who comes to us through the Word and the Holy Sacraments, is none other than the merciful God, who is calling this morning, and is always calling, and gathering, and enlightening, sanctifying, and trying to keep us. Open your eyes, then, both eyes, to see the mercy of your God.

2. Then, if you keep your eyes open, as God wants them open, you will see that God only is our Judge. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." If there is any one prerogative that Jesus Christ has kept for Himself, it is judgment. "The

Father hath committed all judgment into the hands of His Son. "The Word that I have spoken, it shall judge you on the last day." Now the question arises, have you and I got our eyes open wide enough this morning to see that the only Judge is Jesus Christ, and that He is the only One who has a right to condemn? God does not want me to be a judge; He does not want you to be a judge; He does not want me to condemn; He does not want you to condemn. He is the Omniscient God; He knoweth all things; He knoweth the environments that surround every individual, and on that last great day, He only will have the right, and will use it, to pass judgment, and if there is any one to be condemned, it is for Him to do it, and not for us. Open your eyes now and stop judging, and stop condemning, for this all belongs to God.

3. In the first picture you must have your eyes open wide enough to have a really forgiving spirit. "Forgive, and ye shall be forgiven." If you have your eyes open wide enough to see the mercy of God, how He has forgiven you, and how He has forgiven me, then surely we ought to have that spirit within us that longs to put His own spirit into exercise, and yet, how many people there are who love to carry in their own souls a spirit that says, I will keep my distance; I will stay away from this one, and that one. Open your eyes. If you do not open your eyes this morning wide enough to see that it is a glorious privilege to forgive everyone on earth, you cannot be on this picture.

4. Not only must we have a forgiving spirit, but we must open our eyes wide enough that we may see the glorious harvest of giving. "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom: But with the same measure that ye mete withal it shall be measured to you again." God says these words, and it is one of the hardest texts for the Christian Church on earth to believe, that is in the Bible. How many people are there who have their eyes open wide enough to actually see that when you give in God's name, that you are getting? How many people are there who can really see the glorious

harvest of giving? Unless we do this, we are disobeying one of the plainest commandments of God. In another place it is said, "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." In the last Book of the Old Testament we are told that if we should give to the Lord the one-tenth of all our net income, God would open the windows of heaven, and He would shower down a blessing upon us that we should not be able to receive. How many people are there in the world to-day who have their eyes open wide enough to see those windows open? How many actually believe what God says in this verse? Oh, there is a blessing in giving that opens our eyes and keeps them open. Somewhere a poet has sung:

"The sun gives ever, so the earth;
What it can give, so much 'tis worth.
The ocean gives in many ways —
Gives baths, gives fishes, rivers, bays.
So, too, the air, it gives us breath;
When it stops giving, comes in death.
Give, give, be always giving —
Who gives not, is not living.
The more you give, the more you live."

Did we ever live any more than we did in the last few months? Has not our own experience demonstrated this great fact? We have never been happier than we have in the last six months, when we have raised nearly six thousand dollars above current expenses, and you never were happier than last Sunday, when you swept the old debt away. I know you felt like saying something that could not be uttered, and even the old doxology could hardly contain it.

"God's love hath in us wealth unheaped;
Only by giving is it reaped.
The body withers, and the mind
Is pent up by a selfish rind.
Give strength, give thoughts, give deeds, give pelf;
Give love; give tears, and give thyself.
Give, give, be always giving —
Who gives not, is not living.
The more you give, the more you live."

That poet had his eyes open when he sang these words.

> "He only breathes, and never lives,
> Who most receives, and nothing gives;
> Whom none can praise — whom none can thank —
> Creation's blot — creation's blank."

This, my dear friends, is the first picture that God has taken this morning. Now let us look at it and see how many are on. Are those people on who seldom think of the mercy of God? Not one of them. Are those people on who are constantly finding fault with this one, and that one, trying to raise opposition instead of creating love? Not one of them. Are the main members of this church all on this picture? Not one of them. Is the church council on? Let us look. Not one of them. Is the preacher on? He cannot be found. God has taken a picture this morning, but lo, and behold, not one of us is on it. There is not one of us who thinks enough of God's mercy; there is not one of us who is not judging; there is not one of us as forgiving as we ought to be; there is not one of us fully carrying out the command of giving.

II. God will take another picture. He does not care to have anybody on this, but, nevertheless, you are welcome if you have one injured eye. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

1. The Lord God is ready to take another picture, and the first ones that shall come on this picture are *the ones that very seldom think of the great mercy of God.* Oh, how many of us live from morning until night never thinking of the Father's mercy, never thinking of the Son's mercy, never thinking of the mercy of God that is calling, and calling, and calling, that we might enter His kingdom. Oh, what an injured eye we have, not to see the mercy of the Triune God!

2. Those are invited to come into this picture, who want to be judges themselves, and now, do not all crowd on at once. You think in your own heart, oh, how many weaknesses our pastor has. You sit back there and think how much better you are. God looks at you and says, You old hypocrite, you think you are so much better; you think you are the judge; you think you are to condemn; you cannot see your own faults; you cannot see what ugly things you are doing; you cannot see how you are tearing down the kingdom of heaven; you cannot see how you are an abomination in God's sight. Oh, look out for that eye of yours. It is bad. It has a beam in it.

All of you are invited into this second picture who are condemning others. Look out, now, you best members of this church. You think you are not condemning, but how often you have said harsh things about people who are far above you. How often, like the old buzzard flying over the prairies of the west, you have never seen a flower, but you have been hunting an ugly carcass. How many of you there are who are constantly picking at this one, and that one, in order to lift yourselves up. Watch out, now, or else you will be on this picture, and you do not want to be there. If you are passing judgments on others, if you are condemning others, remember you have taken the place of your God; remember you are taking God's honor on yourselves; remember that your little mind is not as large as a grain of sand, compared with the great mind of God. You do not know under what circumstances this one and that one were born; you do not understand the environments surrounding them, where they are living; you do not understand the temptations that these are battling against. I say here to-day that if I had been born and raised in the family that some low drunken sot has been born and raised in, I might be a low drunken sot to-day. I claim that if I had been born and raised in some families where some boys and girls have been raised, I might be in yonder penitentiary to-day. Then stop your judging; stop your condemning. God is going to do that. Be careful, for you are going on this second picture.

3. And why do you not forgive? This thing of sitting around at home and saying, I have nothing against this one, and nothing against that one, and never taking a step to tell it, is all wrong. If you have nothing against one, in the name of God, why don't you come and tell him so? If you have nothing against your enemy, why do you not step up to him and say, "I have been wronging you and I ask your forgiveness, and from now on, let us work together for the spreading of God's kingdom?" If you have fully forgiven, why are you waiting for an opportunity to say something ugly again? Yes, I am your friend, while I am with your friends, but oh, how often we are just waiting for an opportunity to have the right surroundings, to say that ugly, cutting thing, that unforgiving thing? I am not trying to put you below myself to-day. I simply mean to say that human nature is a dreadfully deceitful thing, and you do not need to go out of your own house to find it; you do not need to go out of your own body to find it; you do not need to lay your hand upon the head, or upon the heart of another. The worst enemy I have in the world is in here, in my own heart, and the worst enemy you have is in your own heart. Beware that you are not looking for motes, with beams in your eyes.

4. And how much have you given during your past life for the extension of God's kingdom? God has commanded the Church to go out into the world and make disciples of all nations. This cannot be done without sending missionaries. This cannot be done without sending honest men who must make their living, not by stealing, but must receive the gift of the Church of God, to go forth to give their valuable time for the spreading of this kingdom. How many dollars have you given to send a man of God to the heathen lands? How many dollars have you given for the bettering of humanity? How many dollars have you given to clean out the brothels in our larger cities? How many dollars have you given for the upbuilding of God's kingdom in the world? How many dollars have you given for the support of your own pastor in the past twenty-five years? And then, on the other hand, figure up how much

you have spent for tobacco; how much you have spent for whisky; how much you have spent for luxuries that you would not have needed; how much you have spent for worldly amusements; how much you have spent for Satan's interests instead of for God's. Put one column on one side and the other column on the other, and do a little mathematical work, and the result will be that you will find that you have done very, very little for God's kingdom.

The picture is taken. What is the result? Oh, the result is given by the Lord my God, and might well be called "Christ's Cartoon." These little motes in the eye are very dangerous. I met one of my own members on the street the other day, with an eye tied up; a little emery had gone into that eye and almost injured it, and I tell you he was thankful when that little speck was picked out, that his eye would be saved. The eye is too delicate to have even a small grain of sand in it. Oh, these specks and motes must come out, but how ridiculous it is for a man with a large log pointed, driven right into his head, and coming out on the other side, and the other so heavy it stands on the ground, almost bending over under its weight, standing there calling for his neighbor to come to him, for he cannot go with that log, and when the neighbor comes, he stops, and says, "Just hold still here, I see a little speck in your eye," and he stands there himself with a log in his eye. — A cartoon that would make the world laugh if it were painted to-day, and God painted it. We are going to God's gallery this morning. Who are these people with the beam in the eye? While Jesus Christ wanted everybody on the first picture, He found none, and while he cared for no one on this second picture, we are all on it. We are all on this picture. You have got that beam in your eye, and I have got it in mine, and the great truth is that we never can see our own faults like we can see the faults of others. Oh, if we could just hold this picture befor our eyes this morning and see ourselves as God sees us, what mercy we would have on others, and oh, how anxious we would all be to have these beams taken out of our eyes, that we might see clearly to take the mote out of our

brother's eye, and then take it out. It is not wrong to take out the mote, the Savior did not say so. "Thou hypocrite, cast out *first* the beam out of thine own eye, and *then* shalt thou see clearly to pull out the mote that is in thy brother's eye." It is my duty to help you get rid of your motes, and it is your duty to help me get rid of mine, but get the beam out of your own eye first, and then come and help me get the mote out of my eye; and so may God help me to see the beam in my own eye, that I may help you to get the mote out of yours. Here is your picture. "How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

III. There is still another picture that God wants to take this morning, and that will include all who are totally blind in both eyes. "And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master." The disciple is not above his master. In other words, you never in all your life saw a priest that raised his people above himself; you never saw a Sunday-school teacher who raised his scholars above himself; you never saw a parent that raised his children above himself; you never saw a teacher in the public schools that raised his scholars above himself. These things being true, it is easy to know who shall be on this third picture.

1. All parents who are not safe. When David was in exile and his son Absalom was out in the battle, king David gave the command to the generals to spare the life of the boy. The battle was on. Poor David could not rest. He stood at the gate and waited for a messenger, and when he saw the messenger coming in the distance, David made up his mind that something was wrong, "It may be that my son is killed or injured," and he cried at the top of his voice, "Is my son Absalom safe?" And to-day there are thousands of children all over this land, crying

out with their immortal souls, "Are father and mother safe?" And if father and mother are not safe, how can they lift their children above themselves? The disciple is not above his master. When we stop to think how many men there are that are not even baptized in the name of the Father, Son and Holy Ghost, men who seldom see the inside of the house of God, men who are virtually tied in the very chains of Satan, how it makes our hearts bleed to know that those men have boys at home, that those men have girls at home; and when we know that some mothers will do their baking and their washing on Sunday, instead of going to God's house; when we know that they do not care one whit wether the Bible is ever read or not; when we know that they make no effort to bring their families to the church, what else are some parents but blind teachers of the blind?

2. And how is it with the teachers of our public schools? The question is not asked these days, Does the teacher believe in God? and the general idea is that our public schools do not teach religion, and consequently it makes no difference what the teacher thinks about religion. The great truth is overlooked that every man teaches unconsciously what he is. It makes no difference whether I am talking religion or not, the man who associates with me a little while must either grow to desipse me, or I will make a Lutheran of him. No difference whether we are teaching mathematics or anything else, what a man is, he is, and what he is, he lives, and what he lives, he teaches, and the man that stays in contact with any teaching is taught, and whatever a man is hearing all the time has its influence on him. Before I came to this city, at the time when President McKinley was lying at the point of death, a superintendent of the public schools said to the children, "What is the use to pray? The whole nation has been praying for McKinley and now he dies any way." I would just as soon have my children go to school to the devil as to that kind of a superintendent. Where did God ever say that if you shoot a man, and the nation prays, that he is going to live anyway? And when I look around through our public schools to-day and find the false

science that is sometimes taught for true science, and the influence of some ungodly men and women, I say, Blind leaders of the blind! When I make that statement I am not finding fault with the public schools any more than with many other institutions, but I say school boards should see, in this Christian land, that no teacher shall stand at the head of children who has no love for the Bible, who has no love for the Church, and who has no love for things that are good and holy.

3. And when I look into the Sunday-school and find that many teachers make it no matter of conscience at all to be at teachers' meeting; when I find some teachers make it no matter of conscience at all whether they go to the Lord's Supper or not; when I find that some teachers make it no matter of conscience at all whether they take an active part in Church work, I am compelled to cry out, Blind leaders of the blind! For, dear friends, how can the disciple be above the master? If the master neglects his duty, then the disciple will. You will find two kinds of scholars in every school, good and bad, but even the best scholars are sometimes glad if the teacher is a little careless; even the best scholars hunt out the teacher that is not strict, and right in that class will slight their studies. In other words, if we are not willing, as teachers in our Sunday-schools, if we can, to attend the teachers' meetings; if we are not willing to take part in all the church work as models; if we are not willing to make sacrifices that our children can imitate, and lift them up, I say again, we are blind leaders of the blind, and have not only one injured eye, but have no eyes at all. It makes no difference if this strikes my best friend, my brother, my sister, it is truth, and God knows it, and you know it.

4. And if these things are true in the Sunday-school class, if these things are true in the home, if these things are true in the public schools, oh, how true they must be in the pulpit. If there is any one chapter in the Bible that makes me feel ashamed of myself, it is this chapter, where it shows that heathen are kind to heathen, that no man needs to be a Christian to be true and faithful to those that are faithful and true; where it holds up before us Christ

as the model; oh, how short we all come from this. And yet, I can confess before God and man, by His help, I want to be a better man to-day than I was yesterday; by His help I want to be a better man to-morrow than I can be to-day. In other words, I recognize that my God stands back of me, and in front of me, with the command back of me, with Himself in front of me, saying, "Be ye merciful, for your Father in heaven is merciful. Be ye holy, for I am holy" — striving for perfection, and thus by the help of God, I will try to rise just as high as it is possible for this poor sinner — this miracle of grace — to rise, as an imitation of my Savior, and a model for all my people. I would love to rise to that point in the spiritual perfection, that I could say to my superintendent and to all my Sunday-school teachers, and to all my Church council, and to all my children, Follow me, because I follow Christ, and thereby lift them up to a higher level day by day, for God never left any man stand to-day where he was yesterday. "I go to prepare a place for you, and then I will come again, and take you unto Myself, that where I am, there ye may be also." We are not to stand still; we are to rise higher, and onward and upward, until we breathe our last breath, and the soul takes its flight into the presence of God, and then we will see a picture He will paint for us in heaven.

And now, what is the result of this last picture? Look out there. Do you see yonder man with a rope in his hand, and with his sight gone, and with the rope tied around the neck of a dear child? See him walk out yonder lonely path, and just beyond is yonder great precipice; he is walking on, and is blind, and he has the child tied to the other end of the rope and it must follow; the strong arm of the blind man holds that rope, and he is getting nearer and nearer to that great abyss; a few more steps and over he will go. Is there no one to bring him back? Is there no one to run and hold him? There he goes! Down he goes! — a blind leader of the blind — and they both fell down into the gulf. "And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?"

Yet, oh! how many people are falling down because of unfaithful preachers, because of unfaithful teachers, because of unfaithful fathers and mothers — blind leaders of the blind. I said a while ago that I felt ashamed, when I hear this text, of myself, and I hope you all feel ashamed of yourselves this morning. But let us not forget to thank God if we can feel ashamed of ourselves. That itself is a wondrous gift of God, to be able to be ashamed of ourselves. There are two men in this world that are very mean —in fact, they are the meanest: The one is standing before you this morning preaching the Gospel, and the other is yourself. God have mercy on us all. Amen.

PRAYER.

O God, our Heavenly Father, we feel in our hearts this morning that we are not fit nor worthy to call ourselves members of that first picture which Thou hast placed in Thy great gallery, and yet, we pray this morning for forgiveness, and for a spirit of love, and for a spirit of leaving all judgment to Thee, and for a benevolence that shall make us subject, by Thy grace, to be placed upon that beautiful photograph painted in heaven. We pray Thee to help us this morning by Thy holy law, and by the gift of Thy Holy Spirit, to behold the beam in our own eye, and by Thy grace and strength wilt Thou draw it out, and wash the wounded eye with the balsam of Cavalry, Thine own blood, and keep it clean, that by the help of this wounded eye healed, we may be able to see the mote in the brother's eye, and help us also by Thy grace, to make it clear. If any of us this morning have found ourselves to be blind leaders of the blind, help us to open our eyes, help us to see as Thou wouldst have us see, and make us safe leaders of our own families, of our own children, of our own Sunday-schools, and all others that are around us. O God, give Thy blessing to the public schools of this country, and help that the conscience of the teachers may grow there, and that in every lesson the children may be led closer to the Great Teacher. O God, we ask Thy special blessing upon those of our own number who in this morning hour are suffering intensely. Lord help them, according to Thine own promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yes, help us to hold fast to that command of Thine, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." Heavenly Father, Thou hast always delivered all Thy saints of old, and Thou wilt deliver us in Thine own good way, in Thine own good time and Thy way and Thy time are the best way and the best time. Give us a faith, O Lord, that will always hold, even as a child would cling to its mother's breast, to these sweet words: "All things work together for good to them who love God." Pour into our hearts a double love, and finally, when our work on earth is finished here, give us that

grander home above. We ask it all in the name of the Blessed Jesus, who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIFTH SUNDAY AFTER TRINITY.

HOW THE SAVIOR CAUGHT SIMON.

LUKE 5: 1–11.

"AND it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship. Now when he had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy Word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved in Christ:—

Lying below the level of every other sea in the world, beautiful to admire, is the Sea of Galilee, more intimately connected with the precious life of our Savior than any other water on earth. In that sea have been caught some beautiful fishes, but the largest fish that was ever caught there was the apostle, Simon Peter.

Peter was a great man even before he was converted. I believe that he himself recognized that he was a great

sinner. You will remember that when Christ was being tried before Pontius Pilate, the old apostle stood there and denied his Master, and even began to curse and swear. That was not the first time that Peter cursed and swore. A man does not begin at thirty or forty to swear. The real truth is that Simon Peter swore many a time down on the Sea of Galilee before he was a child of God. It was nothing uncommon for him to lie. A man does not begin to lie when he is old. It was the boy — the fisher boy — that was very sinful, and when the Lord Jesus Christ was with him in that vessel, he recognized the divinity of the draught of fishes, and he cried out, "Depart from me, for I am a sinful man, O Lord."

He was not only a great sinner as a boy, and as a young man, but he was also a great worker. "We have toiled all night," said he to the Savior, "and have caught nothing," and in the morning he was washing his nets, and when asked to thrust out the ship, and go out into the deep, he did not stand and argue, and say, I worked all night, I cannot work in the day time. It made no difference to Peter whether he had toiled all night or not, when anything was to do, he did it. He was not an eight hour man, or a ten hour man; he was a man who worked fifteen hours if necessary; day and night, if it was necessary. He was a great worker.

Not only was he a great worker, but he was a great man — as great as any man, not being born again, can be. There was in him a heart that was bigger than the Sea of Galilee, a heart of kindness. Many a man would have said to Jesus Christ, "Get out of my boat. What business have you there?" But Peter said, "You can have it." When asked to go out into the deep, he went. There wasn't a favor that any one could ask for of Peter, that he wasn't ready to say, "Here I am, what can I do for you?" There is the mark of greatness.

He not only had a big heart in him, not only was he kind, but he had in him something that proved to the world that he was a leader. When the fishermen wanted a man to lead the way, Peter went ahead. When there was anything to say or do, Peter was the spokesman and

doer; and when Jesus Christ from all eternity saw what Peter would be, and in the present what he was, He said, "That is the kind of man I must have among My apostles." And so I want to show you to-day, by the help of God,

HOW THE SAVIOR CAUGHT SIMON.

I said a moment ago he was the biggest fish ever caught, and when the Lord Jesus Christ caught Simon Peter, He caught a wonderful fish, and the text that I have just read shows us how He did it.

I. He caught Simon's *place in history.* "And it came to pass." It looks as though it were just an accident that Peter and John should be standing there on the shore that morning washing their nets, that Jesus should stand on that shore, and that the people should be coming in all directions and crowding in, until He was forced, as it were, to step out into the boat. It all looks like an accident. It may look like an accident that you are sitting where you are this morning, but I tell you, my dear friends, there is not a moment in a man's life that there is not a plan, and that man is helping to fill out that plan in his actions. "In Him we live, and move, and have our being." It was not an accident that Peter was there washing his net that morning. It was not an accident that Jesus happened along the shore. In the great plan of God that night of fishing without fish was a preparation to bring about what took place that morning at that moment. I tell you that when Peter wrote his Epistle, you will discover three times that he speaks of the fact that in all eternity man is elected for the purpose that he is to fill in life; and we are told in another place that before the foundation of the world was laid, we are called in Christ. The apostle Peter was in the mind of God before there was a Sea of Galilee, and it was no accident that that morning Peter and Christ and the multitude and the Word of God came together. No. The very first thing that God did that morning was to throw His net of Providence over Peter and hold him to that point where he was just at that moment. "And it came to pass" — and God made it come to pass.

2. Not only did He catch his place in history, but the next thing He did was to catch *his empty boat.* If Peter had caught fish that night and the boat had been full of fish, Jesus Christ would not have stepped into the boat, and would not have told him to thrust out into the deep. It was not bad luck that Peter had that night. Many a time when we fish from morning until night and cannot find fish, we seem to think it is bad luck. When we work from one end of the year to the other, and at the end of the year it looks as though we had gained nothing, we say it is a bad year, because we have failed. There are sometimes nights when we do not catch a single fish that we are more successful than when we catch a boat load of them. And I would have you understand that when you possibly find a month in your own family history when everything looks as though it were going backward, it may be that you are making the greatest success. So then, I say that the second thing that the Lord Jesus Christ did, was to catch the empty vessel at the right time, which He might make His pulpit, to preach one of the greatest sermons in one of the greatest churches. That sermon had the Sea of Galilee for its foundation, resting in the hand of God; that sermon over it the temple of the blue sky; that sermon had back of it yonder hill on which the people were crowded in multitudes; and there it was that the Lord Jesus caught Simon's empty vessel.

3. And by catching his vessel, He caught *his hand.* Some people would be in the house of God to-day, if only there were a hand extended to them, saying, Come in. It does not cost anything to shake hands; it doesn't cost anything to go out and see some poor fallen wretch and lift him up. The Lord Jesus Christ could have taken that vessel Himself and shoved it out from the shore, but He did not want to do it Himself. What you and I can do ourselves, we do not need to ask God to do. Peter had his arm and hand, and Jesus Christ wanted that hand, and He said, "Peter, come and thrust this ship out a little bit that I may preach to these people," and when Peter put his hand to the oar, Jesus Christ took hold of his hand, and held him, and moved it out from the shore, so that

Peter could not run away — had him right there in the boat.

4. By holding his hand, He also caught *his ear*. When you are going to catch a fish, you have got to catch it, and when Jesus Christ wanted to catch Peter, He did not want to catch only the boat and the hand, but He wanted to catch the ear of that busy man for the Gospel. Peter was not like so many men in these days, who, because they work all night, cannot come to church. Peter worked all night, and worked in the morning, and when he was told to thrust out the vessel, he did so, and he sat down, and while Christ was preaching to the vast multitude, He did not fail to catch the ear of Peter sitting in that boat. Peter thought Christ was preaching to the people. Jesus was preaching to Peter. Every word went into that man's ear, and it is the Word of God that makes Christians. "How shall they believe in Him of whom they have not heard?" If, therefore, you do not hear the Word of God, how can you have faith wrought in your hearts? Just what the Savior preached that day I do not know to the letter, but we have heard enough of the sermons of Jesus Christ and of His sayings, to know about what He would say. He would say to that vast multitude, "You are all born in sin, and you know it." He would say to that vast multitude, "Unless you are born again, you cannot enter into the kingdom of heaven." He would say to that vast multitude, "Unless you repent of your sins and believe in Jesus Christ, the only Savior, you cannot find your way to the Father who made these hills and this sea." He would say to those people, "He that is now speaking to you is the Son of God, the promised Savior" — and there Peter is sitting by the side of his God, and his ear catches that great truth. And Jesus Christ must have said to those people, "Not a sin can enter heaven; it must be washed away" — and there sat that intelligent great man Peter, cursing and damning many a time on that water before in that same boat, and God is with him. And I gather that Jesus Christ must have said, "I am always with you." He must have told them, "I am the promised Son of Abraham, the same yesterday, to-day and forever."

And Peter began to wonder, "Is it true that all these days I have had this God with me in this boat and did not know it? Have I been cursing and damning all these days, with God in my presence? Oh, what shall I do?" — and there he could not get away; he was in the boat; Christ caught him by the hand, and by the ear, and held him.

5. He not only caught his ear, but he caught his will. When the sermon was over, says Jesus Christ to Peter, "Launch out into the deep" — He did not say, "Come on, let us go to the shore now," No, "Go on out into the deep," and Jesus said it once, and that was all that was necessary. Simon Peter grasped the oar and shoved the little vessel out into the midst of the ocean — out into the deep. He obeyed; he had tried to catch fish all night, and failed; he had been working all morning; he was tired; he was a fisherman and knew that the time to fish is at night and not in the daytime; he knew where the fish were to be found, along the shore, and not in the middle of the sea. To human reason it looked the most unreasonable thing God could have asked — to take that boat, in daylight, and go out in the middle of the sea; the reason of Peter would have said, "Thou mayst be a good Teacher, but Thou knowest very little about fishing," but Peter recognized the truth that the One that was talking was the Son of God, and the commandment must be obeyed without question; in other words, reason must be taken captive, and now "at Thy word, I will go," and he took hold of the oars, and went. Why did he go? He went because Jesus Christ caught his will. And do you know why it is that so many people are going to be lost and damned in spite of the churches, in spite of the Word of God, in spite of the preaching of the pure Gospel? Why is it that they will be lost and damned? Jesus wept over Jerusalem, not because it was a bad city, in a sense; He wept over it not because it had not heard the truth; not because it had not seen the Savior — they had seen their Savior; they had heard their Savior; they had seen His miracles; they had been convinced in mind that this is the Son of God, but despite that fact they would not accept Him, and He wept, and said, "O Jerusalem, Jerusalem, thou that killest

the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Ye would not! Ye would not let your will be caught. And there is where so many people will fail on the great Judgment Day. They heard the truth; they heard the law; they heard the Gospel; they heard of repentance; they heard of heaven; they know the only way to get there, but their own stubborn wills will damn their souls for all eternity. Jesus Christ caught the will of Simon.

6. After He had caught his will, then He also caught *his success.* We sometimes think that the Church is a place that will do for women, and for people of not very much business, but we business men, we have got to run our business, as if God hadn't anything to do with your business. Whenever a man tries to run his business without God, he is going to run it against the face of God, and will fail. Whenever a man cannot take God in as a partner, his business is a failure. Peter worked all night and did not catch a fish. God was assuring him that night that when you are going to catch fish, you have got to have God. It looked as though Peter's business was a total failure, no fish all night; it looked as though everything was going wrong; but when they went out into the highway of that little sea Jesus stopped and said, "Now cast out your net." The will was caught. There is faith in that man's heart; he throws out the net, and pulls it up, and lo, it looks as though all the fish of the sea had gathered at one place. Who gathered them? The birds understand the voice of their God; the fish of the sea understand the voice of their God; only stubborn man will refuse to listen to the voice of God; those fish had come at the voice of God, and Peter pulls until he sees there are too many for him; he beckons for his partners, John and James, to come over and help, and then they fill one ship, and they fill the other, until the water began to run over the edge, and he begins to see that they are going down; and lo, Christ not only caught Peter's will, but caught his business, his success; and when he saw that his business was

God' business, and that all these years he had been trying to run it alone, his sins were brought to his notice, and they heaped up before him like mountains, and he cried out, "O my Lord, depart from me, a poor sinner."

7. In other words, it was not so much the fish that Jesus was after; not so much the boat that Jesus was after; not so much the hand alone that Jesus was after, but *it was Peter's soul that He wanted;* and that very moment when the apostle Peter fell down before Jesus Christ and acknowledged his sins, and saw that there was no room in that ship for God, and for the sinner and his sins, that very moment Jesus caught his soul. Peter was right in one way, there was not room in that boat for his sins. I tell you a man cannot keep his sins and stand with God in the same little boat. Peter's logic was good. Either Christ has to get out of this ship, or I must; or if I do not, at least these sins have to get out; we three cannot stay. So Jesus showed him that Peter could stay there, and He could stay there too. It was not the object to get rid of Peter, nor Jesus, but the thing to get rid of was Peter's sins. "Oh, Peter, I will stay with thee, and thou stay with Me, and let us get rid of these sins, and I will forgive you, Peter; your soul is Mine; I have caught you." He caught his soul.

8. Then, when He had his soul, and had his will, and had his hand, and his vessel, and his success, then, my dear friends, there were two things more He had to have, and those two things were *his tongue and his life.* So they went out to the shore, and now, he says to Simon, "You have been a fish on this sea for a long time; your heart is bigger than this water; your soul is greater than this sea; you have some fish to look after that are greater than all the fish in this net; I want you to understand that the world is full of men; the world is full of women, and the world is full of little children, and one little soul is worth more than all the fish in all the seas; I want you to understand that I am going to make use of you from now on as I never did before; I have caught your soul, and I want your tongue. You are a great speaker; you have been using that tongue to curse and swear, and damn,

and lie; I to-day give you a new tongue; I want you to use that tongue to spread My everlasting Gospel; I want you to go out into the world now and look for people wherever you can, and fish for men, and fish for women, and fish for little children; I will make you greater than that — "a fisher of men."

9. "I not only have caught your tongue, but from this day on I want you to understand that I have caught your life." The nets were dragged out to the shore; the vessels were tied to the banks, but Peter said "Now take care of my business; I have got a greater business."— And they forsook all, and followed Christ, and in that moment Jesus took the life of Peter and kept it, and watched it day and night. And when one time, standing by the fire, while Jesus was being tried before Pontius Pilate, the old fisher spirit arose again in Peter, Jesus Christ drove it back with a look — a look, and the old devilish spirit of Galilee was driven out, and Simon Peter went out of the door, and fell down, and wept bitterly, but poor Simon was still in the hands of Christ, his body and his soul — his whole life, and he went on, making one of the grandest of all the apostles. What would history have been, had it not been for that morning on Galilee? What would history have been, had there not been a Peter among the twelve apostles? What would Pentecost have been without Peter's sermon? What would martyrdom have been with the absence of Peter, when his life's journey was over, and all had been consecrated to the Master, dying with his head down, instead of up, on the cross? There never was a man who died so nearly like Christ as the apostle Peter, the only difference being that Peter was crucified with his head down and his feet up, in honor of the Great God that saved him in the boat on Galilee.

And now, dear friends, what else can I advise you to do this morning, except, in the words of Jesus, to say to you, "Launch out into the deep!" Launch out into the deep of *Jesus' sayings;* into the deep of *His salvation;* into the deep of *His service.*

Oh, the Word of God is a great deep. The Psalmist says, "Thy judgments are a great deep." I hold before me to-day the Word of the eternal God. Is the Sea of Galilee deep? This Word is deeper. Is the Sea of Galilee six miles wide? This Word of God reaches from here to the throne in heaven. Is the sea a healthy resort? Nothing is so healthy as God's Word. And therefore I would urge you, as a congregation, to launch out into the deep of God's sayings. You cannot afford to be out of the Sunday-school, old and young; you ought to be teaching, or sitting down studying the great deep of God's Word. You cannot afford to miss a divine service. I do not say this because I am a minister of the Gospel, but I say it because I have a soul, just as you have a soul, and I know if my soul did not feed Sunday after Sunday on the same truths that it is trying to give out to your souls, that I would spiritually starve. You are willing to spend dollars, and a fortune, to clothe your children, and to fill your table with food for the body, but you are perfectly willing to starve your souls, and the souls of your children. Launch out into the deep of God's eternal Word. And not only do so in the church, do so in your home. Do not let that deep old Word of God lie on your table from week to week without knowing what is in it, without learning what is in it. Search the Word of God, and search it daily, and go on deeper, and deeper, and deeper. Did you ever read Gladstone's "Impregnable Rock?" Read that great book of his, by one of the greatest minds of recent times. Hundreds of men, like Gladstone, have told us that after searching God's Word all their lives, they are only playing along the shores of this great deep.

Not only launch out into the deep of God's sayings, but launch out into the deep of *His salvation.* The main thing is to be a saved man; the main thing is to be a saved woman; the main thing is to be a saved child; the main thing is to be ready any moment should death come by sickness or by accident; should death come slowly, or come like a flash of lightning, the main thing is to be prepared every moment to go home to God. Launch out into the

deep of God's eternal salvation, wrought out on Calvary and offered to you by free grace.

Last of all, launch out into the deep of *His service.* What are you doing for Christ? What are you doing for the extension of God's kingdom? Oh, how many people there are — it seems to me the vast majority — who are simply living in God's Church; simply eating at His table, and actually doing nothing for the extension of God's kindgom. Your hand is just as strong as Peter's was; your body may be just as strong as his was. Oh, what a mighty influence Peter has wielded in the world, in the name of God, because he launched out into the deep of His service; and what a little, insignificant nothing of a mark most people are leaving in the world; they live and die, and nothing is left back in the world to tell what they ever did for God's service. Will you not, this morning, by the help of God, resolve to take up some work you are getting no pay for? Will you not this morning resolve, by the help of God, to start out and do something to win somebody for the Lord and Master? Will you always ask the question, What can I get for this, and for that? Oh, you and I need money; we need pay for our services, to live, but, my friends, the things that we work for, for pay, ought to be the smallest amount of our work; the greater amount of our work ought to be for God's glory, without expecting anything in return, but His strength to do it.

Then launch out into the deep. The shallow waters are always dangerous. How vividly is seen before our minds this morning that boat going down the East River in New York, with a thousand Lutherans on it, and many other people? Oh, we look at that picture when the flames leap up and some of our own acquaintances dash down over that vessel and leap to death. Think of a thousand funerals in New York during the past weeks, and all caused by a poor vessel in shallow water, in the East River. Thousands of people stepped on that old vessel to go to that picnic that day that would not have dared to go on a larger vessel and crossed over the mighty deep, and yet, they would have been far safer out in the deep than in that

shallow water. The shallow waters are dangerous. The great deep is not dangerous. It is not once in a thousand times that a vessel ever goes down in the middle of the ocean; and the reason that some people will have a dreadful calamity, in comparison with which that in East River was nothing, on that last great Judgment Day, is that they have been sailing all the time down the shallow waters of their own infidelity; down the shallow waters of their own foolish notions, instead of going out into the great deep of God's eternal Word. Launch out into the deep! "He that believeth and is baptized shall be saved." Stay out of the shallow waters — "He that believeth not shall be damned." Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for this privilege of delivering Thy message to Thy people; we thank Thee that we are permitted to speak this morning to the ears of the dear little children, the young people and the aged. We ask Thy divine blessing upon those who are already in Thy service, in their humble way doing all they can to spread Thy kingdom here on earth. And we pray Thee this morning that Thou wilt help each one to get into his little vessel with the Lord and God, and to sail out and do what he can for Thy glory. Oh, do Thou catch our places in history this morning; do Thou catch our little vessels, and though they are empty, show us that Thou art able to fill them with Thy truth; we pray Thee to catch our hands and keep them; catch our ears to hear Thy message; and catch our wills, to be obedient to Thy commands; and catch our souls, O God, to be Thine forever. We pray Thee, Heavenly Father, that Thou wilt catch our success in business; help us to work with Thee and ask Thy guidance in our doing. We pray Thee to use our tongues to Thy glory. And we pray Thee to take our lives from now on until that hour which the world calls death, and use these lives as Thou didst use the life of the Apostle Peter. O Lord God, we now ask Thee to go with us to our respective homes, and may we feel to-day it is a good thing to meet in Thy house, and to have our souls fed on the bread of life; and may the bread which we have eaten this morning, newly create in us a hunger and thirst after righteousness. Help us to realize that salvation is alone in Thee. In Thy great mercy accept us, for Christ's sake, who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SIXTH SUNDAY AFTER TRINITY.

ADMISSION ABOVE.

MATT. 5: 20–26.

"FOR I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto Thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Sanctify us, O Lord, through Thy Truth;
Thy Word is Truth. Amen.

Beloved in Christ: —

The world is in the habit of measuring success by health, by wealth, and by fame; but a man may be ever so healthy in this world; he may be ever so wealthy in this world, and he may be ever so famous in this world, if, on the great Judgment Day he is ordered to go down from God's face where the departed ones are — the lost — that man surely has not been successful. It is, after all, the Judgment Day that will decide as to whether one has been successful in this world or not. Nor does success in this world consist simply in being admitted into large assemblies. During the past week we have had a great National convention, and undoubtedly many desired to enter who could not; but that was no great loss

to them; but what a loss it would be on the last great day if it were discovered then that we are not elected unto eternal salvation. I wish to speak to you this morning in all brevity on

ADMISSION ABOVE.

I. *Our time here is short.*
II. *Only perfect righteousness will admit to heaven.*
III. *Heaven is absolutely closed to the best human righteousness.*
IV. *Heaven is free to all who come in the right way.*

I. Our time here is short. — *Little children, young people,* and *aged.*

1. As I go from house to house, I need not remind you of the fact that the cemetery is partly filled with little short graves; all I need to do is to look at your own pictures hanging on the walls, and in nearly every home I am pointed to a picture of a son, or a daughter, who early in life have gone home to their God. Therefore, even little children, it is not saying too much when I say that for you, your time is short.

2. This is especially true, also, of young people. It was Adam and Eve in the youth of their creation whom Satan tempted and brought down to death. As we look through the New Testament carefully we observe that Satan was not in the habit of possessing old men and old women, as much as he was young people. Look at the different instances of Christ's casting out devils, and you will find that He is casting them out of the young Gadarene; He is casting them out of the young woman, Mary Magdalene; the real truth of it is that young people are the very objects of Satan; they are living in a time when temptations are rife, and when lust is strong, and when temptations are ready to break in on all sides, and lead them astray. Therefore I would say to you young men and women, do not think because you are strong and well and have not passed the age of twenty-five or thirty, that therefore you are going to stay here another half century. The real truth of it is that many young men and young women are brought down to death because of the strong temptation of Satan in those days.

3. And you, fathers and mothers, with gray hair, or none at all, on your heads, you know the old saying that young people may die, and old people must. There is no question about your time being short; there is no question about your setting your house in order; if you intend to make a will, make it; if you have anything that is not done, that ought to be done, do it this week; your time is short; it must be.

II. And if this is true that our time is short, then let us not forget the great truth that nothing but perfect righteousness can ever admit any of you to heaven. This is the *will of God*; this is the *will of the angels*; and this is the *will of the saints.*

1. This is the will of God. If we go to the next to the last chapter of the Bible we find that there is no doubt at all about what kind of a place heaven shall be. Speaking of those outside — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" — not a word is said about these people going to heaven. And, in the same chapter, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life." Heaven is not to be another house of death and misery. In the first verse of the last chapter we have this picture of heaven: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." And in this same chapter we find that those that will be lost on the last day will be lost forever, and those that will be saved on that day will be saved forever; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still." If this verse says anything, it does say that heaven will be pure and hell will be defiled, and if it is a fact that a man can be lost on the Judgment Day and then be saved, then it is a fact that a man can be saved on the Judgment Day and again be lost. Not a man on earth will admit that. Then why would you take half of God's Word and

turn and twist it to suit your own foolish notion, and try to make that stand that suits your notion? The real truth is that heaven is a place where nothing but perfect righteousness can enter — so saith the Lord our God.

2. This is not only the will of God; it is also the will of the holy angels. They have not forgotten that first angel and his followers who were hurled from heaven. If heaven itself were again to become a place that is to be defiled, the holy angels would not have left the throne on high to sing on the plains of Judæa when Christ was born. Little attention would they have paid to Christ in the garden of Gethsemane, or bothered to roll the stone away from the grave, if they had believed that heaven itself shall become a sinful, corrupt earth.

3. Nor would the saints on high want heaven defiled again. We have a picture in the 7th chapter of Revelations of those that are saints, and this is what they sing: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?" They do not want their white robes defiled by ungodly men and women who should enter there. "Whence came they?" Oh, what a comfort this next verse must be to every sick one that would love to be here to-day and cannot. "And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Oh, what a comfort for those aching hearts and aching heads of Christians who to-day are lying supinely upon their sick beds; but when they reach heaven it is not their will, nor is it the will of a single angel, nor is it the will of God, that unrighteousness shall enter heaven.

III. I would say further, that heaven is absolutely closed to all human righteousness. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

1. How often I have heard Sunday-school teachers talk about the Pharisee as though he were a mean, low man. I

have heard ministers of the Gospel hold up the Pharisee as if he were the lowest of the low. No wonder that the people are misled in understanding the Scriptures. You take all the argument away from Jesus, if that were true. The real truth is that the scribes and Pharisees were considered the best people that lived on God's earth in the days of Christ. Who were the scribes? Why, they were the men of God who copied the Old Testament for the people; they were the men who interpreted God's Word, and read it in the synagogues; they were the people who taught theology; they were the people to whom every one looked for advice in the things that pertained to sacred things. And who were the Pharisees? When I study the history of the Pharisee closely, I discover that he got his name from the enemy and did not give it to himself. The Pharisees were a people who dated back to the Babylonian captivity and became national in reputation between the second and first centuries before Christ; they were a people who had the utmost respect and love for God's holy law, written and oral; they were a people who were so far above the average in their piety that the enemy looked at them, and said, "Look at the separatists" — and that is the very meaning of the word Pharisee; they were a people who felt that they were too noble and too good to associate with the low trash of the country; they were a people who were educated and had no use for ignorance, and tried their best to lift the people up to their own level; they were the people who were orthodox, in opposition to the Sadducees, who were infidelic, who did not believe in the resurrection of the body, what we would call in this day *agnostic*. The Pharisee did believe in the resurrection of the dead; he did believe in the holy angels; he did believe in a Judgment Day to come. They were the preservers of God's holy law, and the only reason that the Lord Jesus Christ called them hypocrites, was because they did not live according to the spirit of the law, as much as they did according to the oral form handed down by tradition, for in many respects the law of Jesus Himself commends the thing the Pharisee did, and the real truth is that Paul himself, one of the greatest of all men, was a student of Gamaliel, the Pharisee, and he called himself the Pharisee of Pharisees. Let us therefore not lose the argu-

ment that the Lord Jesus Christ gives us in this lesson to-day. He says this, "I am now talking to you, My disciples, in the presence of people known as the scribes and Pharisees; a people that are looked up to as the best people on God's earth, and I want to tell you, my dear friends, that this thing is true, that they are the best people on God's earth, as far as human righteousness is concerned; nevertheless, unless you have a righteousness that will exceed the righteousness of the best people that to-day are living, you cannot enter into the kingdom of heaven." There is a force in that argument that every man should take home to himself.

2. How many people there are in this day who are living in religious organizations outside of the Church, who really think they are going to get to heaven thereby. I know that all Christians know better; I know that even those ministers of the Gospel and those members of churches who are instructed in the plan of salvation, know, for instance, that Masonry can never save a soul; but, on the other hand, there are hundreds and thousands who are in the Masonic lodge to-day (and I only mention this lodge because it is the mother of all of them) who are not Christians, who will tell me and tell you, that "if we only live up to the rules of our order, we are all right." If a man is all right, he is going to heaven, and if he does not go to heaven, he is all wrong; and I say right here to-day that if Masonry can take a man to heaven, every man in the Church that is no Mason, ought to go to Masonry and get out of the Church. Isn't that logical? And if it cannot take a man to heaven, it is time that everybody is learning that his righteousness has to be something that will exceed the righteousness of the Pharisee; it has to exceed the righteousness of the Mason; it has to exceed the righteousness of the best man on God's earth, no difference what his name is, or he will never enter heaven. That is Scriptural.

3. I will go a step further for fear you should think I have a prejudice against one thing or another; I say any man in any church, no difference whether it is known by the name of Lutheran or Roman Catholic, or by any other name, any man in the Christian Church, who thinks he is going to get to heaven because of his righteousness will never see heaven

— never! Heaven is absolutely closed against human righteousness, because there is none. The prophet knew what he was talking about when he said that all our righteousnesses are as filthy rags. "There is none good, no, not one," says Jesus Christ. Are you going to believe Jesus Christ, or some one else? Oh, that you would all get the argument of this Gospel lesson to-day. The best man on God's earth, without Jesus Christ, has no righteousness that can enter heaven at all. "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

IV. The last thought that I wish you to take home with you to-day is this, that heaven is open to all who come to Christ and to God in the right way — open to all. But how do we come in the right way?

1. The first thing to do to come in the right way is to acknowledge that there isn't a single commandment of the ten that will not condemn us — not one. Before our text to-day the Savior said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." There are some people who think there is at least one commandment that they have kept. I have no doubt if I were to ask you to-day, "Have you kept all of the commandments?" you would say, "No, I have not kept all of them;" if I were to put the next question, "Is there one that you have kept?" I believe there are some people who would say "Yes." I believe there are some people who would say, "There is one commandment I have never broken, and that is the fifth; I never killed anybody." The Lord Jesus says, if you ever expect to get to heaven, you have to admit that you did kill somebody—that is the argument of the whole text. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;" this is the commandment the fewest people think they have broken. "But I say unto you, That whosoever is angry with his brother without cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." In order to understand this

verse, we have to understand a little of the political situation in Jerusalem. They had three kinds of judgments in Jerusalem. There was a small court of seven rulers, and these rulers could be found in an office on any street, just the same as we find a Justice of the Peace, or a Notary Public. These seven men would virtually settle all the smaller disputes. If they could not succeed in settling the dispute, it would go up to the Seventy-one, the Sanhedrin, or the great council; and if anything was not settled there, down beyond Jerusalem there was a big valley which in Hebrew was called *Gehinnon;* this same valley in Greek was called *Gehenna;* this same valley in English is called the valley of Hinnon; this valley is the place where the old false god, Moloch, was; and that false god was a god with two great big arms, and inside of this god there was a fire made red hot, and when people wanted to sacrifice, and bring the greatest sacrifice they could to their god, they would go and throw even their innocent children into the arms of this red hot god and burn them to death; the result was that the valley was filled with the skulls of people burned in the valley of Hinnon, in the valley of Gehenna, and from that very word we get the word hell found throughout the New Testament. That is what Christ meant to tell the people; He meant that if you are angry with your brother without a cause, you ought to be taken before the first council; if that goes any further, and you call a man Raca — a vain fellow, or a shallow-head — you ought to be taken before the great council; and if you go on further yet and call your own brother a fool, you ought to be taken down into the valley where you will burn; in other words, "But whosoever shall say, Thou fool, shall be in danger of Gehenna, or hell fire." The great argument of the Savior is, If you think you have not broken the fifth commandment, ask yourself the question, Have I never been angry? If you say you have not, you are lying, and if you have, you had murder in your heart. Have you ever gone further and found fault with a man because he could not reason as well as you could, because he could not learn as well as you could, because he does not have as strong a mind as you have? Have you stood up and called him a shallow head, a vain fellow — Raca? If so, you have found fault

with God. It is not your fault if you cannot learn as well as some one else; it is not your fault if you are not as bright as some one else, and the man that is finding fault with you, and calling you a shallow minded man, is himself a thoroughly bad man, and has murder in his heart. And, furthermore, if he goes so far as to call a Christian brother a fool, he is mean; he is mean enough to be put into the arms of the red hot god Moloch to be burned. Put yourself to the test. Is there one here to-day that has always kept the easiest of all the commandments there is to keep? Not one. Then we know we are condemned and guilty of sin; but I say that every man that ever expects to enter heaven must acknowledge himself condemned ten times. If the easiest commandment of all the ten is condemning you and me, what will the other nine do? They will condemn us, and the result is that if you and I ever expect to reach heaven, we have to come as God wants us to come, find ourselves condemned, and then what?

2. Then be reconciled to Jesus Christ. This whole sermon, filled with the law and its interpretation, drives people to Christ. Jesus Christ Himself, the Savior of the world, was the door and the way that leads to heaven. This same One that preached this Sermon on the Mount said: "I am the Way, the Truth and the Life, and no man cometh unto the Father but by Me." Be ye reconciled to God. I cannot say anything better on that subject than to quote the apostle Paul. II Cor. 1: 17-20. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." I stand before you to-day, that ambassador of God, as Paul stood before the Corinthians, and I say to you in the name of God, Be ye reconciled to God! "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Therefore, dear friends, the righteousness that can

enter heaven, that can admit us above, is not your righteousness, not my righteousness, but the righteousness of the Lord Jesus Christ, who took upon Himself your sins and mine, and gives us this righteousness which admits to heaven. Oh, dear friends, that you all had the righteousness of Christ this morning, and throw away that idea that you have righteousness of your own, that will admit you to heaven. If every man in the United States understood the sermon that I am preaching this morning, he would not for a single day be anything else than a child of God.

3. We must not only be reconciled with Christ, but be reconciled with Christians. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." When the Lord Jesus Christ died for us, He put it into the hearts of all Christians to do something for Him, and when we do something for Him, that is called a gift, which should be brought to His altar. Every time, therefore, that you kneel down in prayer you bring your gift of thanks to God's altar; every time you give your talents or give your money to God's kingdom, you bring your gift to the altar; every time you come to the Lord's Supper, you come to bring your gift to the altar; but, dear friends, the Savior says there is something more important than giving money to the Church; there is something more important than kneeling down on your knees in prayer; there is something more important even than coming to the Lord's altar and partaking of the body and the blood of the Master, in some moments. In what moments? In those moments when you have some enemies, and you have made them, and it is your fault; the first thing for you to do is not to bring that gift, for God does not care for that gift until you make that right; if you are reconciled with Jesus Christ you must be reconciled with His children. Jesus Christ is the head, and the Christian Church makes up His members. How can I get along if my right foot is going to fight against my left? How can I get along if my right hand will not cooperate with my left? How can I get along if the members of my own

body are going to fight each other? If I have a mind, the members of my body must work in conformity with that mind in order to move smoothly; and just so Jesus Christ, the Head of His church, wants us to be reconciled among each other, and have a love for each other; and if you have not got it, don't come to the altar. Do not pray when you ought to go to your neighbor and make up. These prayers that come from hating hearts do not amount to anything; gifts from people who will not talk to a brother, do not amount to anything. This thing of partaking of the body and blood of Christ with hatred in your heart to God's own children is all wrong, and we must not be careless about going to the holy communion; it is not a place to go and partake of simply wine and bread; it is not a place for style, or wearing fine clothing; it is a place to come, reconciled to God and man; and if there is any one in this house to-day that has not got peace with his brother, the best thing he can do is to stay away from the communion, or go out and make peace with his brother before he comes to the Lord's altar. This is the Gospel of the wonderful Christ that came to die for us, and to give us a righteousness that will admit to heaven, and nothing else will. May God grant his righteousness to you, is my prayer. Amen.

SEVENTH SUNDAY AFTER TRINITY.

SEVEN LOAVES OF BREAD AND SEVEN BASKETS OF CRUMBS.

MARK 8: 1–9.

IN those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? And He asked them, How many loves have ye? And they said, Seven. And He commanded the people to sit down on the ground; and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and He sent them away.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dear Christian Friends: —

From the beginning of the Bible to the close you will find the number seven a holy number. In six days God created the heavens and the earth, and on the seventh He rested from all His labors; and the first seven days constituted the first week. I have no time to-day to show you how often the number seven is given as a holy number. Seven times we find the old patriarchs bowed to each other; seven times they went around the walls of Jericho before they fell; seven golden candlesticks stood on the table; seven letters to the seven churches in the Book of Revelations; and altogether there are between five and six hundred statements in the Bible of the holy number seven.

The lesson which we have just heard this morning tells us of the seven loaves, and seven baskets of crumbs. In order not to hold you too long on a warm day, I will at once call your attention to this beautiful theme,

SEVEN LOAVES OF BREAD AND SEVEN BASKETS OF CRUMBS.

I will give you first a basket of bread to take home, and then the crumbs, until you have each of you seven loaves of bread and seven baskets of crumbs. The first loaf which I would like to have you take home with you and keep as long as you live, is this:

1. *Let us sit at Jesus' feet*
   If we have no bite to eat.

A great many people think that going to church is all right, provided we have nothing else to do, but how many there are that take this Lord's Day as a day of special labor, and refuse to go to God's house to hear His blessed Word. I would call your attention to the fact that Jesus Christ had people who walked around the Sea of Galilee and stayed with Him for three long days, and not only did He know every man that came to listen to Him, but He knew exactly how far they came, for He states in our text that divers came from afar. He therefore knows every step you take when you go to God's house, and He also knows when you do not come to God's house. These people were with Him three long days, and if they had simply resorted to reason they would have said on the second day: We must all go home, because we are just about running out of victuals, and we are out here in the desert where there is nothing to eat; but instead of doing this, they took this loaf:

Let us sit at Jesus' feet
If we have no bite to eat.

And, for my part, I would love to have you all make up your minds to-day that the Lord God did not say, Remember the Sabbath day to keep it holy, once in a while; but

He did say, Remember the Sabbath day to keep it holy as often as it comes, and your immortal souls need to be fed just as well as your bodies. It is hard enough, my dear friends, to see a person who cannot eat, but it is harder yet when people can eat, and will not. There is no danger of your sitting back and starving your bodies. You will have something to eat whether you can get it honestly or not, but you would starve your poor souls from one end of the month to the other, and not pay very much attention to them, whether they get any food at all. Oh, you cannot afford to starve your souls. Do take this loaf home and hold it:

Let us sit at Jesus' feet
If we have no bite to eat.

And inasmuch as there were just as many baskets of crumbs as there were loaves, I will give you the first basket of crumbs:

1. *No less will you receive to eat*
Because you sit at Jesus' feet.

These people stayed and heard God's Word for three long days. Even before they had a chance to ask the question, Where will we get the next meal? Jesus began to put the question, and it was not very long until the seven loaves and the few small fishes were amply supplying the four thousand people, and they never ate a heartier meal than they did that day. So we find that

No less will you receive to eat
Because you sit at Jesus' feet.

Yet it is just as true to-day as it was then. Go over the inhabitants of your own city of Mansfield, go from home to home, and point out to me the homes where the people hear God's Word every Sunday, and then show me the homes where they never hear God's Word, and let us decide which one has the most bread. I know whereof I speak. I do not believe there is another man in this city who gets into more homes than I do, and every time there is a want of bread in the home, it is because there are

people in that home who are refusing to sit at Jesus' feet and eat of the bread of life. You cannot show me a single home on God's earth where the father and mother and the children are all true to Jesus Christ, that He lets them starve. Take this basket of crumbs home with you:

No less will you receive to eat
Because you sit at Jesus' feet.

Now let me give you a second loaf to take along with you:

2. *Jesus Christ would be the last*
Not to care if we should fast.

The disciples were not the first ones to say, Where will we get some bread, and how shall we get something to eat? Before one complaint arises from the four thousand people, Jesus Himself is touched with compassion, and asks the question, Where will we get something to eat for these people? In other words, Jesus Christ is more concerned about our bread than we are ourselves. The little children are not asking the question in the home, Where are we going to get our next meal? They depend upon father and mother; but how often father and mother are asking the question, Where will we get clothing for our children, and bread for our children? and the children know nothing about the question in the mind of the parents; and I would like you to remember that the Lord your God is asking the question long before you ever think about it, Where is My son, and where is My daughter going to get their bread?

If you will just keep this loaf you will never starve —

Jesus Christ would be the last
Not to care if we should fast.

Right along with this second loaf, let me give you the second basket of crumbs:

2. *To run from Christ to get our bread*
Would strew the streets with sick and dead.

"I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat; and if I send them away fasting to their houses, they will faint by the way; for divers of them came from far." In other words, if any of these four thousand had left the Savior, instead of getting bread they would have starved before they reached home; they would have sunk down in the desert and would not have had the strength to go further. Their lives were saved by staying close to the Master. And it is time that every one take hold of this loaf in this community:

To run from Christ to get our bread
Would strew the streets with sick and dead.

How many people there are to-day who are trying to imagine that the Church is the place to feed the soul, but you have got to go somewhere else to have the body fed. The Savior who gave these people the Word of God for three days, is the same Savior that gave them the fish to eat and gave them their bread; and it is a mistaken idea in the ministry as well as among church members that we have to run some place else to take care of our families. I claim on the authority of God's eternal Word, that if a man is true to his God, and true to the Church, and true to his family, there is no call for belonging to anything else; and if you only knew it, that band that is going down to the depot this week is paid for by a whole lot of people that are going to pay seven dollars apiece this week to join the Camels, and you are the camels that are paying the bills; you are the camels that are running away from God to get your bread. I am not finding any special fault with these Camels, because I know nothing about them, except this: the man that is looking out for my family's interests, will not stand in my home begging for me to pay him seven dollars. The man that is running after you to get your money, is not after you because he wants you to get more bread; that man wants some bread himself, and the sooner we all learn this great lesson that God takes care of His children, the sooner you will stop paying rent and own your own homes. There are men in this city that are not at

home one night in the week; they are paying out money every week to help keep a lot of lazy rascals who do not want to work, and they will keep on paying rent until they die; and they will have to have somebody else pay their funeral expenses, because they did not stay with Christ and get their bread. Some people do not like this kind of talk, but it does not make any difference whether you like it or not, it is Scriptural; it is God's eternal Word, and the men that prosper are the men that take these loaves, and take these crumbs. Let me give you this second basket of crumbs once more:

To run from Christ to get our bread
Would strew the streets with sick and dead.

The third loaf:

3. *If to-day true faith you lack,*
Turn around — with shame look back.

You will remember before the services I read the 6th chapter of John. There we discovered that at another time the Lord Jesus Christ fed five thousand people on five barley loaves and two small fishes, and there were left twelve baskets full of crumbs. These same disciples to whom the Lord Jesus Christ is talking on this occasion saw that first miracle, and at the same time, when He put the question, How shall we get the bread for these people? those disciples had forgotten. Oh, they were just as we are to-day. As I look into your faces, I know, as well as I know anything, that you have been fed every day of your lives; you have had your three meals, provided you were well enough to eat them, ever since you were born; there never has been a day when God did not provide enough wheat that the people might have enough to eat; and yet, despite all this, the day comes when you say: Where will we get our bread? Looking forward you are wondering all the time how you are going to keep house, and how you are going to prosper in the coming year. Have you really believed that God died? Can you not look back any more and see what He has done for you in the past? If He gave these

twelve baskets of crumbs in the past, can He not give us seven to-day? If He fed five thousand people a few months ago, on five barley loaves, can He not to-day feed four thousand people on seven loaves?

If to-day true faith you lack,
Turn around — with shame look back.

Look back and remember the days that God has fed you when you did not even deserve it. Oh, He will care for you in the future.

And now, with this basket of bread, take along another basket of crumbs:

3. *There is no better cure for care*
Than faithful, humble Christian prayer.

The Lord Jesus Christ did not hand these loaves over to the people at once. He made the people sit down. To-day how many families there are that walk up to the table, turn up their plates and begin to eat, and never give thanks; and how many people there are, that even if they do give thanks, do just as I do — forget to give thanks after they have eaten. It is not right. When one time a man was eating in the presence of a great ruler in Europe, he got up with bread in his mouth and walked away from the table, and the ruler said, "Don't walk away with your bread in your mouth, like Judas and deny your Master." How many people even forget their prayers when they sit down to eat, and how few there are that thank God before they eat, and thank Him afterwards. If there is any one thing we ought to learn of our Savior, it is this, that we should pray every time we eat. It is not only said that He took bread and gave thanks, but that He took the bread, and gave thanks, and gave it to His disciples, and then took the fish, and gave thanks again. He would not even touch a little fish without thanking the Father in Heaven. Oh, what a rebuke to us. Jesus Christ could make bread, and yet gave thanks to God; you and I could not make a grain of wheat if we tried all the days of our lives, and yet we eat this wheat and never thank God at all. Take these

crumbs home with you, and do not come to church simply to go some place; do not come to church simply to hear another sermon. If it is right to thank God at the table, why, in the name of common sense, will you eat another meal and not thank God? Put to practice what you hear. Take your crumbs, and give thanks to God.

I give you a fourth loaf to take along:

4. *God feeds all in this great land,*
Giving bread from hand to hand.

After the Lord Jesus Christ had given thanks for this bread, He gave it to the disciples, and then said to them, Now you make the men sit down, and hand it to them; and before the people got that bread, it passed through the hands of God, and through the hands of every disciple; and from this we learn the great lesson:

God feeds all in this great land,
Giving bread from hand to hand.

There is not one of us that is independent. We sometimes think we are. I am not, and you are not. We sometimes say the farmer is independent. I do not think he is. If you men did not make his threshing machines, and if you did not make his reapers, and his plows, and his harrows, how would he farm? The same Lord God who plows our hearts and souls to give us life, teaches the farmer to plow the crust of the earth, and take the teeth of the harrow and scratch the earth, in order that it may bring forth the harvest. That farmer is dependent upon the machanic. And what would the mechanic do if it were not for the farmer? How would you make this machinery if it were not for the farmer that raises the grain that gives you the strength to work? How would the minister of the Gospel live, if it were not that the people are willing to give of what they have labored and earned to help support him in his work? How would the President of the United States live if all the people did not make him their servant, and feed him? There is not, therefore, a single man on earth that does not live upon bread that is handed from

hand to hand. This is a loaf that you had better take home with you.

And with this loaf, take another basket of crumbs:

4. *No bite to eat on sea or land*
That has not been in God's right hand.

Before that multitude got a bite of fish it had to go into God's hand; before that multitude got a single loaf, every loaf had to go into God's hand. You have eaten a meal to-day, but that meal was in God's hand before it ever reached you. There is not a fish in the sea that is not God's fish, and no wonder that He brought the fish out to the vessel when Peter cast his net. It was God's fish, and they obeyed His voice. So the Lord our God gives His blessing on every grain of wheat, every grain of corn planted. It is He, my friends, who is feeding the world, and it all passes through His munificent hand; and that is what the Psalmist said: "The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season. Thou openest Thine liberal hand, and satisfiest the desire of every living thing."

I give you a fifth loaf to take along:

5. *When the harvest seems so small,*
God gives us the best of all.

In that lonely desert it looked as though the harvest was very small, and yet the people had bread enough. What is there better, after all, than a good loaf of bread? And what is better, among all kinds of meat, than a good little fish? And these people had the fish and the bread out in the desert; and from this we pick up this beautiful loaf:

When the harvest seems so small,
God gives us the best of all.

What a beautiful harvest there is growing all around here in the land. Some people seem to think when it rains a little then there will be no harvest. Have you starved since it has been raining? Doesn't God know what He is doing with the weather? You talk about a bad day — you might

just as well talk about a bad God. There never was a bad day; there never will be one, and Christians ought to stop striking at God by complaining of the weather. The harvest is growing most beautifully, and though there may not be as much of one crop as there has been before, there will be more of the other. This morning we have a beautiful harvest. Oh, how small it seems to just come here and take a little pinch of bread, and a little bit of wine, and yet, my dear friends, it is the best feast that God ever gave to man; it is the feast of His body and His blood, given to us for the remission of sins.

When the harvest seems so small,
God gives us the best of all.

Take with you this fifth basket of crumbs:

5. *There is no better way to live*
Than all things to the Lord to give.

They had seven loaves of bread and a few small fishes, but remember, before these disciples got one bite to eat, they had to put all their bread into the hands of the Lord. They had to give the few little fish still left into God's hands. Then, when they had done this, and it was handed back to them, they had to give to the people first, and they had to eat last; but they became no poorer, for after all was over and all had plenty, they had seven baskets full of crumbs. Dear friends, it sometimes seems as if to give to the Lord would make a man poorer. If I tell you that my income is one thousand dollars a year, and that I pay out fifteen hundred dollars a year, according to mathematical rules, that could not be done, but, according to God's mathematics these things are done every day. We can mention men by name that honestly give more than they seemingly get, all by God's rich blessing. What the Lord says, He means. "Give, and it shall be given unto you, good measure, pressed down, shaken together and running over," but the reason the Christian Church is so poor in some places is because the people do not believe God. They do not believe this principle, that when you

give to the Lord it makes you rich, and when you retain from the Lord it makes you poor. What I said a while ago is demonstrated in this same fact. Who are the poor people in this city of Mansfield? The very people who are giving nothing to God. Every man has a master, and if God is not his Master the devil is, and the devil is a hard master, and if man does not give what God asks him to, the devil will make him give more. I have in mind a man who one time refused to give one hundred dollars to establish a Christian school, because he said he could not afford it, and the very next week he gave thousands of dollars to a bunco man, and then he could afford it. He would not give one hundred dollars to God, but he gave thousands of dollars to the devil before five days.

Take with you another loaf:

6. *Never yet did Jesus cease*
Bread and fishes to increase.

The question might arise, Why not say something about the fishes? The reason I say very little about the fishes is because they are mixed up with the bread and with the crumbs. When you want to make real good bread, you can put a little meat with it, and so we have the bread to-day, and the crumbs, and the fishes with it, and this loaf of bread is a good one:

Never yet did Jesus cease
Bread and fishes to increase.

That day they only had seven loaves and a few small fishes, and yet, when the multitude was fed, they still had left of the fishes, still had left of the crumbs, seven baskets full. Wonderful miracle, was it not? And yet we have the same miracle over and over. You plant your wheat in the ground; it decays; and God raises up from that wheat a great harvest that is covering the land again. Who is doing this? Those fishes two thousand years ago were not the only fishes. The sea is full of them to-day; the lakes are full of them, and the rivers are full of them. On this very night there are more fish in the world than ever before. So all the time this loaf is a good one to keep hold of:

Never yet did Jesus cease
Bread and fishes to increase.

And right along with this I give you a good basket of crumbs:

6. *The day they say that you are dead,*
The world will eat God's fish and bread.

You may be young to-day, and you may say that in the future the fish will all die, or that in the future there will be no harvests any more; but remember, on the very day it is said of you, "He breathed his last," the world will still be eating bread, and there will still be fish in the market. Take this basket of crumbs home with you.

I will give you the seventh loaf now:

7. *God in heaven is too poor,*
The crumbs to sweep out of the door.

You would imagine some people are a great deal richer than God is. They have bread to throw away. It makes no difference to them if they do throw large pieces of bread out into the alley; it makes no difference whether their clothes are worn out or not, just so they are in style. After the Lord God, who made the bread, had fed the four thousand, His command was to pick up the crumbs; and when the crumbs were all picked up, there were seven baskets full — enough to feed four thousand more, and pick up seven baskets full of crumbs more, and feed four thousand more, and He has kept on feeding the multitude ever since. Did you ever stop to think that God in heaven is too poor, to sweep the crumbs out of the door? I will never forget some of our good old German mothers who tell us: it is a sin to throw bread from the table; a sin to sweep crumbs out into the yard; a sin to burn a little piece of bread. I actually believe my mother would have whipped me if I had ever burned a single crumb of bread. In those days it looked foolish, but O God, I thank Thee for a mother who had good sense; for a mother who had a Christian heart; for a mother who knew the secrets of life and how to appreciate the blessings of God. Do not find fault with

people who are saving. It is not over two weeks that a man said to me of another man, "I don't like him because he is so terribly stingy and close." I do not like to see a covetous man either, he is an idolater; but it only took about seven days to learn this great fact that the man who did not like that terribly stingy man had nothing to give for a great object, while the man he did not like because he was saving, had fifty dollars to give for that object. The reason some people never have anything to do any good kind act with, is because they do not know how to take care of the little crumbs. God does not let one thing go to waste. One of the most surprising lessons that I learned in philosophy was the indestructibility of matter. Before that lesson I always thought that when you burn wood, there is that much less matter in the world; I thought that when you threw a glass of water on the earth it was lost, but the truth of it is that God never lost anything. If the rays of the burning sun lift the water out of the ocean, God takes it, and freezes it, and puts it on top of the mountains, and brings it down to the desert, in the summer for the cattle to drink. Not a leaf falls from a tree, but God takes it and feeds the roots, to produce other leaves the following year. Look at nature where you please, God never loses a drop of water, never destroys a single thing. Measured with all its surroundings, the world weighs today just what it did a thousand years ago. When will we poor, dependent beings learn of God to take care of the crumbs?

With this loaf I will give you the last basket of crumbs to take home:

7. *So save the crumbs each day you live;*
   For each good cause you then can give.

The stingy man, the covetous man, is an idolater, but the man that saves, and saves for a purpose to give, his giving is pleasing to God. I have told you the story before, but it will not hurt to hear it again, how A. T. Stewart sent his servant out of his home because she burned the two ends of a match; she had no right to burn two ends of a match when matches were so dear, and when her father found

fault with the great merchant for giving a large sum of money to the Church the next week, A. T. Stewart correctly replied, "If I had not saved the two ends of the match, I could not have given this large sum for this benevolent cause." Save the ends of the match, young man; save your pennies and your dollars, and stop giving them for uses that are detrimental instead of good, and give only for worthy causes, and the more you give, the more you live.

May God bless these loaves and these baskets of crumbs to our temporal as well as our eternal good, is my prayer. Amen.

EIGHTH SUNDAY AFTER TRINITY.

CONGREGATIONAL CONSCIENCE.

MATT. 7:13-23.

"ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ:—

The essential thing for you as individuals is this, not only that you have a conscience, but that conscience should be enlightened by the Word of God. Every heathen has a conscience, but conscience is not the same in a heathen as it is in an enlightened Christian, and if it is right that every individual Christian should have an enlightened conscience, it surely stands to reason that a congregation made up of individual Christians should also have an enlightened congregational conscience. The Sermon on the Mount is one of the best passages of Scripture to enlighten the conscience.

The beatitudes show the wonderful blessings that God would love to give to humanity. Christians are pointed out to be the salt of the earth, and the light of the world, and this light is to grow brighter by the expounding and understanding of God's holy law, until Christ, the Light of the World, is found, and, having found Him, we are to go on further, and live a higher life, learning to love our enemies and to pray for them who despitefully use us, reaching a higher plane day by day, in the light of the great Light of the World.

Then, furthermore, this Sermon on the Mount tells us how to give our alms, not to be seen of men; to lay up treasures in heaven, not on earth; to trust God as the birds of the air do, and to remember that the very flowers of the field are more beautiful than the garments of Solomon, created by the Hand that is governing your life and mine. And, last of all, as enlightened people, the Savior tells us not to sit in judgment upon others, but rather to go to God in prayer, asking, and we shall receive, seeking and we shall find, knocking and it shall be opened unto us; but, for fear, having learned the way to heaven, we might lose it, we have finally a warning given in the language of our text, showing us that congregations should have an enlightened conscience. I therefore invite your attention this morning for a few moments to

CONGREGATIONAL CONSCIENCE.

I. *How it is obtained.*
II. *How it is retained.*

I. How is this congregational conscience obtained? First, by having *one faith;* and by having that faith the *right faith.*

1. We must have one faith, if we would have a congregational conscience. As an individual I cannot have one opinion this minute, and another the next, and be a safe guide to any man. If I am to be a real light in a community I must have my conscience enlightened, and have it so enlightened that when I come to you to-morrow I can give you the same light I gave you to-day, and even more. How shall

we have a congregational conscience if one man believes this and another believes that? We must have one faith, and that one faith must be, first of all, in *one Word;* and then in *one God;* and then in *one Confession.*

It must be in one Word. If a congregation is to have one conscience, it surely must believe in some text-book as the guide through life, let that book be what it pleases. We cannot have a congregational conscience if one man says the Bible is his guide and another man says the book of the Koran is his guide and another man says the Talmud is his guide. How shall we have a congregational conscience if we have not got one lamp to show us the way?

That one lamp shows, furthermore, that we must have one God, if we wish to have congregational conscience. If one worship God the Father, Son and Holy Ghost, another worships an unknown God, and still another worships a known idolatrous god, how can we have one and the same conscience?

One Word, one God, and one Confession. And when I say one Confession, I mean to say this, that you never can find congregational conscience in any crowd of people made up of different faiths. If a Methodist Church wants a congregational conscience, it has got to have Methodist members; if a Presbyterian Church wants a congregational conscience, it has got to have Presbyterian members; if a Roman Catholic Church wants a congregational conscience, it has got to have Roman Catholic members; and if a Lutheran Church wants a congregational conscience, it has got to have a Lutheran faith. In other words, there cannot be three or four or five different kinds of faith in one organization, if it is to have a congregational conscience.

2. If we are to have a congregational conscience, we must not only have *one faith,* but that one faith must be the *right faith.* It must be the faith of the one Word of God, called the Bible. The conscience of the Koran is not the conscience of the Christian. The conscience of the church that believes in the old part of the Bible, and in tradition, and in what is said on that great throne in Italy — if that is to be the conscience — then it will not fit in a Lutheran Church. I claim with, Christ in the Sermon on the Mount,

that the Word that He has spoken shall not pass away though heaven and earth shall pass away; that in the Old Testament we have the prophets to whom Jesus Christ referred the disciples when He said, "Search the Scriptures, for in them ye think ye have eternal life; for they are they which testify of Me;" that in the Evangelists we have the very words and teachings of Christ, the Son of God; that in the Acts of the Apostles we have the works of the chosen inspired men; that in the Epistles we have the letters of these inspired men to the churches and to the world; and that in the last book, we have the last revelation of God from heaven, the closing of which says that we are to add nothing to, and take nothing from, this Book; and this Old Testament, and the New, is the One Word of God that we must believe if we are to have a congregational conscience. It is to this Word that Jesus refers in the last words of the Sermon on the Mount, when He says, "Therefore, whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods come, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." There you get congregational conscience; but, on the other hand, "And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Why? Because it was not based upon the true Word of God; they did not believe it.

Not only must this congregational faith be in one Word of God, but it must be in the only true God, the Father, Son and Holy Ghost. We have so many people in these days that seem to think it is all right to be a Jew, if you are only sincere. Dear friends, it makes no difference how sincere you are, if you are wrong you are wrong. Suppose I take it into my mind that I will take a knife and kill one of my children this afternoon to please God; I may be sincere, but I am committing murder nevertheless. A man that claims to worship God the Father and rejects Jesus Christ, is rejecting God the Father, too, for he that will not accept the Son can-

not accept the Father. Therefore, I say it becomes necessary for a Christian people to settle it once and forever that God is the Father, the Son and the Holy Ghost, the same God that created man in His image; the same God whom the angels praised by saying three times, "Holy, Holy, Holy;" the same God that manifested Himself at the baptism of Jesus, the Son being in the water, the Father speaking from heaven, and the Holy Spirit coming down in the form of a dove; the same God that revealed His person when He said, "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost." Unless we believe in the Triune God, there never can be a congregational conscience.

Not only that, but I go further and say that that one faith that we spoke of a while ago should be the same faith that is confessed in the Lutheran catechism; the same faith that is confessed in the Augsburg Confession, as printed in your hymn book; the same faith more fully expressed in the Book of Concord; accepted by the great Lutheran Church of the world. I do not say that other churches have no truth, but I do say there is no church on God's earth that has any truth that is not found in the Book of Concord; and I would say the Book of Concord will stand with the Bible, because it takes as its foundation this, that what God has spoken is true, no difference what any man says to the contrary, that Word stands. Therefore, if we wish to have a congregational conscience, we must believe in educating our children in the holy law; we must believe in bringing our children to the house of God. If we had the congregational conscience we should have, not one of our children would be out of the church this morning. What is wrong? Conscience is not enlightened. Conscience is still asleep. Congregational conscience must say to every child, This is the Sabbath day and God has said, Remember it, and keep it holy — not only forty-five minutes in the morning, not only now and then a Sunday when there is no place to visit, not only now and then when there is no excuse to stay at home; congregational conscience says, God said, Remember the Sabbath Day to keep it holy — from the beginning to the end; congregational conscience says, The little child must learn on its mother's

knees to say, I believe in God the Father Almighty, Maker of heaven and earth; I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. That little child must be taught to say that, and to keep on saying it, and when it is old it will not unsay what it said on its mother's knees; when it is old it will not go and make its childhood's life a lie. The reason that some children never believe the right thing is because conscience is in the hands of the devil too long. Congregational conscience must lead the people to prayer, and never let them know anything else. Just before the words of our text God says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" There seems to be a kind of a notion among some people that no difference where children are born, who their parents are, when they get to the age of fifteen or twenty, some wonderful revolution takes place and makes something of them they never were before. My God, I thank Thee, that my children can be children of God from their infancy. If that child that was baptized this morning were to die this morning, who would say it does not go to heaven? If it can go to heaven this morning, what is the use to turn it around wrong and then bring it back right again? If that little child this morning baptized in the name of the Father, Son and Holy Ghost, can go to heaven now, keep it where it is and it will go to heaven. That must

be as plain as that daylight is daylight. Consequently, a Christian conscience, a congregational conscience, must once and forever give up the idea that our little children should be anything else than Christians. We want them children of God; we want them to learn to pray the very minute they can say "papa" and "mamma;" then they can also say, "Abba, Father;" and I make the declaration this morning, before God and before you all, if I was not a Christian when I was six weeks old, I am none to-day; and I thank God that it was not necessary to make any change at the age of fourteen or twenty, except when I go wrong every day, to come back to God again. Congregational conscience must teach children and all that God wants every man that is to go to heaven baptized, old and young, whether there is a river full of water or a tinful — "one faith, one baptism, one Lord" is the teaching of the Bible; but that one faith is faith in the one God, the Father, Son and Holy Ghost; that one Lord is God, my Master; that one baptism is not in some river — if so, you and I never saw that one baptism; that one baptism is not by the hand of one Baptist — if so, then nobody has been baptized that John the Baptist did not baptize; that one baptism is the baptism that John the Baptist proclaimed when he said, I baptize "with water," connected with the name of the Father, Son and Holy Ghost. That is conscience enlightened in the congregation.

And then we want also a conscience that will look upon the Lord's Supper as the literal Word of God proclaimed, and not change one thing in it. I have no time this morning to go into detail as to Confession, but am simply laying down the foundation stones this morning for enlightened congregational conscience.

II. Having, then, one faith, and the right faith, the next step is to *retain* that conscience when we have it. How shall this be done? According to the words of our text there are just two ways of retaining congregational conscience. *Beware of the wide way. Beware of the wooly wolf.*

1. Beware of the wide way. "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth

unto life, and few there be that find it." There are, then, only two roads, and every one of you is on one of these roads this morning, either the narrow way that leads to heaven, or the broad way that leads to destruction. On which way are you? If you have the congregational conscience that you ought to have, you are on the narrow way; but if you are on the narrow way, then what? How are you going to retain that conscience?

By getting entirely off of the broad way. There are too many people in these days that would love to walk on the narrow way about forty-five minutes on Sunday morning, and then for the other six days, and for the other twenty-three hours and fifteen minutes, they would like to walk on the broad way. Did you ever come to a fork in the road and try to walk on both roads at the same time? Can you do it? If you cannot even do that on two public roads, then how are you going to walk on one road that is broad and leads to hell, and the other narrow and leads to heaven? How are you going to walk on both at the same time? If, therefore, you wish to retain this conscience, you have got to make up your mind, not only to go on the narrow way, but stay off of the broad way, and stay off entirely. And that broad way is so broad that it may run through ever public amusement; into every home; through every church. A man can stand right behind this pulpit, where I am standing, and be on the broad road. Such are the men who shall on the Judgment Day stand before God and say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then I will profess unto them, I never knew you." Yes, a man can stand right behind the pulpit, and stand on the broad way; he can be right in the church council and be on the broad way; he can be before the altar in Holy Communion and be on the broad way; he can be baptized in the name of the Father, Son and Holy Ghost, and be on the broad way.

Then the broad way is so broad that it runs right up to the narrow way. Let me prove it. There was Judas Iscariot, he put his lips up to the lips of Jesus Christ. You all know the narrow way. Christ said, "I am the Way, the

Truth and the Life, no man cometh to the Father but by Me." You ask me, Why pray in the name of Christ? Because there is no other way, that is why. Why preach Christ only as the way to salvation? Because there is no other, that is why. Now mark what I tell you, Judas Iscariot put his lips right up to the lips of Jesus Christ; his lips touched the narrow way, and he was standing on the broad way, if ever a man on earth did. Do you notice, therefore, how close you can be to the narrow way? I can stand here this morning, and say Lord, Lord, and be standing on the broad way going to destruction. Therefore, you are not only to go to the narrow way; you are not only to touch the narrow way — you can take the hand of Jesus into your hand, you can put your lips to the lips of Jesus, and go down the broad path to destruction as Judas Iscariot did. Therefore, Jesus did not say simply, Look at Me, or Kiss Me, or Touch Me, but, "Enter ye in at the strait gate, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Those people that were drowned over there at New York a few weeks ago, some went right down beside the vessel; some went right down beside the tugs that came to lift them out. A man can drown a foot and a half away from a ship; a man can go to hell within two inches of Jesus Christ. The thing to do to retain a congregational conscience is to get into Christ, put on Christ, and stay there. As many as have been baptized into Christ have put on Christ, and when you put Christ on, and keep Him on, then you are safe, and then you retain your individual conscience, and when every individual retains his Christian conscience we have congregational conscience.

Not only must you put on Christ, but you must turn your back to the broad way, and keep your face heavenward. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." The gate is as wide as sin. Did you ever see a road that had a gate wider than the road? Generally the gate is a little narrower than the road. The gate to the broad way is sin. When you are born in sin you go through the wide gate, and then you have the broad road of actual sin, while the gate is original sin, and the broad

road gets broader and broader, and every time you break the Commandments wilfully you step down on this broad road; and then, if you are on this broad way, you are going down, and the road leads you. You have noticed how much easier it is to walk down hill than up. When you go up hill you have to lead yourself, and when you are going down hill the road leads you. You can get upon the top of this hill at the Sherman property, put your feet on the coaster, and let the bicycle take you down to the park; and just so you can simply put your feet up, and fold your hands, and do nothing, and go sliding down to hell on the broad road; but the thing for you to do, to keep and retain congregational conscience, is to turn your face heavenward, get into the narrow way, follow Christ and Him crucified, and, following Him, say to the friends behind you, Follow me, for by following me you are following my Savior.

2. Not only beware of the wide way, but beware of the wooly wolf. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." By their fruits ye shall know them. Oh, my dear friends, there are so many false prophets in the world that if you want to keep your congregational conscience, you have got to have an eye to the wooly wolf. Do not think for a single moment that you are perfectly safe to call any man that calls himself a preacher as your pastor. God only knows how long we are here in this world, and I say as Harms did: I do not know whether I will ever preach another sermon to you, but watch out when you call my successor, and see that you yourselves have a congregational conscience that will not allow a wooly wolf ever to stand where your faithful pastors have stood.

Beware of the wooly wolf, for he has got the very marks of Satan on him. Beware of him, for he is *Satan's monster;*

he is *Satan's missionary*, and *bears Satan's marks*. I say he is *Satan's monster*. Did you ever see thorns bear grapes? or thistles bearing figs? No. That would be a monster in nature. The great truth is that that sheep that would try to wear short hair would be a monster; but you never find a sheep trying that; but, oh, how many wolves there are that like to wear the wool. How many false prophets there are that like to dress like a preacher, wear the white cravat, even like to wear the robe, as if to say, Here stands a man of God. A robe does no harm if it has not got a wolf's heart inside; but no clothing, no sweet words, Lord, Lord, here, and Lord, Lord, there, makes a man a man of God. By their fruits ye shall know them. There is no other such monster on God's earth as a wooly wolf, and by their fruits ye shall know them. A lamb cannot howl like a wolf, and a wolf cannot bleat like a lamb. It is not such an easy thing to get rid of our nature. Why does the dog, when it lies down on the porch, turn around two or three times? Did you ever ask yourself the question? I will tell you why. The dog is on offspring of the wolf, and, thousands and thousands of years ago, when the wild wolf went into the meadow to lie down in the deep grass, he kept turning and turning until he had a nest that fit him. The dog to-day has the wolf nature in him, and still turns around and around before he lies down. So the wooly wolf in the pulpit has still the wolf's howl; he is the wooly wolf, and can never enter heaven; and God will say to him on that day, "I never knew you; I will have no such wolves in heaven." No such another monster on earth; you cannot find it in nature; you cannot find grapes growing on thorns, nor figs on thistles. Why should a man that acts like a wolf have on him the sheep's garment? He is a monster. There is nothing in hell like him. So God will say to those false prophets on the Judgment Day, "Depart from Me, ye that work iniquity." He cannot wear that wool in hell; it will soon be singed off. The wooly wolf is the worst man in the world. Do not tell me that the infidel is the worst man. An open infidel is not half so bad as the wolf in sheep's clothing; not half so bad a man as the false prophet; he does not deceive so many people.

I say that this false prophet is also Satan's *missionary.* He deceives the people; he deceives himself, but cannot deceive God. And how is it possible for people to be deceived by this wooly wolf? I will tell you how. If you were to show me a child to-day raised inside of the house, who never saw a thistle and never saw a thorn or a fig or a grape, I will take that child out into the yard and show it some thistles with grapes tied to them, and some thorns with figs, and that child would not know but what that is all right. The reason you and I cannot be deceived is because we know what thorns are, and we know what thistles are, and we know what grapes and figs are, but the man that does not know what grapes and figs are, and doesn't know what thorns and thistles are, can be deceived very well by just tying grapes and figs on thorns and thistles. That is just the way some people can be deceived when a man stands up and says, Lord, Lord, here and there, and looks wise, does wonderful things that look like good works. Thousands of people do not know the difference between true doctrine and false; thousands of people do not know the difference between truth and error; consequently they are deceived because of ignorance. What you need is an enlightened conscience, a congregational conscience, that no man can deceive. I want a church council in this church, and some fathers and mothers in this church, that if a man preaches what is not the truth they will call a congregational meeting at once and settle the question. If any one in this house to-day believes that I do not preach the truth as it is in God's Word, it is your duty to report me to the council, and at once see who is right and who is wrong. That is congregational conscience. We are told in God's Word that a man can tell a lie until he believes it himself, and that surely is true of false prophets, for it is said on the Judgment Day they will say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then I will profess unto them, I never knew you." Oh, what a word that must be on the Judgment Day to the wooly wolf. "I never knew you as My prophet." They have deceived themselves, but they cannot deceive God, for He says, "You need not

think because you deceived yourself and many people, and are the means of bringing them all to destruction, that I do not know you. Depart from Me, ye that work iniquity. I can see the wolf heart in you. Do not think for a single moment, O false prophet, O wooly wolf, that I cannot see the wolf inside of that fleece of wool."

He bears the very marks of Satan. What are the three marks of Satan? *No truth; no humility,* and *no call.*

Just so it is with the false prophet. He cannot tell the truth. Christ said of Satan that he abode not in the truth, and that he was a liar from the beginning! Thus the wooly wolf would rather teach error — false doctrines — than the truth. By their fruits ye shall know them. Paul, in writing to Timothy, told him to beware lest he should be lifted up with pride and fall into the condemnation of Satan. There you see another mark of Satan — pride. It was pride that made the first angel fall and become a devil; it is pride you can look for in the wooly wolf. He walks on the street as if he were a thousand times better than any one else; he thinks it would be far below him to take hold of the shovel and shovel a little ground; he thinks it would be far below him to shake hands with a poor, fallen man; he thinks it would be far below him to go down and help the poor and needy. Oh, beware of this wooly wolf, full of pride.

Not only is he full of error and pride, but he comes without a call. The Lord God said, in the days of Jeremiah, "I have not sent these prophets, and yet they ran." Whenever you can show me a professed man of God not satisfied with his ministry where God put him, and is constantly writing letters to get a new place, you can make up your mind there is some wolf within that wool. Whenever God wants me, He knows where I am. Whenever God wants me, He knows where to find me. The wooly wolf runs when he has no call. The comfort of the man of God is, God placed me here; whatever comes I am willing to bear it for Christ's sake. There you have the true shepherd, but the wooly wolf flees when he sees the wolf coming, and consequently has no peace of conscience, and is no true guide.

God bless the church that has a true servant of God. It would not be the thing for me to say that your church has

got one, but I pray God that your congregation may always have faithful ministers, faithful to the Word, faithful to the saving truth.

On the other hand, I cannot imagine a church more to be pitied than the one where the people come to the house of God to get wheat, and get chaff; where they come to get their souls fed on God's eternal truth, and their souls are starved. What we want, therefore, is a Christian congregation, with a Christian conscience, and Christian ministers, faithful to their God, and so to preach and so to live, as they would wish to have preached, and wish to have lived on that great Judgment Day. In the army of Alexander the Great, there was one man who himself bore the name of the great General; and it was reported to the General that this man Alexander was a bad man. The great General called the soldier before him, face to face: "You are accused of a great crime. Are you guilty, or are you not?" "Your Honor, I am guilty." "What is your name?" "My name is Alexander." "Then," said Alexander the Great," "change your name, or change your character." It seems to me as I stand here this morning, I can almost see heaven open, and a voice coming out from the very throne of God, calling to every minister of the Gospel, and to every Christian congregation on earth, "Change your name, or change your character!" Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for Thy beloved Son, Jesus Christ, who became flesh and dwelt among us, so that the Eternal Word incarnate was permitted to die for us, and to preach the wonderful sermon from which we have taken our text to-day; and we thank Thee, O God, that in this Word we have that which enlightens the conscience of individual Christians, and of Christian congregations. We ask Thy divine blessing upon this house of God this morning, and Thy kingdom on earth. We pray Thee, Heavenly Father, that Thou wilt give us one faith, and the one Word, in the one true God, and that this faith may be one in confession. We pray Thee, O God, that Thou wilt enlighten us that we may retain the faith which Thou hast given us in the enlightened conscience. O, help us to beware of the wide way and the wooly wolf; and therefore help us to go on the narrow way, and to be led by Thy Holy Spirit day by day. Do Thou safely lead us throughout the day, and the coming week, and the remainder of our lives; and those who are not with us to-day, and who should be, O God, go after them with Thy loving kindness, and with Thy Providential Hand lead them to this

Word which brings Thy truth and grace to them. Help, Heavenly Father, that not one may pass out of this world of darkness, without having found the light as it is in Jesus Christ, the Light of the world. Help us to hold fast to that wonderful promise, "He that believeth and is baptized, shall be saved;" and let us not forget the warning, "He that believeth not shall be damned." Hear that prayer, O God, which we pray Thee to make ours, while we say Thine own words:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

NINTH SUNDAY AFTER TRINITY.

THOSE DIRTY DOLLARS.

LUKE 16:1-9.

"AND He said also unto His disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dear Christian Friends: —

We have before us this morning as hard a text as is to be found in the Bible. It has been misunderstood *by smooth scoundrels;* it has been misunderstood *by good humble Christians;* and it has been greatly misunderstood even *by many ministers of the Gospel.*

Many a smooth scoundrel has tried to misunderstand this Scripture lesson for his own rascality. It is said here in one verse: "And the lord commended the unjust

steward, because he had done wisely." Many a scoundrel after having done his mean tricks has tried to make himself believe that on the great Judgment Day God would commend him because he was smart, and he always refers to this lesson to prove it.

This lesson has given a great deal of trouble to many an humble Christian. Many a Christian has said, If Jesus Christ is that kind of a Lord, that will commend the unjust steward, then He cannot be my Savior, for my Savior is a sinless Savior, a perfect Savior. The great trouble with these people is that they make no distinction between the Lord Jesus Christ, and the lord of the unjust steward. The Lord Jesus Christ never did commend this scoundrel, but it was his own lord on earth that did that.

It has given a great deal of trouble even to ministers of the Gospel. There are problems in this parable, if it be a parable, which are hard to solve. Suppose we take it for granted that this rich man was God, and that the unjust steward is the man that must give an account to God of his stedardship, the problem still arises, how could God commend the unjust steward for his rascality? The problem is not so hard to solve if we simply remember the connection in which we have this Scripture. In the beginning of the former chapter we read of the publicans and sinners coming to the Lord Jesus to hear His words; the Pharisees and scribes murmured because Jesus sat down with sinners, and ate with them. The publicans, as you are aware, were a set of men who collected the taxes, and stole what they could of them, and consequently were looked upon as scoundrels and rascals of the community. The Pharisees and scribes thought it ought to be beneath the Son of God to sit down and eat with them; in reply Jesus gives the beautiful parable of the lost sheep and the lost piece of silver, and the parable of the prodigal son, and finally comes to this parable of the unjust steward. All we need to remember in this connection is that the publican, as stated before, was a thief, as a rule; took money that did not belong to him; consequently handled the filthy lucre. When the young prodigal came home and the feast was made for him, the elder brother com-

plained to the father, and said, I have labored here all my life, and you have never killed the fatted calf for me; never made a feast for me, but here comes this prodigal brother back home, the boy that wasted your living on harlots, handing the filthy lucre over to bad women; and then the Lord Jesus has a problem before Him, and that is this, What shall be done with this filthy lucre in the hands of the publican that becomes Christian? What shall be done with this money, called filthy lucre, which is the filthiest thing on earth, in the hands of people who become children of God. When you talk about filth, there is nothing filthier on God's earth than money — even the very money that is laid on this altar now has been passing through the filthiest hands and the filthiest business in all the world. Who knows where these nickels and dimes and dollars came from? Who knows where they were used a week ago? No wonder Paul wrote to one of his disciples and called it "filthy lucre." If you will just simply take this filthy lucre and call it by a name not very elegant, but true to the Scriptures, you will have my subject —

THOSE DIRTY DOLLARS.

May God help us to see:

I. *How the world makes them;*
II. *How the world is taught to steal them;*
III. *How Christians should handle them.*

I. How the world runs after this dollar, and works for it. "And He said also unto His disciples, there was a certain rich man, which had a steward;" We are not told how he became rich, but undoubtedly he had much money for which he worked hard. Let us notice just a few moments how the world runs after the dirty dollar:

1. *Men travel all over the world after it.* There is not a bad thing in the world that God does not overrule for good. The desire to worship money is idolatry, and yet God has used that desire in order to discover the different parts of the world. I heard the president of the State University state one day that he was glad that jealousy

was in the world, for if there were no jealousy, one man would not build a better building than the other had. God even makes use of jealousy for the upbuilding of cities, and God makes use of the bad desire man has for the dirty dollar, to make him run up to Klondyke, and walk over to California, and cross the seas, until every country of God's earth has been discovered. Did you ever stop to think that the desire for the dirty dollar has discovered nearly every land on the globe? Men travel after it.

2. *Men dig for it.* Have you ever been down in the dirty, dusty coal mine, under the ground? Have you ever asked yourself the question, Why is it that thousands and thousands of people would rather go down into these dirty black mines and work there under a little roof, with the surface of the earth over them, ready to fall down and crush them any hour — than to work in the fresh air? Why are they there? Not because men would rather work down there than up on top of the ground, but they get more dirty dollars for doing it. Oh, men will dig in mines of all kinds to get more dirty dollars.

3. Not only will they dig for it, but *they will work and sweat for it* on the farms and in the factories. A man has eighty acres of ground, and he makes up his mind that when the fences are all built and the buildings are completed, he will sit down and take life easy, and be happy; but no sooner has he the eighty acre farm in shape than he wants the next eighty, and when he has the next eighty in shape he wants the next one hundred and sixty; he works on, and the more fences he has to build, and the more men he has got to look after, and the more taxes he has to pay, the less time he has to sleep; and he is sweating and working — Why? Because he is after the dirty dollar.

Men will pull off their garments and work in the factories very hard, and we commend them for their labor, but, oh, when you ask them the question whether they are working because they want to work, the answer will come back, when it comes honestly, After all I am working here for the dirty dollar.

4. And not only is this true of working and sweating on the surface of the earth, but it is just as true of *strikes.* We are living in a country where one lot of employes after the other is striking for higher wages. Just now the question arises whether these large packing houses in our larger cities shall stop running or not. A man who will spend a day in one of those large packing houses cannot but notice what a grand institution it is, that furnishes us the steak we lay on our plates day after day. Men there, I understand, are getting good wages, but they are not satisfied with what they are getting; they are striking for more — more what? More dirty dollars. A few years ago the brick layers told me in Columbus that if they could get fifty cents an hour they would never want more; they got fifty, and they struck for fifty-five; they got fifty-five, and they struck for sixty; they got sixty cents an hour, and they will keep on striking just as long as they can get another dirty dollar. We learn here the spirit of the unjust steward and the rich man.

II. Not only do we learn here how the world works for this dirty dollar, but we learn from this parable or Scripture lesson how the world is educated to steal it.

1. The very foundation of stealing the dirty dollar lies in this, that *secular education is placed above Christian education.* After the rich man had been robbed of every dollar of his money, or at least the most of it; after the unjust steward had run through with the greater part, and at last had provided a home for himself by having other men to become scoundrels with him, the rich man came home and met this steward face to face and said, "I will admit that you have beaten me badly; I will admit that you have run through with most of my possessions, but I will give you credit for being a wise scoundrel." "And the lord commended the unjust steward because he had done wisely; for the children of this world are in their generation wiser than the children of light." Ninety per cent of all Christians quote these last two lines as being the words of Jesus Christ, but they are not. Christ does not begin to speak until in the next verse: "And I say unto

you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The lord that commended the unjust steward, the lord that said, The children of this world are in their generation wiser than the children of light, was the rich man himself, the lord of the unjust steward; and when he said that, he meant to find fault with the stupid Christian. How often the Christian is called stupid just because he will not enter into the schemes that some men will. If a man finds a dollar and does not keep it, he is called a stupid Christian; if a man does not go on and make all he can, even though he does commit this little sin or that little sin, he is always called stupid; and the people in this world who think they are so much smarter than the preacher, and so much smarter than the professed Christian, walk with their heads high, as if to say, We wonder how it can be in this enlightened age that a man will still be a member of a Christian Church; and that is the kind of a lord that this unjust steward had; and what does it mean? Simply this, that we are placing secular education above Christian education, and consequently are educating a world of thieves. When I read this lesson of the unjust steward over carefully, and then think of the graduates we have in the penitentiaries all over this country, it makes me think that Jesus Christ was in Columbus when He gave this chapter; it makes me think this Book was written in America, and that the unjust steward was a graduate of a State University. Oh, how many people there are these days that have their diplomas, who have gone through the secular schools of this country, who do not know the Ten Commandments; who do not know the Apostles' Creed; who do not know the Lord's prayer; who do not know the teachings of Holy Baptism; who do not know at all what God said about the Lord's Supper; who do not know at all what a man is in the world for, or of the Judgment to come, or of his eternal destiny. And is it not a fact that the public school system of to-day is demanding all the time of our children? I am not an opponent of the public school system, but I am an opponent of robbing our chil-

dren of every hour that they ought to give to the home, and to the Church, and to the learning of other things besides books. Our own country to-day is full of graduates who would have to say, as this unjust steward did, "I cannot dig, and to beg I am ashamed; what shall I do?" There are men by the hundreds in our graduating classes to-day who will tell you about the wonderful things they have learned, but if you take them into a barn and show them a box and ask them how much oats it will hold they cannot figure it out to save them. What I would like to see is a little more time for Christian education; a little more time for manual labor; a little more time for the judgment of common sense, which is learned in shops and in working fields by the young people. Where are the great men of the present day coming from? Are they coming from our cities? Are they coming from places where they go to school all their days? No, they are coming from the farms, where they have to work nine months in the year, and go to school a few months and learn more in those few months of the common branches and the things that develop man than the many things we are touching upon these days, and mastering nothing. The world to-day is saying just what the lord of this unjust man said, that the children of this world are wiser in their generation than the children of light. I tell you it is not true, and God never said so, and it is time Christians stop quoting Christ as saying it. He did not say it. Solomon said a wiser thing. He said, "The fear of God is the beginning of wisdom;" and a man may have ever so much wisdom, if he has not got the fear of God in his heart he is simply an educated scoundrel, and a dangerous man in any community, the first step toward teaching the world to steal these dirty dollars. This unjust steward was not a common, ordinary man, but a gifted man, highly educated; he was a bookkeeper; he was a man that was doing his lord's business; he was the chief clerk.

2. Another thing, however, we find in this unjust steward — he was a man who wanted *the very highest wages for the least amount of work.* He did not work very hard, or he would not have said, "I cannot dig, and to beg I am ashamed." He was one of these smart young men who

would not work for a little money. When I tell young people in the present day that I worked for three years for one hundred and fifty dollars, they think I was a foolish boy. I am glad I did work three years for one hundred and fifty dollars. When you have a young man come to you who is only able to carry a saw and a hammer and wants the highest wages, you can make up your mind he will never amount to anything; but we are living in a time when, just like the unjust steward, every man wants to get the highest wages for the fewest hours possible. I am watching these things; I am not walking on the streets blind. When the clock strikes twelve, some men would not throw another shovelful if they were not paid more for it; waiting for the very moment when to begin, and closing in good time, so that not one shovelful too much is thrown. Whenever a man is afraid to work five minutes too long, whenever a man is wanting the highest wages for the smallest amount of work, you can make up your mind he is educating himself to steal the dirty dollar.

2. The third step in this education consists in *living beyond one's means.* How did the unjust steward begin to rob his master? We are not told here, but we can easily guess. He would not occupy that high position without wearing the very best of clothes. It does take a very large salary to clothe our young people in the present day. How many people there are who are wearing more clothing than they earn; and just as soon as that is being done, you can make up your mind that somebody is going to be robbed of some dirty dollars. Then, when a young man begins to wear fine clothing, he begins to go out into company, and then there are some drinks to pay for; not only drinks to pay for, there are trips to take, amusements to be given. There are people who would not give a dollar for the spreading of God's kingdom, but they would spend five dollars to go to Cincinnati and be an Elk. I would rather be a man than an Elk. There are people who would not give one dollar for the extension of God's kingdom, who would invite a hundred people to sit down at their table and eat more than they can pay for. They are stealing the dirty dollars. Ask ourselves the question again, How did this young man get to be a thief?

He lived beyond his means, and it was not long until he was taking a quarter, or a dollar, from his master, and said he would put it back; then he went on to say, If I can take a dollar and put it back, I can take five dollars and put it back. His first intention was to be honest. Every young thief starts out with the intention of being honest, but it is not long until you discover that you have been a thief long before you knew it. The time came when five dollars would not reach; at last he made up his mind, Well, I will be discovered any way, I might just as well take much as little, for when I am reported to the master for stealing I will have to go; I will call for his debtors. He called for the first, and said, "Look here, how much do you owe my master?" He said he owed him a hundred measures of oil, or about a thousand gallons. "Sit down quickly, and we will make an arrangement by which you only pay fifty. Get out now, and the next one come in." "How much do you owe my master?" "An hundred measures of wheat" — about fourteen hundred bushels. "Sit down, and make it eighty measures of wheat; make it just four score" — and thus he went on, and robbed his master all he possibly could in the last hour, and there he stood, the unjust steward, printed in history to be preached and read about long after he is dead and buried. So you will notice how it is that a man is educated to become a thief.

4. And then, last of all, he is *commended because of his great thievery.* Notice that this man was commended by the same lord that was cheated. How did that come to pass? This same rich man most probably had been a scoundrel himself. One thing is sure, he is not the Lord God, as so many preachers say. The Lord God never commended an unjust steward. One thing, this lord was himself a worldly man, or he would not have commended another worldly man. His argument is, I know that this unjust steward has robbed me; I know he has beaten me; but one thing I will give him credit for, he was a smart, smart thief. "For the children of this world are in their generation wiser than the children of light." That very declaration of this lord made other thieves in the same community. It is so to-day yet. If a man steals a ham of meat he is put in the penitentiary; if he

steals ten or twenty thousand dollars, he rides up and down street with the finest team, and a fine driver, and everybody says, "There is a smart man," and it is this thing of praising the big thief that is making the young man to-day dissatisfied with working hard for every dollar; it is this that is making him go by leaps and jumps from nickels and dollars to large sums of money. Do not ask, Why is this country so full of thieves? We have educated them right along the line of the unjust steward.

III. The last proposition I bring before you this morning is, How shall we Christians handle the dirty dollar? for handle it we must; the Christian must live; the Christian must purchase; the Christian must handle the filthy lucre. How shall he do it?

1. *He shall work hard for it.* I believe that every dollar that a man works hard for is a blessing in his hands. We are taught in the very first book of the Bible to earn our bread with the sweat of our faces, and it is the only way to get the honest dollar to-day. True it is that some men get their thousands of dollars without sweating very much, but they make somebody else sweat. It becomes the duty of every honest man to sweat for his dollar, to work hard for it, and then he will know what it is worth.

2. His second duty is to *pay it out quickly and pay off his debts.* The best advice I can give to a young man, when he receives a dollar is to ask himself the question, Have I any debts? and, if he has, to pay that debt first. That is the way for the Christian to handle the dirty dollar — get rid of it just as fast as you can, to pay debts. I am not speaking to individuals now, but to a Christian congregation. There may be a man here who has more debts than he honestly believes he can pay. What is his duty? I claim there is no reason under heaven for any man to die a dishonest man. If I had more debts than I saw my way to pay, or more than I knew, I would put a notice in the paper to-morrow that any man to whom I owe money shall come to me with his bill; and I would want to know to the dollar and to the cent what I owe, for the first thing. Having summed the whole amount up, I would say, Now, then, the next thing to do is to see whether I can ever pay for it. If I cannot, I call a

meeting of my creditors; I would say to my creditors, There are more debts there than I could pay if I should get to be ten years older than the average life. What shall I do? I want to be an honest man; I want to pay my debts; if you will cut down those debts part way, I will borrow the money, with your help, and pay you all off; and I will go to my home, and I will say, Wife and children, no difference if we have got to go barefooted; no difference if we have got to wear our old clothing; we are going to live within our means, and save a little every day, and pay off those debts. And if a man would take that stand, there is enough love in every community, and enough sympathy, to help every man out of debt, and be an honest man. What right has a man to walk on the streets of Mansfield, and owe every man he meets? What right has he to eat the bread that belongs to others? What right has a man to spend fifteen hundred a year if he earns only six hundred? The second duty of a Christian in handling the dirty dollar is to get rid of it as fast as he gets it, until all his debts are paid. Then what?

3. The next thing is to make up his mind that from now on he will *spend less than he makes.* It is the only way to live. Do not think for a single moment that the world is so shallow that it cannot see through rascality. You may think you can appear rich when you are not, but the world knows better. The thing to do is to be honest and upright, and say, I am poor, and I am going to live within my income from now on, no difference how little it is, if I have to eat nothing but rice. The man that ran down street with a loaf of bread at Wittenberg, saying, "I stole because I must live," was stopped by Dr. Luther, and held as in a vise, and the old Reformer said, "Take the bread back — you have got to die." This thing of robbing and stealing because we have got to live is only a hell-forged lie. We have got to be honest, because we have got to die; and what right any man has to walk around on God's earth as a thief I do not understand.

4. And the last thing for Christians to do in handling the dirty dollar is *so to use it that it will be clean on the Judgment Day.* Christ speaks only in one verse of our text: "And I say unto you, Make to yourselves friends of

the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." "I say unto you," says God, "use your dirty dollars in such a way that you will have friends on the Judgment Day." That is the application of the unjust steward. Therefore, let us do good everywhere. If there is a poor sick one that needs help, let us help. Do not forget the poor-box out here. We are now supporting a nurse for one of our sick members, and we need your help; we need the dirty dollars; and when we have helped to take care of the poor and needy, not because they paid for it in advance, but because they could not pay for it in advance, and now need help, then, on the Judgment Day they will stand there and say, "You are a member of the First Lutheran Church; you helped me with that dirty dollar, and here we are," and God will say, "You have made friends with the unrighteous mammon;" and another one will stand up and say, "You gave me street car fare, when I would have had to walk — you made a friend of me that day; you lifted me up when I was down — you made me a friend that day; I was hungry and you gave me bread — you made a friend of me that day." Brethren, all our preaching and talking amounts to absolutely nothing until we have reached that point in Christianity that we pay no attention to this or that clique, but simply go to a man because he is a man, help him when he needs help, and when he does not need help don't help him, and then you will make friends for the Judgment Day. And, after all, that is the only kind of friends you will need to make. What do I care what you think about me? Nothing. What do I care whether you agree with me or not? I want to so live and so preach that on that last great day you will not be ashamed of me; I want to so live and so preach that on that last great day God will say, "He told you the truth, and the things that he told you were for your eternal good."

We can learn in conclusion from our enemies, and from rascals, and the Lord Jesus Christ points out three great lessons here that we can learn from the unjust steward, even as children of light.

1. *Notice how quick this unjust steward was to discern his condition.* He did not stop and argue, and say, "Give

me another chance for a year, and I will do better;" he saw his time was up; he saw his situation. Oh, that every man in the world would see his situation as quickly as the unjust steward did. There are men to-night who have to give an account to God on the last great day, and they know they are going to stand before Him, but they do not seem to see their situation. Learn in time to prepare to meet your God, and see the condition in which you are.

2. Another thing which we ought to learn is to *act quickly* when we know a thing is right. This unjust steward acted quickly because he knew he was wrong. When the end came he did not call his lord's debtors in, and say, "Sit down and we will talk this matter over;" he called the first one in and said, "How much do you owe my lord?" "One hundred measures of oil." "Sit down *quickly,* and write fifty. Get out. Come in the next man. How much do you owe my lord?" "One hundred measures of wheat." "About fourteen hundred bushels; take off two hundred and eighty bushels, *and get out of the way.* Come in the next one." He did not lose any time; he worked hard and fast; the settlement had to be made in a hurry. I want to tell you that if you are not a child of God you had better prepare now to meet your God in heaven; better repent of your sins before you step out of this house; better make peace with your God. Accept Jesus Christ before you walk out of that door. Make up your mind to be baptized in the name of the Father, Son and Holy Ghost. The day is coming when it will be too late. What you do, do now.

3. Finally, *prepare a home for the future.* What did this unjust steward call in these debtors for? He saw very well that he could not dig any more; saw very well that it would be a disgrace for that noble man to go around and begin to beg; so he made up his mind in a hurry — he was a smart rascal — I am going to call in these men and make them partners in my crime; I will take this man that owes one hundred measures of oil, and settle with him on the basis of fifty, and make him guilty of robbery of half of that oil; this other man owes fourteen hundred bushels of wheat; I will make him guilty of robbery of two hundred and eighty bushels; so, when the lord comes back and puts me out of the

stewardship, I will walk up to my debtor and say, "I am going to live with you now." "By what right?" "That does not make any difference; you know very well what recent fraud you and I went through with; if you don't take me into your home I will report you." So he spends a year with the man who robbed his lord of the fifty measures of oil. The next year he goes to the man who robbed his lord of two hundred and eighty bushels of wheat, and says, "I am going to make my home with you." "You cannot do it." "Yes, I can. I will expose you to the law; you have got to take me in." So he goes from one man to the other, and always has a home. He is a smart scoundrel. "Now, then," says the Lord Jesus, "I want you to learn a lesson from this smart scoundrel; I want you, not to do as he did, but I want you to prepare a home above, so you will know where you are going when you die." "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The day is coming when you and I will lie down and breathe our last breath, and then we shall fail, as far as the world is concerned, but if we live as children of God and believe in Christ then we will also do good work with the dirty dollars. We will not do things because we expect thereby to be saved, but do things because we are saved, and, being saved, we will go home on the Judgment Day and there meet the ones we have befriended, and they will stand by us and say, "These became friends of ours by giving us the dirty dollars when we needed them;" and, God helping us, we will all go home to heaven. Dear friends, learn from the unjust steward how to discern your condition; to act quickly; and how to get a home that will abide forever. May God give this home to you, is my prayer. Amen.

PRAYER.

We ask Thy divine blessing, O Heavenly Father, upon the message of the hour. Lord God there is no better word in Thy Word, than the word we have heard to-day; nothing which is more of a lamp to our feet and a light unto our path than the words we have heard expounded from Thy Truth. We pray Thee to help us give ourselves a personal examination; help us to learn to be honest in this world, and no disgrace to our parents, to the Church, or to our Lord and Master. We pray Thee, O God, to give us a congregational conscience, of which we heard at the

last service. We pray Thee that Thou wilt help us so to live that men must respect us whether they will or not. We pray Thee, O God, that Thou wilt help us to go to our respective homes with a rich blessing and a determination to serve our Master better than we ever have before. Forgive us all our sins of the past; and may we now go forth in Thy name, living, as long as we live, for Thy glory, and at last gather us home — home to Thee in heaven. We ask it all in Jesus' name, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

TENTH SUNDAY AFTER TRINITY.

WHY DID JESUS CRY?

LUKE 19:41-48.

"AND when He was come near He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple and began to cast them out that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And He taught daily in the temple. But the chief priests and the scribes and he chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dear Christian Friends:—

Three times in the history of Christ's life on earth did He weep, and these three times of weeping took place in the latter days of His ministry. When He stood by the grave of Lazarus He shed tears of love and sympathy; when He stood before the city of Jerusalem five days before His crucifixion, He not only shed tears, but He wept aloud, with great lamentations. Most Christians think that Jesus wept only twice, but He wept three times. In Hebrews 5:7 we read these words: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able

to save Him from death, and was heard in that He feared." In other words, the apostle Paul, either by inspiration or tradition discovered the great fact that on the cross Jesus not only uttered seven words, but wept aloud, redeeming the world. The theme that I wish to present to you this morning is:

WHY DID JESUS CRY?

I shall answer it in two ways:

I. *Because He was about to finish an awful sacrifice.*

II. *Because the chief citizens of Jerusalem were making an awful mistake.*

May God, the Holy Spirit, help every chief citizen in this house this morning to see his responsibility.

I. The Lord Jesus was about to complete an awful sacrifice. I use the word *awful* in its correct sense this morning. It was awful how Jesus now began that very great sacrifice on Calvary. *He was now about ready to give up everything; He was about ready to suffer everything; He was about ready to give to His enemies the best of everything.*

1. *About ready to give up everything.* It was a great sacrifice on the part of Jesus Christ when He threw off His radiant garments on high and made known to the angels that He was coming down to earth to become a little child in Bethlehem. That was a wonderful sacrifice for Jesus Christ, the only heir of heaven and earth, to be born in a little crib; and it was an awful sacrifice for Him who put the stars into space with His Word to take the hammer and drive nails as a carpenter; it was an awful sacrifice for Him who made the blood in all veins to shed His blood as a child eight days old, to put Himself under the law, and to go about on this earth as the poorest mortal, without a place to lay His head. It was an awful sacrifice He was making in those three years of His ministry, and especially in these last days when starting for Jerusalem to die for the sins of the world. It was now that He was not only giving up the throne and giving up a life of thirty-three years, and giving up a ministry of three years, but He was approaching the time that made Him sweat drops

of blood. He had just been anointed down at the house in Bethany on His way to Jerusalem to enter as the great King; He was on His way to the Passover as the great Paschal Lamb, to lay down His life on Calvary's hill, and He was giving up everything — everything that He had in heaven, and everything that He had on earth, even the garment that was on His back was to be torn off, and there He was to be, neither on earth nor in heaven, but suspended on a cross, bearing the curse of the world. It was enough to make Him cry.

2. He was not only giving up everything, but *He was ready to suffer everything.* You also have suffered; you have been sick; you have had your aches and pains; you have had your troubles of conscience; you have felt your sins, and, if you have ever sincerely repented, you have felt the curse of God resting upon you; but I tell you, my dear friends, when the Lord Jesus Christ was going to Jerusalem, He was going there not only to suffer His pains, and your pains, and my pains, but there never had been a pain from the days of Adam until the day of His weeping before Jerusalem; there was not a pain within the walls of that great city, and there was not a pain on all the earth to come; there was not a pain in the tongue of the rich man in hell, or any other man in hell; there was not a thing to endure in all the world that was not centered in Jesus Christ; and not only centered in Jesus Christ, but centered in His nerves. There is not a more painful place in man's body than in the hands, and in the feet, where all the nerves center; and it was there, in those centers of all the whole nervous system, that He was to be nailed to the cross, and there for six hours endure an eternal hell of all men in a short time. The tongue of man will never be able to describe what it was that Jesus Christ endured on that cross. Those three black hours when the sun refused to shine were emblematic of the awful treading of the wine press of God's wrath alone by the Son of God, who cried out, "My God, My God, Why hast Thou forsaken Me?" — It was enough to make Him cry.

3. He not only suffered everything, but He was also about *to give us the best of everything.* What is the best

that man could have in this world? Some people say it is health. Oh, there is something a great deal better than health. Health is good, and the man that does not appreciate his days of health is to be pitied, but I tell you there is something worth a great deal more than health. I ask another man, What is the most valuable thing on earth? and he tells me, great wealth; but Oh, my dear friends, you cannot even take great wealth and buy health; health is worth more than wealth. I ask another man, What is the most valuable thing on earth? He tells us it is character; but Oh, my friends, there is something worth more than character, there is something that makes character, and if you have not got that something, you will never have the character you ought to have, and consequently I say there is something better than all these things. I ask another man, What is the very best? He says, health, and wealth, character, and long life. Even long life, good as it is is not the best. There is something better than all these things I have mentioned. What good will health do; what good will wealth do; what good will simply a strong character do; what good will long life do, if a man is not saved? What good will it do a man when he takes his last breath, if his immortal soul must leap into eternal darkness? What was Jesus Christ going to Jerusalem for? He was going there in order that He might, by giving up everything, and suffering everything, give to His own enemies the very best of everything; and that best of everything was redemption, which brings peace to a man's conscience and soul — peace with God and peace with man. The man that in Jesus Christ has found peace of soul, has found the best thing in all the world; and it was that giving of the best thing to a people who did not want it, that made Jesus cry. "And when He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" — "and that makes Mine eyes weep," can be added.

II. He not only wept because He was about to make an awful sacrifice, but He wept especially because the chief

citizens of Jerusalem were making an awful mistake. "And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him." And that is the mistake they made. *Who are these chief people? What did they do? What could they have done?*

1. We learn in a few words who these chief people were in Jerusalem — chief priests, the principal teachers in the temple; the scribes, the theologians, the transcribers of God's Word, the interpreters of the holy law, and the chief of the people, the chief Pharisees, the chief Sadducees, the politicians, the lawyers, the leading people, to whom the common people were looking up, they were the ones who were seeking to destroy His life, and not the masses. "They could not find what they might do, for all the people were very attentive to hear Him." The masses never would have crucified Jesus Christ. It was the chief people that did it, the chief citizens. What I would like to impress upon this audience this morning is the awful responsibility resting upon those who are the chief people. Who are they to-day? Why not mention first of all the educators? Why not mention, as the Word of God does, the ministers of the Gospel? The man that stands between dying men and God, as a dying man, holds a position higher than the President of the United States, higher than any political office, and such men in every community are looked upon as chief people in the city, without any egotism, it is simply the place where God put them. Why not speak of the professors, and superintendents, and teachers in our public schools? Are they not leading citizens to whom the scholars and families are looking? Are not the chief citizens the officials in the city, in the court house, and in the public schools? Are they not church councils,— men that are looked up to in the church and watched every day? Are the chief people of our city not also the editors of our papers,— men that every day are sending hundreds of inches of printed matter into every home, read by parents and read by children? Are the chief people of our city not also the lawyers — men who are to decide between right and wrong, between neighbor and neighbor? Are not

the chief people of our city the physicians, the men who are called into the homes of the rich and the poor — the men who are called to the bedside of the sick and dying? Is not that a position in life that the world is looking up to? And might I not mention also many others, such as the chief merchants, and the chief manufacturers, and the chief farmers, and such as are holding high offices in Church and state? And might I not mention every father and mother in the home? Do not the little children look up to father as being a man, and to mother as being a woman? And do not little children look up to all those who are above them, as much as to say, "I am surprised if you do not know everything?" Now the very fact that there are people below us, as there are some above us, goes to show that in every community there are chief citizens, the chief of the people, and that these people have a great responsibility resting upon them.

2. Having shown you who these chief people are, let me show you what they did. What did they do in the city of Jerusalem? In the first place they neglected their own souls. These men who were copying the Bible and handing it over to the people for large sums of money, neglected their own immortal souls, just as some preachers to-day will preach as long as they get a salary, and the moment they leave the pulpit you never see them in church any more — ruining their own souls.

Not only do they ruin their own souls, but they injure the Church. "And He went into the temple and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves." Who were these men that were buying and selling in the temple? They were not men of ordinary standing; they were men who were looked up to — bankers — financiers — men who handled the gold and the silver — but instead of going into the temple to worship the Triune God, they stayed out in the court, and there were changing and trading oxen and sheep and doves; instead of going into the house of God to worship as Christians should, they were out there with their tables exchanging money, shaving notes; they

are not the common people. They remind us of some people in our own day who would walk ten squares to go to a supper, but would not come to Divine service; they remind us of people who are perfectly willing to do anything to feed their stomachs, but nothing to feed their souls.

These chief people not only injured the house of God, but they misled the masses. For all the people were very attentive to hear Him, except these chief people, and the priests and the scribes. From these two verses we learn that the common people, on the one hand, looked up to their leaders and, on the other, were perfectly willing to worship Jesus Christ. They had respect for the Pharisee; they had great respect for the scribes; they had great respect for even the Sadducees, and for all the politicians and rulers, and the consequence was that in five days' time the very people who were throwing down their garments for Jesus Christ to ride over, and plucking the palm branches and throwing them before Him, singing "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" — in five days these people were standing around Pontius Pilate, and, at the urging of these chief citizens, cried out, "Crucify Him! Crucify Him!" Oh! the responsibility of the leading citizens of any city! I will dare say that one hundred men in the city of Mansfield can start a mob that would tar and feather any preacher in Mansfield in ten days' time. These same people who are running after Jesus Christ until He had to step into a boat on the Sea of Galilee to preach to them; these same people who followed Him from Mount Olivet to the city, crying Hosanna! these same people, misled by these chief citizens, helped to crucify Jesus Christ.

That is not all,— they brought about the ruin of the city of Jerusalem. These chief citizens were the cause of Jerusalem's destruction. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." That was a wonderful

prophecy that Jesus made that day over that wonderful city, Jerusalem, with the tears flowing down over His face. As He stood on Mount Olivet, I can see that city with its three large walls, four miles in circumference, with rocks in them thirty feet long, and fifteen feet wide and seven and a half feet high; I can see those solid towers of rock thirty feet square, so neatly built that you cannot find the crevice, ninety on the first wall, sixty on another wall, and forty on another; I can see that beautiful temple as it stands on Mount Moriah, on the very hill where Abraham was about to offer his little son Isaac; I can see the golden spires as they sparkle under the sun; I can see that city as the Lord Jesus Christ weeps over it, and, humanly speaking, I can say, "Why weep over the destruction of this great city? It will stand as long as the world stands." But Jesus said, "No, these chief citizens have brought about its destruction. The time is coming when the enemy will come and he will heap up walls around it; he will heap them up on every side; he will keep the citizens within, and they will perish, and not one stone shall remain on top of another" — a prophecy that seemed impossible; and yet, my dear friends, before forty years had passed *Vespasian* was over in Galilee and had killed forty thousand Jews. He went home and sent his son Titus, who went around those walls, and hemmed them in on every side. I can see Titus as he stands there with his Roman eagles and his great army; I can see within those walls at that Passover time over three millions of people; I can see furthermore how those three millions of people are not allowed to escape; I can see furthermore how in one day five hundred were taken out on the hills around those walls and crucified until there was no room for the crosses of the people, and no crosses for the rest to be crucified. Oh, what a curse fell upon Jerusalem for crucifying Jesus Christ! Five hundred men in one day nailed to crosses outside of those walls by Titus and his Roman generals. Two hundred and forty thousand people were killed outside of the walls of Jerusalem, and ninety-seven thousand were sent as exiles to Egypt. I can see others jumping down over those walls, falling into the hands of the enemy, and having their hands chopped off

and sent back to warn them to give up the city. I can see, furthermore, the destruction of one wall after the other, until, as Josephus tells us, not one stone remains on top of the other, and the plow turns the furrow where once the large walls stood. I can see furthermore where one messenger comes to Titus and says that this very day one hundred and fifteen thousand, eight hundred and eighty dead people were carried out of one gate, while six hundred thousand men, women and children are dying in agony and perishing on account of hunger. I can see within that city, only forty years after Jesus wept over it, people swelling up on account of starvation, and running out and asking for food; I can see how bread was given to the starving people, and they ate too much, and died. I can see not only how these people perished by eating too much when almost starved, but how they are cut open by the enemy. We are told that before they left the city they swallowed the gold and silver they had, and when that was learned the enemy grew wrathy and cut open every man to find the gold he had swallowed. I can look into history this morning and see how these chief citizens brought about the worst calamity that ever befell any nation on earth. I can see in a short time one million, one hundred thousand fathers, mothers and children dying within those walls. I can see how Mary, the daughter of Eleazar, who came from the western shore of the Jordan, to visit Jerusalem during the Passover, was not permitted to return home; I can see her as she takes her darling child from her breast and says, "To fall into the enemy's hands you must die; to stay here you must starve; I will make your death easy" — so she slew her own babe. Oh, things took place within those walls hardly to be described — all on account of the chief citizens of Jerusalem failing to accept the Savior when He came, and misleading the people.

They did more than that — they taught our chief citizens how to damn the world. The chief citizens to-day yet are doing just what the chief citizens did then, when the Lord Jesus Christ wept before Jerusalem. He not only saw a city that was going to be destroyed; He not only saw the awful calamity that was coming to over a million

souls, but He saw that city a type of the world; He saw the people of future generations; He saw how in the nineteenth and in the twentieth centuries, and in the last century of the history of the world, the chief citizens would be the cause of the masses not serving God. I claim this very morning that the chief citizens are the cause of the lower classes staying away from the truth, and staying away from salvation.

What did they do? Oh, my friends, they made Jesus Christ cry, that is what they did. These chief citizens brought the tears out of the Savior's eyes on that last great journey to the great city.

3. I not only want to tell you who these citizens are, and what they did do, but I want to show you also what they could have done. *They could have been Christians themselves* and *they could have led the masses to Christ.*

If those chief citizens of the city of Jerusalem had gone out into the public square of Jerusalem and said to the people: "We are studying the Bible; we have studied the prophecies, and we are certain that Jesus of Nazareth, who has made the blind to see and the deaf to hear, and who, the other day over here at Bethany, raised up Lazarus from the dead, is actually the promised Messiah, the Son of God; let us accept Him as our Christ and Savior," every citizen of Jerusalem would have accepted Christ. That is what they could have done, and that is what I maintain the chief citizens of our country could do to-day. What right has a man to be a teacher in a public school in these days, and not be a Christian? What right has a man to be an editor of a paper, and lead a reckless, ungodly life? What right has a man to hold a position in our own county, if his record is not clear? Just as long as cities will elect ungodly mayors, just as long as cities will lift up ungodly men to official positions, just so long we are teaching our youth to forsake Christ. I am not speaking of any individual now, or of any special city, but you all know there is a certain class of people to-day holding the highest positions in life, who are immoral. One of our own Presidents, whose picture hangs in nearly every home as a model, is well known to have been a bad man.

Our chief citizens are responsible, I say, for the laxity found among the masses. What right has a man to be a physician and never go to church? — the man who stands by the sick, the man who gives the last touch to the dying, a child of the devil, looked up to in all communities — is it any wonder that half of the people are going to the devil? They tell us that their very occupation does not allow them to go to church. I know better. I had a doctor one time who came to my church, and about every time in the middle of the sermon some one would call him out, and I made up my mind to follow that doctor once; so I sent a boy after him with a bicycle, and every time he went out he hitched up his horse, rode about six squares, and did not stop anywhere. He wanted to make the people believe he had a lot of business. One of the best physicians in Columbus, Ohio, a man who has as much business in his profession, I believe, as any two doctors in Mansfield, never misses church. Why? Because he is a Christian, that is why. There is no more use of a drug store's being open on Sunday than there is of a laundry. I will dare say half of the people in this congregation to-day never went to a drug store on Sunday, and nobody need go. That there may be an exception to this, I will admit, but I say the rule is all wrong. And what right has a lawyer — a man who of all men on earth ought to know right from wrong, and to be filled with justice and righteousness every Sunday of his life — what right has a lawyer to be anything else than a just man of God? And yet the impression seems to go around now-a-days that if you find a monument on which it says, "Here lies a lawyer and an honest man," that there are two in the grave. I say again, if any man on earth ought to be an honest man, a follower of Him who gave the law to Moses, it ought to be the lawyer. And thus we might follow along the whole row of chief citizens. The time ought to come, my friends, that when a man is not a child of God, when a man is not a fit representative for children to follow, that he ought to be put down where he belongs, and stop upholding rascality and putting it in public places.

Just as those chief priests and scribes and the chief of the people were responsible for the destruction of Jerusalem, just so the chief people of our country to-day are misleading the masses, and are the cause of strikes, rebellion of all kinds; and therefore, I make a plea to-day for the chief people in every home and in every city at once to use their power to lead the masses aright. What a wonderful revolution would take place in our own city if every lawyer would arise and say, "I am going to be a child of God, and go to church, and worship the true and living God!" What a wonderful revolution, if all of our editors would get down on their knees and pray, and lead the people on that path! What a wonderful revolution if every one of our professors and teachers in our public schools, and in all kinds of secular lines, would take a stand that children could look up to, and follow Christ! What a wonderful effect it would have on the masses! But this very day you will find this city full of poor, drunken sots; of poor, low down, fallen women; and of all classes of people who are comforting themselves with the fact that if they are going to hell, some preachers, and teachers, and doctors and lawyers are going with them, and they will all go together. May God hasten the day when the chief citizens of every community will feel their responsibility, and show the masses the right way to live, and the right way to die.

I want to give you, in conclusion, two contrasts as found in this Word and in history. In the first place we are told here that Jesus stood out on the hillside of Olivet, and wept. Let us go to history and I will show you another scene. Josephus tells us that when thousands of people starved together and perished in the city of Jerusalem, the strangest thing about all funerals was that no one wept; they all stood there with dry eyes and open mouths. When the temple in that great city burned, it is said that the soldiers walked over the dead and stepped into their blood, while the fires were kindled to the skies. Not a tear within that city, but outside there was One who wept. What a contrast!

But I would show you another contrast. The time is coming when a larger city than Jerusalem will burn. The fires within this earth are so hot that no tool can be made to-day that can drill a hole over six thousand feet deep. If you were to travel with me through Yellowstone Park, you would see evidences on the very surface, of the fire within this great earth, and we are told by one, who speaks by inspiration, that the heavens shall roll back like a scroll, and the earth shall be burned up; and when that last conflagration shall come, then the contrast will be just the opposite of what it was before. Then, we are told by the great Judge, Jesus Christ Himself, that there shall be weeping and gnashing of teeth; but on His part there will be no tears. On that day Jesus Christ will not stand and weep. When the great judge, Bias, had condemned a young man to death, he sank back in his chair and wept like a babe. Some one stepped up and said, "Judge, why do you cry? This young man's life was in your hands; you might have set him free. Why do you cry?" "I weep as a man — as a judge, I condemn him." And so our Lord Jesus Christ, on the hill of Olivet wept as the Son of man; but on that last great day when the fires shall destroy the great city of the earth, He will condemn as Judge, and there will be no tears in His eyes that day.

Oh, dear friends, ask yourselves the question this morning: Am I a chief citizen? Am I wielding the right influence upon my fellow men? Am I helping the people to cry out, "Crucify Him," or to bend their knees in prayer to Him? May God sanctify these words to His eternal glory, and to your eternal good. Amen.

PRAYER.

We ask Thy divine blessing, our Heavenly Father, upon this message of the hour. This is no ordinary message that brought the tears to the eyes of Thy Son, Jesus Christ. This is no ordinary sword to-day wielded by Thy Holy Spirit to cut into the very conscience, and we pray Thee that Thou wilt bless every one that is within the walls of this house to-day. We pray Thee that Thou wilt help us to feel our responsibility in this life. O God, our Heavenly Father, we ask Thee to be with the masses who have been misled in many ways by the chief citizens. We pray Thee, O God, that Thou wilt help them to realize more and more that the only safe guide

is Thy Holy Word, which never made a mistake; and the One who made it, Jesus Christ, who says: I am the Way, the Truth, and the Life, and no man cometh to the Father but by Me. O Lord, do Thou purify Thy temple, and help that in that temple nothing may take place except that which is pleasing to Thee. We pray Thee that Thou wilt go with us throughout this week, and throughout our life, and use us to Thy glory. Help us that our words, and our deeds, and all our thoughts, may be for the leading of the masses to Thee. We ask it all in Jesus' name, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

ELEVENTH SUNDAY AFTER TRINITY.

THE HEAVENLY HUNTER.

MATT. 18: 9–14.

"AND He spoke this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven but, smote upon his breast, saying, God be merciful to me, a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in Christ: —

You have often thought of Jesus Christ as the Great Shepherd, and as the Great Physician, but have you ever lost that beautiful thought in connection with the Great Shepherd, that He is the Great Hunter? When sin came into the world Jesus immediately started after Adam to find him, and said, "Adam, where art thou?" — and from that day to this, and from this day to the end of the world, that hunt for immortal souls has never ceased. Everywhere in the Gospel we find Jesus coming down and hunting men. "The Son of man is come to seek and to save that which was lost." I would like to have you think of this Great Hunter, Jesus, the God-man, the Son of God, able to pay the debt of the world, the Son of man, willing to put Himself under the law, and thereby able to die, because He became man, reaching out and searching day and night, that none might be lost, — the heavenly Hunter. The verse preceding our text, in which it is said:

"Nevertheless when the Son of man cometh, shall He find faith on the earth?" led me to my theme —

THE HEAVENLY HUNTER.

I. *What is He hunting?*
II. *Where is He hunting?*
III. *What is He finding?*

These three questions we will ask the Holy Spirit to help us now to answer.

I. For what is this Great Hunter hunting? The answer lies in the words just quoted "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" "Two men went up into the temple to pray." The two things that He is looking for in the Christian, are *True Christian prayer* and a *true living faith.*

1. In the first part of this chapter the Lord Jesus Christ points out an unjust judge, — a man of the world, a man who neither feared God nor regarded man; a certain widow came to him and asked him to avenge her of a certain wrong done her by an adversary; he paid no attention to her; she came again, and again, and again, and at last, though he had no regard for God nor for man, in order that he might get rid of her, he answered her petition. "Now then," says the Lord Jesus Christ, "if an ungodly judge will answer a widow simply to get rid of her, why should not the just and holy God, who has offered to hear our prayers, not answer the true prayers of His own children elect?" Consequently He admonishes men to pray in the right spirit, and therefore holds up to us the parable of the publican and the Pharisee.

Now, it is this true prayer that the Heavenly Hunter is seeking for to-day. He wants the people to come to Him in true humility, and knock at heaven's door. Prayer is not simply a privilege, it is a command. "Ask, and it shall be given; seek and ye shall find; knock and it shall be opened unto you; and to everyone that asketh it shall be given." There is one of the greatest and grandest promises in all of God's Word. It does not mean simply now and then to lift up a sigh to heaven; it does not mean simply to seek now and

then for a blessing, but the command comes threefold — ask, seek, knock. I might come to your house and ask, and you would pay no attention to me; but if I keep on coming, and asking, and seeking, I might get your attention; but if I should keep on asking, and seeking and knocking, you would at last say, "I have got to hear what that man wants." The Lord our God does not want simply a sigh to heaven, and an asking now and then, but He wants us to go to His Word and find His promises, and hold them up to Him, and keep on asking, and seeking, and knocking, until our prayers are answered. Let us therefore have true Christian prayer. There are so many people in these days asking for things that God never promised, and wondering why they do not get what they ask for. The Lord never promised any man that He would heal all the sick; He never promised any man that no sick one should die; He never promised any man to give him several farms, or thousands of dollars when he did not need them; but He has promised this: "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." There is a promise He wants the people to hold to, and when they are in trouble, go to Him, and ask Him, and seek, and knock until the deliverance comes; and God has more than one way to deliver, but He never fails to deliver.

2. Now for such prayer the Heavenly Hunter is hunting, and that kind of prayer cannot come unless we have faith. Paul said in his epistle to the Romans: "How shall they call on Him in whom they have not believed?" It is therefore folly to ask a young unbeliever to pray. The thing to do with the unbeliever is to convince him of God's eternal truth, and let the Holy Spirit give him faith, and when he has faith in God he will pray, and cannot help it. Prayer, for the Christian, is just as natural as breathing is to life. Try to live until to-morrow morning without breathing. You can do it just as well as you can live spiritually without prayer. And so the Savior put the question: "When the Son of Man cometh shall He find faith on the earth?" When the Heavenly Hunter comes shall He find that people know of Him, and believe His message to be true, and hold fast to it? That is faith, and, having that kind of faith, the Heavenly Hunter finds the true basis of prayer. It was that kind

of faith that the publican had when he smote on his breast and said, "God be merciful to me a sinner." "I tell you," says Jesus, "that man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Why did this man go down to his house justified? Because a man is justified by faith. He had a prayer that no one could improve upon. No one walked up to the publican, and said, Now you say: "God" "God;" "Be" "be;" "Merciful" "merciful;" "To" "to;" "Me" "me;" "A" "a;" "Sinner" "sinner." It was not necessary to teach this man how to pray. The real truth of it is that his soul had found out that there is a God of mercy, and he believed in that God of mercy, and knew that his own soul was ruined and lost without that mercy, and he cried out, "I cannot help it. God, be merciful to me a sinner." The Heavenly Hunter is looking for that kind of prayer and that kind of faith.

II. And where is He hunting? He is hunting *all over the earth;* and *all over the house of God.*

1. "When the Son of man cometh shall He find faith on the earth?" My dear friends, the Lord Jesus Christ is not so narrow-minded as most of His followers. Most Christians are perfectly satisfied if they have a houseful of people, and a minister of the Gospel who is faithful, and the people come and hear the truth — that is about all some people care for. There are some people who are perfectly satisfied if they are living in a Christian land, or a Christian city, and never ask any other questions about the world. The Lord Jesus Christ did not come here to save only the people of the Holy Land; He did not only come to save the people in Europe, or America, but the Son of man is come to seek and to save that which was lost. The Heavenly Hunter is looking up and down every valley, and over every hill, and up and down every stream, and along every ocean, and across every island, and over every continent, and wherever He finds the footprint of man, the Heavenly Hunter is after him, to find him; and not only to find him, but to find his soul.

2. This same Heavenly Hunter is not only looking over every part of the earth, but He is looking up and down, all over the temple. Two men went up into the temple to pray,.

the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, and the publican stood afar off, and also prayed. I can see those two men as they walk into the temple. I can see this Pharisee as he walks on up through the aisle, and goes up to the very curtain to the very Holy of Holies, standing as near as possible to the place where only the high priest dare stand: I can see him as he stands there and praises himself in the form of prayer, and it may be that every eye was turned on that great and noble Pharisee; but away back in some corner, unobserved by men, possibly ashamed to be seen, afar off, stands a poor publican, smiting his breast, and praying, "God be merciful to me a sinner;" it may be that he only sighed in his own heart this prayer, but there was One who was not paying as much attention to the Pharisee as to the publican. Who was it? The Heavenly Hunter. Oh, there is no prayer in the house of God, whether it be in the front of the building, or in the rear; whether it be back in some lonely little room, or whether it be at the pulpit; there is no sigh to heaven, but that the Heavenly Hunter finds it. He is hunting up and down the Church of God. It may be that some of you — oh, it not only may be, if you are Christians it is true, that some of you have been praying to-day, "O God, bless this man who is speaking to us in Thy name;" the Heavenly Hunter heard it; the Heavenly Hunter saw the faith; the Heavenly Hunter knows the sigh. It may be that you have troubles that no man on earth knows so well as you yourself, but the Heavenly Hunter found that sigh; the Heavenly Hunter knows that trouble; the Heavenly Hunter has heard that prayer. No difference where it is found on God's earth, God heard it. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me," said the Psalmist. "If I make my bed in hell, behold, Thou art there."

III. And now, when this Heavenly Hunter is hunting up and down over all the earth, and hunting up and down through the temple, what is He finding? He finds *many Pharisees everywhere;* and *many Christians nowhere.*

1. Many Pharisees everywhere. "Two men went up into the temple to pray, the one a Pharisee and the other a

publican," but you must not suppose for a single moment, that there was only one Pharisee there. Listen to the first verse of my text: "And He spake this parable unto certain which trusted themselves that they were righteous, and despised others." In other words, Jesus found Himself surrounded by the Pharisaic spirit, and in order to convince the people of the meanness of Pharisaism, He pictured the Pharisee to represent them all. In other words, this Heavenly Hunter finds many Pharisees everywhere.

What are their characteristics? The third Sunday after Trinity you remember I spoke on the theme, "Pity the Poor Pharisee." It is not my purpose in this course of lectures on the Gospel to repeat again and again the same thoughts; nevertheless there are a few thoughts necessary to repeat to understand the parable of the text, and one is that this Pharisee can be found anywhere in the Church; he can be found everywhere in human society; he can be found everywhere even in prisons and the lowest dives and dens. You ask the average man, Is the world good and bad? and he answers, Yes. It is the answer of the Church; it is the answer of human organizations; it is the answer of the prisons. Ask any man here to-night, Is the world good and bad, and he correctly, according to his estimation, answers, Yes. Who are the good? We are. Who are the bad? The others. Ask human societies, Why do you organize in cliques? Because the world is good and bad. Who are the good? We are. the bad? The others. Go into the prisons to-day all over this country, and ask every prisoner, Is the world good and bad?' Yes. Are all the bad here in the prison? No, sir. Are the worst people in prison? No, sir, you will find them outside. — Pharisees in prison; Pharisees in human society; Pharisees in the Church; Pharisees everywhere. You will find them in the pulpit; you will find them in the choirs; you will find them among the Sunday-school teachers; you will find them in church councils; you will find them everywhere. I tell you, my friends, the Pharisee can be found without doing anything more than putting your hand out and drawing it to your own breast. Why is it that we have in some churches so many choir troubles? — Thank God, we have none here — Why is it? Because there is a

Pharisee that will not sing beside this one, or that one. Why is it that some people will not sing in choruses, but only solos? Because they think: Look here at this great Pharisee singing now! Why is it that we have so many people who are constantly finding fault with others? Because they thereby expect to elevate themselves; just like the old Pharisee that stood there in the temple and said, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Just as soon as you find that you are pointing at any other person in this world, thinking that you are so much better, that moment you have found the Pharisee in yourself, and, as I said a while ago, you do not need to go very far to find this spirit. We have to fight against it. It appears in every preacher; in every choir; in every teacher; in every man that is a success, and yet with it there is no success at all.

2. While this is true that the Heavenly Hunter finds the Pharisee everywhere and in all places, it is just as true that He finds many Christians nowhere. I do not say that He finds no Christians, but the very question of the Savior shows plainly that there are not nearly so many Christians as we generally suppose. "When the Son of man cometh shall He find faith on the earth?" Why, if I were to ask the question this morning, Shall we find faith in the First Lutheran Church? you would think that was awful to ask such a question, and yet the Heavenly Hunter looks away beyond this congregation, looks away beyond the State of Ohio, looks all around this great world and asks the question, When the Son of man comes, shall He find faith on the earth? Many are called, but few are chosen, is the Word of the eternal God, who cannot lie.

Oh, do not imagine for a single moment that Christians are numbered by the hundreds because there are so many in the Church. I tell you, my friends, there is a great deal of difference between being a true Christian, and simply having your name on the book of the church. This Heavenly Hunter knows a great deal better how to pick out Christians than I do; this Heavenly Hunter never makes mistakes; this Heavenly Hunter is hunting now in this church, and knows every true Christian, and knows every Pharisee; but on the au-

thority of the Heavenly Hunter Himself, I have a right to say that many Christians are found nowhere. We have before us the picture of a man who became a true Christian. I do not say he always was, for he was not. A publican, as a rule, was not a Christian. I picture this publican as a young man born of Jewish parents, given instruction in God's Holy Word in childhood, growing up, running away from home, going out into politics, becoming more and more corrupt, and finally getting an office as publican, a gatherer of taxes, and one of the chief duties of a publican in those days, politically, was to steal all the money that he could, and consequently in those days, and to-day yet, when we speak of a publican, we mean a thief. This man became a thief, but in time he went so far on his way to destruction that God went after him — this Heavenly Hunter — and with His Holy Spirit brought back to him the instruction of his youth; it may be that this man got very sick, and possibly was standing at the very gate of death; it may be that, like that prodigal son, he had lost all his wealth, and got away down to the very lowest dregs, willing to live by the side of the swine. Whatever his experience was, at any rate he made up his mind that the thing to do was to go back to his father's God, and to his fathers' Church; he made up his mind that he is going to find peace, if peace can be found; if it can be found anywhere it can be found in the house of God; and so that publican started back with the determination that no one will dare keep him from that temple, though he is ashamed to go up in front. I can see this publican and this Pharisee as they go up the street of Jerusalem, and up the hill Moriah, to enter the temple; I can see the proud Pharisee looking at this publican as if to say, Stay away from me, you low down publican; I can hear the publican saying, "I am going back to the house of God, and to the house of my fathers' God, and you cannot keep me away; I will stay afar off, but I am going to the temple."

And right here you have one of the best marks of the true child of God. Now and then you find some man or some family that has left this church, or left that church, because things did not go exactly their way. You never saw a Christian in all your life leave his church — Never; I do not care

whether he leaves the Presbyterian Church, or the Baptist Church, or any other denomination, if he does not leave it because of a matter of doctrine, that man has not got his heart in the right spot, as the Germans say; there is something wrong with him. This publican was a child of God, and the Heavenly Hunter found him, and no Pharisee, or no one else could deprive him of the blessing of at least standing within the door of the temple, and smiting his breast, and saying, "God be merciful to me a sinner." The Heavenly Hunter found a Christian there. How many Christians are there to-day that cannot be driven from the house of God? "And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast." Notice the difference between his gestures and the gestures of the Pharisee. "The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He looked up toward heaven as if he were the commander and God were the subject; he struck first at the extortioners, then at the unjust of all classes; then he happened to think of some men who had lived a bad life, and struck at them; and last of all he strikes at the poor publican who came up street with him — "even as this publican." There you see a beautiful picture of the Pharisee; he acted as though he were praying, but it was no prayer at all; he gives thanks to himself, not to God; he makes a speech of self-exaltation, praising himself for the wonderful man that he was. But notice the prayer of the Christian; he does not strike at the unjust; he does not strike at the extortioner; he does not strike at the adulterer; he strikes at himself.

Whenever the Heavenly Hunter finds a child of God, He finds a man or woman who is finding more fault with himself or herself than anybody else on earth. Well, some one may say, right at this point, If you are a child of God, as our pastor, how does it come that you find fault with us? I answer that question the same as the judge answered, to whom I referred in my last sermon. When the judge condemned the young man, he fell back in his chair and wept like a child. When the question came, "Why do you weep? You had the power to acquit that man, or to find him guilty,"

the answer was, "As a man I weep; as a judge I condemn him." I want you to understand that when I am here exposing your sins and mine, I am not here simply as a man, but I am here as the messenger of God, and, as a messenger of God, I must do things that I would not dare do, and would not do as a private man. And why have you found me a little different in private conversation from what I am in public— because in private conversation I meet you also as a citizen, as a brother, but when I stand here, I stand here as a man of God, to tell you the message of Him; and the Heavenly Hunter makes no mistakes; there is the difference. So I say again to you, my dear friends, that the true child of God that is found by the Heavenly Hunter, never strikes at his neighbor; he has got more fault to find with himself than any one else.

He finds not only that it is best to strike at himself, but he finds there is only one place in himself to strike. Oh, it seems to me that while that Pharisee was praying what a glorious man he was, what a good man he was, I can see that publican standing back and thinking no eye is on him but God's, striking himself — not on the head, because he thought he had made a mistake of the mind; not on the feet, punishing them because they had walked on forbidden paths; not striking his hands because they had done ungodly deeds; but there was only one place for him to strike — not at his fellow men, not at the limbs of his body, but only at his heart; and every time he hears the Pharisee praising himself, it makes him feel little; he finds no fault with the Pharisee for calling him a publican; he says, "You are right; there is not a more unrighteous man on earth than the publican," and there is not a spot about the publican more wrong than his heart; here is the wrong. And there is my wrong, and there is yours, and not until you find the right spot to find the seat of sin, and go to God, will you be able to down every criticism brought against you.

I hold up to you this publican, the man whom the Heavenly Hunter found, as the man whom no critic can harm. So often we find professed Christians hurt greatly because somebody said something about them; because somebody found fault with them. People sometimes find fault with me, but

it never hurts me, and I will tell you why. Of all the mistakes they have found in me, they have not found the one hundredth part of them yet; if they would come to me I could tell them a lot of bad things I did they never heard about. When a man is a true child of God he does not get angry because you find fault with him. If you should keep on finding fault with me, the best thing I can do is to do like the publican, and say, Right in here, in my heart, has been all the trouble; and you will find that heart has more bad thoughts than you know; you will find that this hand has been more filthy than you know of; these feet have walked on forbidden paths more than you know of. Do I mean to say that I have been a bad man from the standpoint of the world? Go to my home, it is only twenty miles away. I am not ashamed to have anybody follow me all through my life, but no man on earth can see all the things that took place in my heart, — only the Heavenly Hunter, and He knows them all. Therefore let us down every criticism by simply acknowledging that the critic has not found half the fault yet; we are a great deal worse than he thinks we are.

What a shame it is for people to stand up and exalt themselves. The least man on earth is the one trying to lift himself above others; and the best man on earth is the man who will get right down beside Jesus Christ, and wash the disciples' feet. Jesus Christ was never greater in all the world than when He washed His disciples' feet. True humility makes men great, and exaltation makes people little, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The true Christian not only can down every bad criticism by leaving it alone, but the true Christian will pray for nothing but forgiveness of sins. The Pharisee seemed to think that God ought to accept him because he was so good; the publican had nothing in the world to bring to God but his sins — nothing whatever — "God be merciful to me a sinner; I have transgressed the law; I have sinned against thee; I have sinned against my fellow men; it is impossible for me to get rid of my sins; if I were to die to-day I should be damned, and damned forever; the only hope I have of being free of this sin is to go to God, and pray to Him because He

is merciful — full of mercy, and ask that mercifulness of Him to come down on me, a sinner." Oh, God, help us to-night, to come in our sins to Thee, and to ask Thy forgiveness, and to go home justified.

In conclusion, let me urge upon all of you to go to my Lord, and to the publican's Lord and Master, and give yourselves to Him. If you have been thinking in the past that you are going to get to heaven on account of your goodness, you will eternally fail. Just as well might a bird try to fly to heaven with its wings cut off, as a man born in sin, and transgressing the law, to enter the heavenly gates by his own power. The gates of heaven are so wide that all the world can run in side by side if they will go in God's way, and yet they are so small that the smallest sin cannot be driven through with a maul into eternity, unless it is forgiven. And so I would urge upon all sinners to prepare to meet your God. An English lord who had a clown to play for him and amuse him, one day dismissed that clown with these words: "You will now depart from my house, and as a remembrance of me, take this cane, and whenever you find a bigger fool than you are, give him that cane." Years passed by and the lord took sick, and, lying upon his bed of pain and agony, one of the visitors that came to his bedside was the clown; he came back again and pitied his poor master, saying, "You are very sick, my lord?" "Yes. Yes, clown, I am going away." "Going away? Where?" "I do not know." "Coming back soon?" "Never." "Going away? Never coming back? Where are you going?" The poor clown cried to think that his poor master was going away and never coming back. He said, "I suppose, my lord, you have made all preparations for going?" "No, I haven't done anything. I am going to die and that is all I know." "Well, remember, my lord, what you said to me years ago, when I left you; you gave me this cane and said I should give it to the first fool I found bigger than I am. Take the cane." That poor clown was not quite so big a fool as his lord was. The man that will spend his whole life, until his time comes to die, and fail to prepare to meet his God, is a bigger fool than the lord's clown; and I would say to you now, if you are not preparing to meet your God; and if you are not now ready to take further instruction

in God's Holy Word; if you are not willing to accept Christ as your only Savior, and your only righteousness; if you are not willing to be baptized at the first opportunity in the name of the Father, Son, and Holy Ghost; and, by being baptized into Christ, put on Christ, and get on the narrow way; if you are not willing now to walk on the narrow way and be faithful unto death, and receive the crown of eternal life, then with all truth I can only say, you are the biggest fool in the world. May God help you to see the right, and walk in His way, is my prayer. Amen.

PRAYER.

We ask Thy divine blessing, Heavenly Father, upon this message. We pray Thee, O God, Thou heavenly Hunter, that Thou wilt plant faith in our hearts, and that Thou wilt plant in these hearts true humility; that Thou wilt help us to see that there is only one right way to live, only one right way to repent, and only one right way to pray, and that is, "God be merciful to me a sinner." And with this spirit we pray Thine own prayer, Heavenly Father, which Thou hast taught us, through Thy Son:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

TWELFTH SUNDAY AFTER TRINITY.

TWO SIDES OF SALVATION.

MARK 7: 31–37.

"AND again, departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hands upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and, looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in Christ: —

There are two questions in the minds of thinking people. One is: If the Lord God does everything for our salvation, is man responsible if he is lost? In other words, if God does everything possible to save a man, and man of his own power can do nothing, why should he be blamed at last if he is lost? There is another question just as important as this one: If man can do something toward his salvation, then by what authority do we say that all good and perfect gifts come from above? By what authority do we say that God only can save souls? The answer to these two questions will be brought out fully in the text of the day by noticing the two sides of salvation. May God, the

Holy Spirit, help us to see the Divine side, and the human side of salvation this morning. There are then

TWO SIDES OF SALVATION.

I. *The Divine side.*
II. *The human side.*

I. *What is the Divine side of salvation?*

1. *God only can create man.* Man must be created before he can be saved. The miracle of the morning is a creation in itself. A young man who cannot speak nor hear is brought to the Savior; in a short time this young man speaks and hears, and speaks a language that the people understand. There is a three-fold miracle in this. A deaf man never learns to talk; you never saw a child born deaf that learned to speak. This boy could neither hear nor speak plainly; he had no language; and in a few moments' time he stands before his friends, and before God, with ears opened and tongue loosed, and talks a language as if he had studied it all his life. Language is acquired by years of diligent study; God gave it to this man in a moment. Hearing is a gift of God; God gave it to this man in a moment. Language itself is a gift of God — speaking is a gift of God, and he also receives this gift in a moment. No other hand but the Hand that made man could possibly give this hearing and this loosened tongue and this language to this young man. Where is the human being, therefore, that would ascribe any glory to man for the wonderful creation that took place in this young man?

2. Not only is creation wholly and solely the gift of God, but regeneration also. *Only God can regenerate man.* The Lord Jesus Christ never yet performed a miracle on a man's body without, at the same time, saving his soul. "Thy faith hath saved thee" is the common expression of Jesus after He has healed any one from any disease whatever. Regeneration, I repeat it, is wholly and solely the gift of God. It is called the new birth. What did you have to do with your own birth? Nothing. Just as little as a babe a day old can ascribe any glory to itself for being born, just so little can a child of God say, I have given

myself the new birth. If we understand that conversation between Jesus of Nazareth and Nicodemus correctly, it not only states that man must be born again, but he must be born from above. The power must come from on high that gives one a new life that makes him a child of God. This young man not only received hearing in his natural ears, not only received the power to speak with his natural tongue, not only received a natural language to talk to the people, but, as a newly born man from on high, he heard the Word of God, he spoke to God in prayer after this; it could not be otherwise; he was a newly born man, and the glory and honor belong entirely to God.

3. There is another feature in this lesson that must not be overlooked, and that is that *only through His means of grace does God save man,* as these two are brought together. "And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hands upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and, looking up to heaven, He sighed, and said unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." How does it come that Jesus took this young man out to one side? How does it come that He did not give him the speech and the hearing right there in the presence of the multitude? Let us not forget what the apostle Paul taught us in the 10th chapter of Romans: "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" But how can a deaf man hear God's Word? That is the problem. How could the Lord God heal this deaf man, who had no faith in his heart, and the only way for faith to come into his heart is by the Word of God? The problem is easily solved. Jesus Christ took the deaf man to one side in order to talk to him in the deaf mute language. When a man cannot hear or speak, you have got to talk with signs. I have confirmed a deaf-mute myself, and I had to go to the trouble to learn the language in order to bring the Word of God to him, and there is not a better Lutheran in Ohio than George Faber, of Ashland

county,— a deaf mute who knows the catechism from beginning to end, and as far as I know, never fails to go to communion, and never fails to go to church. Shame on you men who have ears to hear and will not go to God's house, when some men will go who cannot hear! The Lord Jesus Christ says this man has got to have faith in his heart, and therefore I must take him away from the multitude in order that I may have his attention. Taking him to one side, He put a finger in one ear, and then in the other, to show him that these two ears are now to hear; He took his tongue and spit as if to say, By means that I shall select you shall be healed; He takes His own finger and touches His own tongue, as if to say, Deaf-mute, your help must come from this mouth; then He touches the tongue of the deaf-mute as if to say, That tongue of yours shall be helped; He looks toward heaven to give this man to understand that help does not come from men but from on high. In other words, the Lord Jesus Christ preached a sermon to this deaf-mute in the sign language, to bring faith to him, in order that he might be healed. It is not hard for us to read between the lines what that sermon was. Deaf-mute, come with Me, away from your friends, where I can look eye to eye, and your attention will not be taken from Me; now, deaf-mute, over here is the Sea of Galilee with plenty of water in it, but I would have you to understand that one drop of water will make a baptism as well as an ocean full; I will spit and show you that water in the name of God will cleanse your sins, as I shall show to-morrow that blind man down at Bethesda when I put clay and spit on his eyes that he shall be healed; O, deaf-mute, I touch your left ear with My right hand, to let you know that you shall hear; and I touch your right ear with my left hand to let you know that you shall hear with both ears, for he that hath ears to hear, let him hear; and now I spit again to show you that your help must come from this tongue, and it must go to your tongue; and I sigh for you, for deaf-mute, although you have never heard and never spoken, you have escaped many an ungodly word; many an ungodly oath you never heard; many an ungodly thing that these others have talked about around Me, you never said, and,

in one respect, blessed be the man that cannot hear, and blessed be the man that cannot speak, and yet thou hast a soul, and it is better for thee to be able to speak, and to be able to hear, and therefore I sigh for thee, and I look heavenward, to let thee know that there is the Father in heaven, who now is going to do something wonderful for thee. And He cried out: Ephphatha! and the ears heard it; Be opened — and the deaf-mute stood there, and spoke plain. That was all Divine; no human hand had any honor for what was done now for this man. He now speaks plainly; he now hears; he now has a language given to him in a moment. Oh, wonderful power of God! That is the Divine side of salvation — just exactly what God has done for you and for me; He has brought the Word of God to our ears; He has said to us, You are blind by nature, and cannot see; you are deaf by nature and will not hear; and your tongue will not speak in praise and prayer to Me; but I want your tongue to be loosed, and your ears to be opened. Ephphatha to all of you this morning, in the name of God.

II. There is not only a Divine side to salvation, however; *there is also a human side.* "And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hands upon him." Dear friends, this deaf mute would never have heard, would never have been able to speak, would never have been saved, if it had not been for the Christian friends that brought him to Christ. Do you see the human side of salvation now? I maintain on the authority of God's Word that *many people will be lost because we fail to bring them under the means of grace to Jesus Christ.* I maintain that *many people in this world will be lost because we do not accompany our works with strong prayers.* I maintain that *many people in this world will be lost because we Christians fail to give the proper praise to the Father, Son and Holy Ghost.*

1. I repeat it, that this young man never would have heard, nor been able to speak, nor would have been saved, if it had not been for the Christian friends that brought him to Christ. How does it come that in so many Chris-

tian homes you will find a husband, or a son, or even a daughter, who are not Christians? There are so many people in the present day who seem to think that salvation is all a work of God, and consequently it is not our fault if some of our own family are lost; and that is just where they are mistaken. There are certain things that God expects us Christians to do, and the first is that we must bring the people and the means of grace together, and thereby bring them to Jesus Christ. Whose fault is it, Christian fathers and mothers, if your little babe is not baptized? Whose fault is it? Has that little babe ever in the cradle stubbornly said, "Do not take me to God?" Never. Did Jesus ever say, "Let that little child grow up like a wild weed in the garden?" No. God said, "Train up a child in the way he shall go, and when he is old he will not depart from it." He said "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." He said in that sermon on the day of Pentecost that the people should repent, and believe in Jesus Christ, and be baptized, and that this promise was to them and to their children, and to them that are afar off, and to all who should come to Him. The whole Christian world admits that little children can come to Christ, and yet thousands are not bringing them. Who is to blame? If you have got a child to-day in your family unbaptized, I say it is your fault, father, it is your fault, mother, and God will hold you responsible on the last great Judgment Day. And possibly not you half as much as the preachers of the Gospel who are keeping their tongues silent on this great question. I do not blame the church half as much as I do the careless preachers about these things. And whose fault is it that your children do not know the Ten Commandments, nor the Apostles' Creed, and do not know the doctrine concerning baptism, and the Lord's Supper? Those great old heroes of the Reformation did not write a book out of human minds when they wrote the catechism, but they went into God's Word and brought out the very essential things that a family should teach to the children; and if these people brought this deaf mute to the Lord Jesus Christ and had him saved, I would like

to know why my wife and I cannot bring our children to the Lord Jesus Christ, through these instrumentalities to the means of grace. And whose fault is it if you do not have these children more thoroughly instructed by your pastor? Do not tell me that you did not have a pastor in this church in the past who did not want the children instructed. You have not had one of them who did not want your children instructed in God's Word. I know what I am talking about. They all insisted on your having your sons and daughters instructed. Why did you not bring your son to your pastor and say, Here, show this boy the way to God, through the means of grace? Why did you not sit down beside that boy and stay with him? I tell you you cannot afford, for all your business, for anything in the world, on that great Judgment Day to have one of your own flesh and blood taken away from you forever. Salvation is worth too much for us to become careless about the human side of it. It is our duty, therefore, to bring our children to the instruction of God's Holy Word, and compel them, as Jesus said, to come in.

And this goes a great deal further than the family; it goes out into the Christian community. Think of a Christian family living in a neighborhood for years and years, and never saying a word to neighbors that are living as if there were no God in heaven. I tell you it is possible for us to bring the lost man and the Word of God together. That is the human side of salvation.

And this goes beyond the confines of our own congregation and city; it goes to the ends of the world. "And again departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee, through the midst of the coasts of Decapolis." Do you know where Tyre and Sidon were? Those two ancient cities lie along the shores of the Mediteranean Sea. Do you know where Decapolis was? Decapolis in English means, the ten cities; these ten cities were over on the northeast shore of the Sea of Galilee. Jesus had just been over among the heathen driving the devil out of the daughter of the Syrophenician woman; He crossed over the Holy Land to the Sea of Galilee, and went over among more heathen, and there cured this deaf

mute. He went from sea to sea in order that they might all hear and speak, as well as see; teaching us the great lesson that we must also see to it that the nations of the earth hear of Jesus Christ. How shall these poor heathen of the world ever come to Christ if we do not take the Word of God there, and send missionaries there, and take the Word of God out of the mouth of God and bring it to the ears of deaf mutes all over the world? I am afraid we are overlooking a responsibility. We are asking the question all the time, What becomes of little children that die unbaptized; and What becomes of the heathen that dies without knowing of Christ? Those are not the problems. The problem for you and me is what is going to become of us if we let these little infants pass into eternity without bringing them to the means of grace; what is going to become of us if we shirk the human responsibility in salvation?

2. Human responsibility does not consist simply in bringing people to Christ through the means of grace, but means also *that we should work and pray for their salvation.* "And they bring unto Him one that was deaf, and had an impediment in his speech, and they beseech Him to put His hands upon him." Beseech is a very strong word; it means something more than to ask a favor; it means, "Lord Jesus Christ, Thou are now in the land of the heathen; Thou art now in a heathen city; and Thou mayst have come here to rest, but Thou canst never get away from us. Here we are with this poor deaf-mute, and we will not leave Thee until Thou dost lay Thy hand upon him and help him; we beseech, implore, supplicate Thee. Help him. Help him. Help him." And He did help him. Our prayers are entirely too cold; our prayers are entirely too neglectful of other duties, of bringing them to the Savior. A man can get down on his knees every night in his home and pray for the salvation of his daughter or son, and if he stops at that the son and daughter will likely never be saved. I am taught in the Lord's Prayer to pray for my daily bread; but if I am a farmer I might go out and sit in the middle of a ten-acre field from morning until night, or get on my knees and pray for ten hours every day

from spring until fall, even go out at midnight and pray for corn, and after it was all done, I would find myself surrounded with weeds. You all understand that. But there is one way for me to get my daily bread in prayer. I can go out in that field with too good stout horses and a good plow, and can start up my team and say, Now, Lord God, give me strength to plow the first round; and then, Give me strength to plow another round, and keep on until the field is plowed; and then I can say, Help me to go over the field with a harrow; and when it is harrowed once I can say, Lord, help me to harrow another time, and get the ground in good condition; then, Help me to plant this corn; then when it is planted, I can go up and down those rows and say, Help me to plow it once, and again, and again, and keep the weeds down; I can say, Lord, give me a harvest; and when fall comes, I have corn; God gave it, and answered my prayers; but God does not answer a lazy man's prayer. The same thing you do in raising crops, you do in the Church of God. You can pray all you please for God to save the world, from morning until night, and I do not believe God pays attention to it. These people prayed, too, but they walked up to the deaf mute; they did not ask him whether he wanted to go; they led him to the Master; they did all they possibly could, and said, Here, Lord, is a man who cannot hear, who cannot speak; he has an impediment in his speech, and of course has no language; Lord God help him; and the prayer was accompanied with all they could do, and the blessing came. It is easy to apply this great truth. The thing for you to do is to go home and take those little children of yours, and bring them to the Lord Jesus; get your catechism, and your Bible, and read that Word of God at the table, at least once a day. The thing for you to do is to instruct your children; send them to the pastor when he calls for them, to be further instructed, and make the Word of God plain. The thing for you to do is to come with them, and if they run away from classes, sit down with them, put your hand on their collars and hold them where the Word of God must go into their ears, and into their souls and hearts, and then say, "I have done all I can do; do Thou the rest,"

and those children will become Christians. Mark what I say. I knew a young man who one time was told by his mother to go to catechetical instruction. He said, "Mother, I will not do it," and she said, "You will do it," and I can see that boy yet going down the lane, and at every step the halter strap was over his back. Some people said, "That is no way to make a Christian." Those people did not know; the mother did know what God teaches. She said, "You have got to go and find out things you do not know; you have got to learn; I send you to the public schools, and I send you to God's school, and you must go, whether you want to or not. When you have learned God's Word, if you desire to go to hell you can go." I attended that mother's funeral; I saw that boy stand at the head of the grave and weep like a babe — a man, a father of children. He did not say, I thank my God because my mother never whipped me; he did not say Here is a mother that never said you must go. In the presence of the dead, looking into that grave, he said, "My God, I thank Thee for that whipping that mother gave me." He is now a child of God, the father of a Christian family. That is the great truth that parents in this day know nothing about — parental authority. Children must know they have no right to choose between stealing and not stealing; they must know they have no right to choose between keeping the Sabbath Day holy and not keeping it holy; they must know they have no right to choose between killing and not killing. God's holy law stands. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The epistolary lesson this morning tells us that the law under which we Christians are was so glorious, oh, how much more glorious is the Gospel of Christ! If it was glorious for these men to bring the deaf-mute to Christ, how much more glorious for the deaf mute to go home with them, praising God!

3. That leads me to the last thought of the text, and that is that we must not only bring people under the means of grace to Jesus; not only do our human part and pray earnestly after we have done all we can, but, last of all, as a Christian people, *we must praise God until every-*

body around us will feel it. "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man." This was not a commandment in the sense that if you disobey Me you do wrong. Here we have got one of those commandments of the Lord Jesus Christ that He gave so often, that simply meant when He did these things, He did not do them for open show; He did not do them because people are to be saved by miracles; but He did them in order that the people might hear God's Word, and thereby be saved. "And He charged them that they should tell no man; but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; He maketh both the deaf to hear, and the dumb to speak." When the jug is full of water you cannot pour anything more in but that it will run over, and just so with the heart, when the heart is full it will run over. The deaf-mute began to praise God; he could not help it. The men that brought him began to praise God; they could not help it; and when those began, all began, and there was one great song of praise went up from that city among the heathen to the Triune God, and there was a song there that I hope you will all sing the rest of your lives: "He hath done all things well: He maketh both the deaf to hear, and the dumb to speak." There is a power in praising God that some people overlook. You show me a congregation that does not sing, and I will show you a congregation that is spiritually dead. You show me a congregation in which the people are not willing to take up their hymnbooks and praise God, and I will show you a church to which very few members will be added. There is a power in praising God that cannot be resisted. Imagine every member of this church with his hymnbook in his hand singing praise to God, and a stranger here without one — how would he feel? His own soul would cry out, "Oh, that I had a hymnbook!" "Oh, that I might help praise God!" And the first thing he would know he himself would be a child of God, spurring on somebody else to help praise God. I am told we have the very best congregational sing-

ing in the city; I do not know whether it is true or not; you know it better than I; but one thing is sure, no difference how good it is, it is not half as good yet as it ought to be; there are too many sitting down yet to be entertained. Let me ask you this morning, Why not buy a hymn-book? Why not spend one dollar and ten cents, and take your hymn-book and help praise God, and say, "He hath done all things well: He maketh both the deaf to hear and the dumb to speak." The very first Sunday that you get that new hymnal you ought to sing this verse, "He is making the dumb to speak now; yes, making the dumb to speak." You thought this morning that the deaf-mute was to be pitied. Not any more than you, sitting down there with the tongue that God gave you to speak, and you never use it to praise God with power. Praise Him with your soul. Praise Him with the timbrel and the dance. Let everything that hath breath praise the Lord. There are some churches in which you can hardly get a choir. I do wish to thank my choir publicly this morning for their loyalty and for their willingness to help praise God and help the congregation to praise Him. There are churches in which you can hardly get a choir together. The moment that one can sing a *little* he will sit back as if to say, Now I am going to see if they can get along without me. The moment he can sing *a little more than a little,* he wants to know how much pay he can get. God pity a Christian like that! God pity the poor mute that will not talk unless he is paid for it! This deaf-mute was so thankful that now he could hear, that now he could speak, that now he had a language, that even a command from God Almighty could not keep his mouth shut any more. He praised God. And so I say to you all this morning, Loosen up your tongues and praise God, and thereby bring others to praise Him. That is one of the human sides of salvation.

How does it come that one deaf-mute will be saved and another not? We have heard of the Divine side of salvation, and the human side, but we have said nothing so far about the subject himself to be saved. How does it come that one man will be saved and another will not? It is not God's fault if anybody will not be saved, for He sent

His Gospel to the whole world and said, "Him that cometh unto Me I will in no wise cast out;" "Come unto Me all ye that labor and are heavy laden, and I will give thee rest;" "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." So you see it never can be God's fault if any one is lost. On the other hand, if the Christian Church does its duty and brings the Gospel to the world, you cannot blame the Church; but what about the man that hears the Gospel, and yet will not be saved; another does hear, and he will be saved. Why does one deaf-mute have his tongue loosed, and another not? Why does one man accept Christ and another not? Jesus can answer the problem better than I can. When He stood before Jerusalem He wept like a child and said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Ye would not! Paul in one of his epistles calls some people "stiffnecked," stubborn. That is the only answer. Why one man will hear the Gospel and accept it, and another be so stubborn as to reject it, I cannot understand, and it was enough to make God weep. If this deaf-mute had refused to go with these men, he would not have heard; he would not have been saved; and even when he went with them, if the Lord Jesus Christ had said to him, Come on with Me to one side; if he had refused to stand to one side he never would have heard; he never would have spoken. The reason he heard, and the reason he spoke, was because he obeyed and accepted the Savior. And now I say to you this morning, whoever you may be, if you are ever lost it is not God's fault. And I will tell you another thing; if you are lost it is not going to be my fault. If you are lost after this morning it is going to be your own fault. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." That word will settle your judgment forever.

"Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn
The vilest sinner may return.

"Life is the hour that God has given
To 'scape from hell, and fly to heaven;
The day of grace, and mortals may
Secure the blessings of the day.

"Then what my thoughts design to do,
My hands, with all your might pursue;
Since no device, nor work is found,
Nor faith, nor hope, beneath the ground.

"There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death and long despair
Reign in eternal darkness there."

Amen.

PRAYER.

O God, our Heavenly Father: We thank Thee for Thy great love to us, that has brought us into the world, and has given us the Holy Spirit to regenerate us, and brings Thy means of grace as the only means through which Thou dost operate on us for our salvation. We thank Thee that Thou hast given us work to do, and that is to bring those that are not saved, as well as ourselves, in direct connection with Thy means of grace, the Word of God and the Holy Sacraments. We thank Thee, Heavenly Father, that Thou hast given us the privilege to come and do all we can with our hands to bring the lost to Thee to be saved, and hast given us the direct command that we shall pray and beseech Thee for their salvation. We ask Thee that our prayers may be accompanied with diligent work. We pray Thee to help us also to sing songs of praise, that every one around us may know that we are in earnest about bringing them to Him, the Father, Son and Holy Ghost. O Thou Lamb of God that takest away the sins of the world, we ask Thee to comfort all that are truly mourning for their sins. We pray Thee that Thou wilt make the house of God the abode of all of us. Help us all to say with Thine own Psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." Wipe away all tears, and to-day put into our hearts joy in Thee and in Thy service. Help us to remember, O God, that Thou hast not saved us to be nothings, but somethings, and that these somethings should do something for the salvation of others. Hear this, our prayer, for the sake of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

THIRTEENTH SUNDAY AFTER TRINITY.

THE LORD'S LODGE.

LUKE 10: 23–27.

"AND He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and will all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now, of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dear Christian Friends:—

"Prove all things: hold fast that which is good," is a plain word of God, a principle that every wise man will

adopt. No wise man would claim it is unwise to prove things first, and then hold them fast, after they have been found to be good; on the contrary, it is wise if you do not find them to be good, to let go. There are many things in this world to be tried, and there are some things that it is claimed cannot be proved by us.

It is not my purpose to-day to speak on the question that I spoke on just a year ago. It is not my purpose to dwell this morning on what is generally known in the world as the lodge, but, for the benefit of those who might want to investigate that matter, I would like to give you just three rules. In case you want to prove the lodge at any time you can do that in three different ways. One way is to join *them* — that is the poor way; then there is a good way, and that is to *read their expositions;* and a still better way is to *make a careful study of all their manuals.*

I say the first way is a poor way, for two reasons: In the first place, you have to foreswear yourself before you can go in, and that is a thing the Bible forbids, and I could never do it; secondly, after you have joined one lodge you do not know anything about the other nine hundred and ninety-nine, and life is too short to join them all; and after you have passed two or three different degrees of certain lodges you do not know anything about the higher degrees, and you are still a babe. That is the poor way of proving the lodge.

There is a good way. There are thousands of good men — good Christian men — who have joined these different organizations, and at least to them it has been a matter of principle whether they could remain in or not, and so have gone out; and some have felt it to be their bounden duty to their brother men and to God to conscientiously expose the thing; others claim the expositions are not true; there are some, however, who claim they are true, and they are living yet. I can bring men here to Mansfield in twenty-four hours who have belonged to the greatest and best lodges in the world; and they will tell you plainly that they have been grand masters; and they will tell you that they have come out for conscience' sake, and that these expositions are true. Whether they are or not, there is one way of studying the question to prove them, to see whether they are true or not.

There is, however, a way I think a great deal better — a way every lodge man in the world will highly commend, and that is the fair and honest way. Study the principles they lay down; those are not secrets. For instance, if you want to know Masonry, send for Mackey's Manual. It is a confession, just as the Augsburg Confession or the Lutheran Catechism would be of the Lutheran Church. It lays down the principles. What do we care about the initiation secrets? The real thing we want to know is, What are the principles? Are they right or wrong? You can get the manual of any lodge. I am no Mason, but I have their manual. You can get all these manuals, and the principles of these orders are taught; I can spend twenty-five dollars and get a manual of all the lodges, and can study them a great deal quicker than you can join three of them. So the best way of studying the question is simply to read the manuals of the lodge, which they themselves publish, and publish as the correct truths which they maintain.

But my object is not to speak on these questions; I am going to prove something else, and that is the lodge to which I belong. People ask me, What do you belong to? and I answer, The Lodge of the Lord, and that is none other than the Lutheran Church. Nearly every lodge manual has the beautiful story of the Good Samaritan in it, and for that reason I have chosen my theme —

THE LORD'S LODGE.

I love this Lodge of the Lord for two reasons:

I. *I love her secrets.*

II. *I love her charity.*

I. I love her secrets. Some people think the Church of God has no secrets. Oh, yes, she has. She has three secrets that I wish the whole world had: *Secret prayer;* the *secret of her Gospel,* and the *secret of her law.*

1. The secret of prayer, first of all. Just before our text we find these words: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and

earth, that Thou hast *hid these things from the wise and prudent*, and hast revealed them unto babes: even so, Father, for so it seemeth good in Thy sight." You see, then, that there is such a thing as great truths not revealed to wise men, but known by the babes — the saved ones in Christ Jesus. Prayer itself is one of those secrets. If you read in the sixth chapter of Matthew, the Sermon on the Mount, you will find, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Secret prayer is the great secret in the Lord's Lodge. It is not a prayer that men make by standing up in public and making a speech to heaven; it is not the prayer a man makes before a large congregation, or before an assemblage of people; the prayer that I have reference to is the prayer that a true member of God's Church makes as often as he possibly can, in his own little closet, all alone, with the door shut. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Oh, the secret of secret prayer! I believe there are hundreds of professed Christians who know nothing about this secret. I believe there are people going up and down the earth calling themselves Christians, who do not have family worship, who go on for hours at a time and never think of God at all. The secret of the Church of God, the Lodge of the Lord, is that prayer that you want to offer away from your wife, away from your children, away from every man on earth. Oh, if it were possible, away from the angels of God. There are prayers that the Christian can offer that he would not want his wife to hear, that he would not want his most intimate friend on earth to hear. There are secrets of the Christian heart that we want to pour out alone to God, alone in His presence, with nothing around us but the walls, and the door locked. Such secrets God loves. Such secrets make men powers. What made Knox such a wonderful power in Scotland? What made Dr. Luther such a power in the days of the Reformation? It was their dwelling in their closets, alone with

God, that brought them out with the host of angels around them, sent from the throne on high, to overcome every power that might resist them.

2. Then there is the secret of the Gospel. The average man, when he reads this Word, sees nothing in it but the beautiful story of the Samaritan. I would have you to understand that the Gospel has some secrets that some professed Christians know nothing about. Nicodemus was a wise man, a ruler, a man well acquainted with the Holy Scriptures of the Old Testament, a teacher of the law, an expounder of right and wrong, and yet, when he came to the Savior that midnight hour with the question in his heart, different from the question of his mouth, What shall I do to be saved? Christ said, "Except a man be born again, he cannot see the kingdom of God." That was a secret to Nicodemus. "How can these things be? How can a man be born again when he is old?" "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, Nicodemus, you are a doctor of laws, you are a member of the Supreme Court of Jerusalem, but I would have you to know that there is a secret of the Gospel that you know nothing about. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Here, Nicodemus, is the secret, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And now the Holy Spirit comes and gives you the new birth by Holy Baptism; then you have got a new life that you know nothing about to-day; so do not say, "How can these things be?" "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." So it is with this secret, the new birth.

In the Lord's lodge a man must be born again before he can see or enter the kingdom of heaven. In the Lord's lodge he must know who this Samaritan is. I said a while ago that the average man reads this story and thinks what a wonderful man that Samaritan was, and now I am going

to be a Samaritan, and yet you never found him on earth, did you? Talk all you please about this Good Samaritan, I wish you would find him for me. Where is he? I have at different times in preaching sermons alluded to some members of different churches that I thought were about as perfect as they could be on earth, and Monday evening would not come until somebody would come and tell me the many bad things they did. Whenever you go to holding a man up as the Good Samaritan, you will see he cannot be found. What is the secret? I will tell you the secret. This man that was lying down there by the roadside half dead was you, and am I, robbed of our raiment, because we have no righteousness, wounded and robbed by the devil, left lying spiritually half dead; the preacher and the leaders of the church come and look at us; they cannot help us; they pass by; along comes the Good Samaritan, not a member of any church on earth, not a member of any lodge on earth — it is Jesus Christ, the Son of God, with His means of grace, pouring His oil into our wounds, wrapping them up with the garment of His own righteousness; lifting us up in His arms, carrying us back into His lodge, into His Church; giving two pence to the minister of the Gospel, the host, to use these two pence — Baptism and the Lord's Supper — and take care of the man, and He will be back; He is going to come and judge the quick and the dead; He will pay the whole debt. There is the Good Samaritan, Jesus Christ, and that is the secret of God's lodge that I love; and this secret is contained in these words of our text: "And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

3. It is not only the secrets of the Gospel that I love in the Lord's lodge, but I also love the secrets of her law. "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" He said unto him, "What is written in the law? How readest thou?" And he answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy strength, and with all thy mind; and thy neighbor as thyself." And He said unto him, "Thou hast answered right: this do, and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" And then the Savior goes on and tells him the story of the Samaritan. He was a lawyer, well-versed in the law; he knew the sum and substance of the Ten Commandments in a few words perfectly. No man could have given a more intelligent answer to the Savior's questions than that young lawyer did, and yet, with all his knowledge and wisdom there was a secret about that law that he knew nothing of. He put the question to the Savior: What shall I do to *inherit* eternal life? The poor soul thought he could earn salvation himself. Jesus said, "What does the law say?" Well, he went on and told Him just what the law said. Jesus said, "Go and do this, and you shall be saved." But, mark well, Jesus did not say, *You can do this,* because He knew he could not; but the poor lawyer thought he could, and in order to show him the secret of the law He tells him the beautiful story of the Samaritan. When the lawyer began to ask himself the question, Do I love my neighbor as myself? he began to think, Who is my neighbor? I have treated this man all right, and that man all right, but there is one man I have not treated all right, and I wonder if he is my neighbor. Lord, who is my neighbor? Then Jesus told the beautiful story of the Samaritan, and showed that an enemy, an enemy whom we naturally hate and would rather drive the dagger to his heart than to lift him up, is our neighbor. He showed the lawyer the secret of the law, and that is this, that the law is perfect and man is imperfect, and an imperfect man has never been able to keep a perfect law of God, and consequently is a sinner and cannot be saved by his own power, cannot *inherit* eternal life. The secret of the law is this, that it is perfect, and condemns the imperfect man, and drives him down to the roadside, robbed of his raiment, wounded, helpless; then comes the Good Samaritan — Jesus Christ — and picks him up, and says, The Son of Man is come to seek and to save that which was lost, and that is the secret of the law. That is the secret that God has in His lodge, that man finds himself condemned by the holy law,

and, finding himself condemned, accepts the only Savior, Jesus Christ; then he has the Gospel, and that is the second secret; then he prays in secret and that is the first, and he has the three degrees of the Lord's lodge — secret prayer, secret Gospel, secret law, a saved man. That is why I love the Lord's lodge.

II. Then I love her also because *of her charity.* The Samaritan Himself is the Grand Master, and this Grand Master never charges one cent for all he does. I often wonder how you men who belong to orders, and profess to be Christians, are satisfied with a man standing up in the lodge, calling himself the High Priest, or Supreme Ruler. How do you stand that, when the Word of God plainly teaches there is only one God, and He is the Supreme Ruler? How can you stand it for a poor mortal man, possessed with heart disease, perhaps, calling himself the Supreme Ruler, the Eminent Ruler and the High Priest? How do you stand it? How does a preacher stand that? My friends, the only Grand Master that I know of in the world is the Lord Jesus Christ — this Good Samaritan; and the reason that I love the Lord's lodge in the world is because of its charity.

1. These grand masters of these older lodges get pretty good pay, but my Grand Master left all the wealth of heaven; He came down on earth, and was so poor that He slept in a little crib at Bethlehem; He did not wear one of your uniforms that cost hundreds of dollars. No, He slept in a little crib, on a little hay. This Grand Master of mine, of the Grand Lodge of God's Church, I find was walking around on earth, working for thirty-three years; I find, furthermore, that for three years He had a wonderful battle with Satan, during His ministry; furthermore, that He was so poor at one time that He said, "The foxes have holes, and the birds of the air have nests, but the Son of Man (the Grand Master) hath not where to lay His head." I find, furthermore, that not a day He spent as a lazy Grand Master; He was working so hard that He came home from one battle with a hole through His right hand, another through His left hand, with his pierced breast and bleeding feet; and I find He came back after three days in the grave, and had conquered death; He came back, and was so poor that when He started

home He opened His wounded hands, and, with hands empty and feet wounded, He started upward and never took a cent for anything He did throughout all His history to save the world. That is the Grand Master whose charity I love.

2. Not only do I love her charity, but I love the charity that exhibits itself in receiving members who are not able to pay their initiation or their dues. Suppose to-night I step up to a worldly lodge, and ask the question, "Is this an institution of charity?" "Yes," is the reply. "Good; I have an applicant for membership." "Bring him up!" "I can't; he is a colored man, lying down along the road. The robbers took all his money and his clothing, and nearly killed him; he is half dead. Can't you come and get him, and take care of him?" "Oh, no! In the first place, we cannot receive colored men into this lodge, and, in the next place, he must be a well man who can make a living, and has some money to pay his initiation and dues." "Oh, yes, I see now; you are a charitable institution that needs charity, and pays thirty cents benefits for every dollar you receive." Why are secret societies not honest enough plainly to tell the world that they are selfish institutions, showing more charity to their well-paid officers than to the poor dupes who lose all they paid in because they could not keep up their dues? The worldly lodges imagine they have the Samaritan spirit when the fact is that the half-dead man, without garments or money, could not become a member, and they know it. Am I wrong? Let me quote from the constitution of one of our local lodges: "An applicant for membership must believe in the existence of a Supreme Being, Creator, Preserver and Governor of all things; he must be a free white person, of good moral character, industrious habits, and possessed of some known reputable means of support, and free from all infirmity or disease." That poor fellow at Jericho would not stand any chance. One thing sure, he was not free from infirmity; he could not earn a living; the man was half dead. In other words I am only stating what you know to be true, that that man could not become a member of any lodge in Mansfield. How about the Lord's lodge? The Lord Jesus Christ, the Good Samaritan, goes and finds the man lying there half dead; he has not got a penny to his name; he has

been robbed; he has not got any clothing on his back; robbed of his raiment; he has not enough health and strength to earn a dollar. He picks him up; puts him on His beast of burden; He leads the beast of burden with one hand, and holds the poor dying man with the other; takes him to the little inn; lays him down; cares for him; pays his bill; calls the host and says, Take care of this man, and if he needs any more I will come back and help him. He is a member of the Lord's lodge, and I love that lodge because of its charity.

3. That is not all. I love the Lord's lodge not only because a man can become a member whether he is worth a cent or not, but because of the great benefits which he receives, though he is not able to be a member. The real truth of it is that this man lying along the roadside of Jericho was not a Samaritan; he did not belong to the order of this Good Samaritan — simply a poor, helpless, lost man. What does He receive? He receives the tender care of the Good Samaritan; he receives two pence to take care of him; he receives the services of the Lord's lodge, just because he cannot pay his dues. You are a member of a lodge, are you not? And you have been paying dues for twenty-five years, and you get sick and cannot earn a dollar; you say to your good wife, I guess we will have to give up paying dues to the lodge; and in about six months you lie down and die; if that lodge consists of good members of the Lord's lodge, they will help the widow, but if not, she does not get a cent; just because you could not pay your dues, and ought to have help, you do not get it. These lodge members who own their own homes and have money in the bank do not need help. Who is it needs charity? It is the poor, poor man that cannot earn enough clothing for his back; he is the man that needs charity.

And so, after all, when you want to find true charity you have to go to the Lord's lodge. There you find a rich Grand Master, that owns heaven and earth; He will take care of the poor; there you will find rich members that receive the means of grace, and thereby have strength for the battle. You may say, Where is the Lord's lodge? Where do you find a church doing these things? I am ashamed to acknowledge you will not find her very often. That is one thing the

Church of God has overlooked these years, and it is time we are looking out a little further. The great trouble with too many people is they are looking at things through rye straws instead of looking out. We have lodge members so little that they cannot see anything but a man belonging to their own lodge; we have Church members so narrow that they cannot see anybody except those belonging to their own church. There is a man in this city who knows me well, who, just because I have the conviction of speaking my opinion, passes me every day and never sees me, because I said something about his lodge. I pity him; I pity a man who does not have more charity than that. I love every man on earth, no difference who he is; I do not love him with a natural love, but with God's love in my heart; and what I would like to urge upon the Christian Church in the present day is this: Don't stay out of church because you are poor. Come in. Come in, if you are not worth a cent; if you cannot wear good clothes, come with your poor clothes; come into the house of God and when you go out, don't ask a man whether he belongs to my church, don't ask whether he has the same faith; when you see a man, black or white, rich or poor, in trouble, help him out — for God's sake, help him out. That is manhood; that is true Christianity. That is the thing I love about the Lord's lodge.

And I love her vows, too. It is true the Lord's lodge does not ask a man to take an oath that he will not expose what she teaches. The real truth of it is the Lord's lodge asks a man to come in first and study her doctrines carefully, and, after studying, if he does not accept them, he will not become a member; he will go right out; but when he does accept this truth he becomes a member, and when he accepts the truth he does make a vow; he takes no oath, such as we find in some lodges, but he does make a vow, and it is a beautiful vow, and I love that. As some of you may not know it, I am going to read you the vow a good Lutheran takes. After being thoroughly instructed in the plan of salvation, as confessed in the Augsburg Confession and as taught in the Lutheran catechism; after accepting Jesus as his only Savior, willing to be confirmed, or, if never baptized, to be baptized, these questions are put to him:

"I ask you, in the presence of the Omniscient God, do you renounce the devil, and all his works and ways?"

"Yes, we renounce."

"Do you believe in God the Father, who has created you; and in Jesus Christ, God's only begotten Son, who has redeemed you; and in God the Holy Ghost, who has sanctified you?"

"Yes, we believe."

"Do you promise anew to believe, live and die, according to the will and Word of the Triune God, Father Son and Holy Ghost, and therefore to remain faithful to the Confession of the Evangelical Lutheran Church until death?"

"Yes, by the help of God."

Then the pastor lays his hand on the head of the confirmed, and says:

"Receive the Holy Spirit, to protect and defend you against all evil; to strengthen and help you in all good, from the merciful hand of the Father, and of the Son, and of the Holy Ghost. Amen."

And that makes him a member of the Evangelical Lutheran Church — of the Lord's lodge — and he expects to be faithful until he breathes his last breath, and then go home to God.

Somebody may say, Isn't that a little narrow? Narrow? I will tell you just how narrow it is. It is just as narrow as the Triune God, and just as wide as the world. That is the vow that I took when thirteen years of age, and I have studied the Word of God ever since, preached it for eighteen years, and God has blessed my ministry, and I want to keep that vow until I die, and I want to urge every man on earth to come into the Lord's lodge, the Church of God, to receive the two pence — Holy Baptism and the Lord's Supper — and depend simply upon the rich Grand Master, the Good Samaritan, who picks him up, and asks him to be faithful until death, and at last, receive the crown of eternal life. This is true Christianity. May God bless it to your eternal good, is my prayer. Amen.

PRAYER.

We ask Thy divine blessing upon this word of Truth given to these people, and to my own soul, through Thy servant. We pray Thee, O God, that Thou wilt help us all to study more Thy Holy Word, that we may live right and do right, nor live for the world, but on that Narrow Way that leads to heaven; and that our convictions may be as narrow as the true and living God, and as wide as the world. We pray Thee, O God, to bless every one in this house. Give us the right disposition of mind and the right disposition of heart. Help us to love the truth as it is in Jesus Christ above everything. Hear this, our prayer, for Christ's sake, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FOURTEENTH SUNDAY AFTER TRINITY.

THE MEN, THE MASTER AND THE MAN.

LUKE 17: 11–19.

"AND it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way; thy faith hath made thee whole."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ:—

The world's greatest need to-day is true Christians. The world needs Christian wives and mothers, Christian women. Any one who has a Christian home knows what a Christian woman in that home means, and God pity the home that has not a Christian wife in it.

The world not only needs Christian women, but it needs Christian children. If this world is to be Christian for fifty years to come, it is time that we were paying more attention to the Christian training of our little children.

Not only does it need Christian children, but it needs Christian men. Our text to-day deals exclusively with men, the Master, and the man, and it is my intention, as God shall help me this morning, to show you what the Holy Spirit means to convey to us in this great theme

THE MEN, THE MASTER AND THE MAN.

"And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers."

I. I call your attention first of all, then, *to the men.*

1. Some men are moral lepers. What is a leper? I choose to find the answer this morning from men who have stood on the ground and faced lepers. There are still countries in which there are many lepers, and no man has seen more lepers and studied their character more than Gen. Lew Wallace, and Thompson, who gave us "The Land and the Book." Many of you have read that "Tale of the Christ," "Ben Hur." Do you remember Lew Wallace's description of the lepers? Let me just read you two paragraphs:

"To be a leper was to be treated as dead — to be excluded from the city as a corpse; to be spoken to by the best loved and most loving only at a distance; to dwell with none but lepers; to be utterly unprivileged; to be denied the rights of the Temple and synagogue; to go about in rent garments and with covered mouth, except when crying, 'Unclean, unclean!' To find home in the wilderness or in abandoned tombs; to become a materialized spectre of Hinnom and Gehenna; to be at all times less a living offence to others than a grieving torment to self; afraid to die, yet without hope except in death."

Describing the mother and her daughter who for eight years were prisoners, he says of them:

"Slowly, steadily, with horrible certainty, the disease spread, after a while bleaching their heads white, eating holes in their lips and eyelids, and covering their bodies with scales; then it fell to their throats, shrilling their voices, and to their joints, hardening the tissues and cartileges — slowly, and, as the mother well knew past remedy, it was affecting their lungs and arteries, and bones, at each advance making the sufferers more and more loathsome; and so it would continue until death, which might be years before them."

Dr. Thompsoon in his famous work, "The Land and the Book," speaks of lepers in the East, and says, "The hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed. This disease turns a man into a mass of loathsomeness, a walking pile of pests. Leprosy is nothing better than a horrible and lingering death."

Such is the description of these ten men, by men who have seen the lepers face to face, and, as we look over our own country, do we not find men who show in their very faces that they are moral lepers? The pulpit is too pure even to describe the sins of some men in our own city. There is a decaying flesh upon their bones, all the result of a horrible sin well known.

2. Not only is it true that many men are moral lepers, but it is true that all men and all mankind are born *spiritual lepers*. The leper, as you well know, was a man who had an incurable disease; dared not associate with his fellow men; was excluded from even the Temple of God, and was, in the eyes of all men, a picture of sin. Never has sin brought about a worse disease than leprosy, called incurable by all the best physicians. Only God could help. And isn't it true that you and I were born in sin? Isn't it true that our sin, in God's sight, in the holy eyes of God, is leprosy? And yet, many men in the present day are perfectly satisfied, it seems, to live in the same sinful condition in which they were born. Oh, men! beware that you do not remain moral lepers.

3. We find that they are not only moral lepers, and that they are born lepers, but we find that men as a rule will do all in their power to regain physical health. Shall we find fault with them for this? No. But how many men there are who would not spend a dollar on their sick wives, who would go to little trouble for their sick children, who would travel over land and sea to regain their own health. We have here the picture of ten men that did not hesitate to do wonders in order to get health. They had the horrible disease of leprosy. Jews and Gentiles

associated together, for one was a Samaritan, and nine of them were Jews; they not only associated themselves together, but they went to the village and waited for the Lord Jesus Christ, and cried unto Him; in opposition to all law they drew near the village, and said, "Jesus, Master, have mercy on us," and when the Lord Jesus Christ told them to go and show themselves to the priests, it is remarkable what a faith these ten men showed. I say they showed it. The law was to go to the priests in order to be declared clean. These men felt that they were not clean for they were still lepers; they not only felt that they were still lepers, every one man saw nine others around him, with his own eyes, who were lepers, but when the Lord Jesus told them to go and show themselves to the priests, they knew that to show themselves to the priests meant to be clean, and that therefore the thing for them to do was to go, in spite of their own feelings, and in spite of their own eyesight. So, contrary to their own senses, they started to get well. In other words, men will do anything to get well themselves, even if they do let their families perish. We do not particularly hold this up as a fault, except that love sometimes to others is not shown as it should be by men.

4. We not only find that men will do these things that I have mentioned, but we see men as a rule are perfectly willing to get rid of their own superiors. When these ten men were walking toward Jerusalem, and they discovered all at once that they were clean, one started back after Christ — this one was a Samaritan; this one was far superior to all the other nine; Jesus Christ holds him up as an example, as a stranger, and yet as a man who gave glory to God, and the nine did not; but you do not hear one word by the nine saying, "Come on with us, we cannot get along without thee." No. Nine men were perfectly willing to get rid of the Samaritan; perfectly willing that he should go back, and they would again be nine Jews together. In other words, those nine Jews are a picture of professional men all over the world. There are nine doctors in every large city perfectly willing that the tenth, who is the best, should die; nine school teachers in every school are per-

fectly willing that the tenth, who is the best, should pass away; there are nine preachers in every county who would not be sorry if the tenth should die. You will find this jealousy creeping around all over the world and nowhere is it found more than in those up in the professions — those calling themselves men. I will dare say when McKinley died, some people were glad, though they never confessed it; I have no doubt when Mark Hanna died, some people were glad; and whenever a superior man, a man that stands above men, passes away, there are little bits of men that rejoice in their hearts and in their souls.

5. These nine men not only rejoiced to get rid of their superior, but also were very unthankful. " . . and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine?" Were there not ten cleansed? Yes, but nine men were unthankful. Nine men were just selfish enough that when they got well they did not ask any question any more, who healed them. Have you ever noticed in your own association with men that the very ones that you have accommodated the most, are the very most unthankful? the very friend that you have helped in time of need, never recognizes the fact that you were kind to him? Whenever we see a man whom we have favored we always feel and think, Oh, I deserve thanks from him; but whenever we meet the man who has served us, we never think of saying, I owe thanks to him. Ask ourselves the question as men, Are we thankful, or are we unthankful? It does seem to me if a man would stop a moment and think that God has made him a man, and has given him the privilege of being a citizen of the United States, and has given him the privilege of being a member of the Christian Church, and has given him the privilege of being a power for good among all around him, and has given him a cer-

tain number of years of health and strength, that man ought to be thankful all the rest of his days. A man that lives from twenty-five to thirty years in this world with good health and strength, has no right to complain if all the rest of his life is spent in sickness; but, Oh! how unthankful men are; they never recognize, as a rule, the honor that has been bestowed upon them, and the kindness shown them.

6. That is not the worst of it. Men, as soon as they get well, as a rule, start right for hell. That is a strong assertion, but we have the very picture in our text. Ten men came to the Lord Jesus as if they had a wonderful faith; they were sick; they wanted health, and they cried to Jesus for mercy, and Jesus said to them, "Go, and show yourselves unto the priests" — healed! well! — but nine of them never turned back; we do not even know whether they ever saw the priests or not; we have no record of them afterwards. Tradition tells us that they were so unthankful that they got the leprosy the second time, and perished; but whether they did or not, one thing is certain, God Himself put the question, "Where are the nine?" Here is this stranger, a Samaritan, comes back and gives thanks to Me, and I shall now save his soul as well as his body. Thy faith hath made thee whole; go thy way; but where are the nine? and we have never got the answer yet. Is it from heaven or from hell? The very fact that Jesus said to one, "Thy faith hath made thee whole," leads me to understand that their souls went on to destruction and perished; they are a picture of the men I, and all faithful pastors, meet; when on their sick beds they want prayer — the service of God; they want health; they want help, and they make all kinds of promises how they are going to serve their God when they get well again; but let them be well three weeks, and where are they? As soon as the men get well the most of them start right for hell, that is where they go. I am not ashamed of the man, but I am ashamed of the conduct of men, and I would to God that I might reach the ears of all the men in the world this morning, to show them their unthankfulness; to show them their jealousy; to show

them how they are ungrateful to God for all that He has done for them!

II. In contrast with these men, let us notice *the Master*. "And they lifted up their voices and said, Jesus, Master, have mercy on us." ,

1. I called attention to the fact that Jesus Christ is the Master who loves to save men — not only women and children. When the Lord Jesus Christ became man, He did not become a woman — He became a man; and when He selected His apostles, He did not go around in Jerusalem and through the villages and hunt up women; He hunted up men as apostles; and I would love to have you as ladies and women remember that if God wanted women to preach, as they are doing in some churches to-day, contrary to God's Holy Word, He would have selected a woman as an apostle. The Lord Jesus Christ not only selected men as apostles, but in all the three years of His ministry He was dealing almost exclusively with men. I say almost. He did save women; He did bless children, but His great work was among men. It was the man Nicodemus whom Jesus showed the way to heaven, and through that way has shown hundreds and thousands the way ever since; it was on Calvary's hill that He saved a man by His side; and Jesus Christ, the Savior, instituted the holy ministry through men, to give the Gospel to the world; and has made woman a helpmeet in all things.

2. Not only is it true that Jesus Christ wants to save men, but it is just as true that He will go out of His way to save them. It is a wonderful description we have here of the Lord Jesus Christ. "It came to pass as He went to Jerusalem that He passed through the midst of Samaria and Galilee." That is a strange way to go to Jerusalem. It is about the same as if I were to say that a certain man of Mansfield went to Kentucky, passing through Michigan. If you understand the geography of the Holy Land, you know that Galilee lies north of Samaria, and Jerusalem lies south of Samaria, and yet we are told here that Jesus Christ went up to Jerusalem and passed through the midst of Samaria and Galilee, showing us the great lesson that

I wish to impress upon men this morning, that the Lord Jesus Christ not only wants every man to be saved, but will go out of His way to save that man, if necessary; He will leave Samaria and go north to go south, if necessary; He leaves Samaria and travels east between Samaria and Galilee to come on around to find the ten lepers in order that He may save them; and Oh! how God has been after you men; He has been going up and down the streets of Mansfield, up and down your own homes; He has followed you with His Providential hand in order that He might find you and lead you to the everlasting abode above, where you might be well forever. O man! God wants you saved, and will go out of His way to save you.

3. Not only that, He will draw very near to you, though you are a leper. You know what the law was, among the people of Israel, and in Moses' time, that the leper would not dare come near any human being, but would have to stay away and cry out "Unclean! unclean!" In the eighth chapter of Matthew we read of the Lord Jesus Christ's preaching that wonderful Sermon on the Mount, and when He came down one leper came to Him and said, "If Thou wilt Thou canst make me clean," He did not step back and say, Cry out Unclean! unclean! but stepped up to him, and put His hands on him, and said, Be thou clean, and he was clean; and in to-day's lesson, when going into the little village, and ten lepers are standing in the way, Jesus Christ does not walk around through some distant field, or around in some alley, but goes right up within hearing distance, and, as you heard from the description of Lew Wallace, that these ten lepers' voices when lifted up are not very loud. No, the poor lepers, when the disease takes hold of them, can hardly cry above a whisper. They must have been close to the Lord Jesus Christ when they lifted up their squeaky voices and said, "Jesus, Master, have mercy on us." They were near to One who was not afraid to draw near unto them — near to One who would hear their cry.

4. Not only did He draw near unto them, but He demanded as a condition of help that they should believe. He gave them one of the hardest tests that I think was

ever given to man. As I told you awhile ago, they saw with their own eyes they were lepers; they felt in their own bodies that they were lepers; every one of them knew that, and yet those ten men started off to the priests as if they were clean. Wonderful faith! but God demanded that. Whenever you are to have yourself cured of your moral leprosy, you have to believe in the Lord Jesus Christ. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." All your own good works will never save you. Your own righteousnesses are as filthy rags, says God. You need something better than your own morality to get to heaven. You need Christ, the Master! "Jesus, Master, have mercy on us!" It is the only way to be saved.

5. You will notice, too, that this Master has great respect for the Divine law. It was a law in the days of Moses that they should show themselves to the priests. The Lord Jesus Christ, when He was circumcized, put Himself under the law, and as the One who gave the people the law, He was obedient to the moral law; He was obedient to the ceremonial law; and up to the day of His crucifixion, you will find that every ceremonial law must be obeyed to the letter. "Show yourselves to the priests." What a grand lesson that is for you and me, as citizens of this country. If the Lord God, the giver of the law, was so subject to His law that even the people must obey it, though He Himself is the law-giver, how much more should not you and I be subject to all the laws, for "the government," says the Bible, "is of God."

6. He not only had great respect for the Divine law, but this Master, you will notice, *can easily cure all.* When He healed the one leper, He touched him, and he was clean; when He healed the ten lepers He does not touch them; He stands and cries out, "Go, show yourselves to the priests," as much as to say, "Your health will now lie in your obedience; if you do what I tell you to do, you are clean, and if you do not obey you will not be clean." Faith, in other words, demanded obedience, and the moment they took the step to obey, their flesh became like the flesh of a child, their disease was all gone, and they were well. Oh, my

dear friends, there is a great comfort in this to me, and that is that the Lord Jesus Christ can easily help all — help ten just as well as one, and He does it so easily. It is just as easy for the Almighty God to hold up the worlds on the palm of His hand, as it is to hold a grain of sand; it is just as easy for God to proclaim worlds into space, as it is to sustain the world on which we live; it is just as easy for the Lord God to help all men as it is to help one man; it is just as easy for the Lord Jesus Christ to say this morning to this whole congregation, "Thy sins are forgiven thee," as it is to say to me or to you, "Thy sins are forgiven thee."

III. Having seen the Master, and the men, let us now turn to *the man.* "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way; thy faith hath made thee whole."

1. And there stands the man! — the man cured in body, and cured in soul. In some respects you cannot distinguish the man from the men. We find that the man, and the men, knew that they were lepers; but do you know it is a mark of true manhood to know you are a leper? The reason some people never will be saved, is because they never find out they are lepers until it is too late. I always have more hope when I step to the sick bed of a really wicked man — more hope of bringing him to Christ, than I have of a self-righteous moralist. Some men that are going to be lost and damned are the good men of Mansfield, too good to be church members, too good to curse, too good to swear, too good to drink, too good to commit what the world calls sin, trusting in themselves instead of Christ, never crying for mercy for anything, believing when they lie down on their beds to die that God must accept them because they are so good, and the devil laughs, and says, "You are mine," and they are his. The mark of a true man is to know that he is a leper

2. Not only did this man know that he was a leper, but he knew, furthermore, that as a mark of true manhood, he must associate with men who hear God's Word. This man was a Samaritan, and a Samaritan, as you know, was half heathen, a mixture of a heathen race and those Israelites taken captive to Babylon, and the consequence was he had a false religion, and if he ever wanted to find the true and living Savior, and get help as a poor leper, he has to go and associate with Jews, and the consequence was, he came across the border and associated with nine Jews, all in one company, and, being with them, he learned something; he learned of the Jews that there is a God; he learned that there is a Messiah coming; he learned that this One who comes is Jesus, the Savior; he learned that there was One who a year and a half before did cure a leper, and if he could find the same One, he could get help; and so he stayed with them, and learned of this Savior, Jesus, and when Jesus did come that way, they all sang the same song, they all prayed the same prayer; they all joined their weak voices until it made one strong voice in the ear of God. "Jesus, Savior, Master, help Thy subjects; we do not deserve help, but help us, out of Thy mercy; have mercy on us!" and there was the mark of a man,—a man that knew that he must hear God's Word, if he is ever to be brought to the right faith.

3. And then, having that faith, which he learned by association with men who hear God's Word, he cried to God for mercy, and that is the mark of a man. Some people think it is manly never to acknowledge their sins; some people think it is belittling themselves to confess that they are sinners. Oh, my friends, to be a real genuine man, you have got to go to Jesus Christ and confess your sins, and hold fast to Him, and acknowledge yourself as His subject, and call Him Master. Master includes subject; subject includes obedience; obedience means to be a child of God; and so this man was a man in every respect, in the fact that he heard of the Savior, and believed on Him, and then cried to Him for mercy.

4. The man, as well as the men, were put to a severe test when they were told to go and show themselves to the

priests as clean, when they could see with their own eyes and feel that they were still lepers; but they believed Christ rather than their own senses, and obeyed the command, and they were cleansed as they went. Here is a case where the man believed what he absolutely thought not true. When Jesus speaks, the real man will believe Him, for He cannot lie, and is the Truth. Is it not strange that to-day many churches treat the doctrines of baptism and the Lord's Supper as if it were manly not to believe that Jesus meant what He said?

5. He also showed that he was a man inasmuch as he further wanted to have his soul saved. Nine of those men seemingly were just as great men as the Samaritan, up to a certain point; they were all men until they were healed, then the nine ceased to be men, and the one showed himself a man. In other words, this one Samaritan said, "If He can cleanse my body, and give me a new body, I will be a child of the Master, then I want my soul also saved, and I want to dwell with Him forever and ever, and I am going back to where He is, and fall down before Him, and give Him thanks, and stay with Him until He says, 'Go thy way; thy faith hath made thee whole' "— and then he was a man! Oh, my friends, when a man wants to be a real genuine man, he has got to be a saved man. A human being, though he belong to the male sex, as long as he is not a child of God, is a child of the devil, and in so far is not manly. It is only when he comes back, and stands before God forgiven, as Adam stood before God in the Garden of Eden before he sinned, that he is an actual man, and may God help us all this morning to be men, and not only human beings.

6. One of the beautiful marks of this man that I so love to dwell upon, is this, that he saw many things to do without being told. If there is any man that lacks the true manhood, it is the one that can never see anything to do unless he is told to do it. That is about the way some people are living to-day — if I am to work six hours a day, I will work just six hours and not a minute more; if I am to do a certain thing, I will do just what you put

down black on white, and not a thing more — a lack of manhood. The Lord Jesus Christ, when He started from Samaria to Jerusalem, did not say, "I will take the shortest route and miss these ten men up here." Oh, no; no way is too far for Him to do something He was not told to do; and when these ten men were told to go and show themselves to the priests, Jesus did not mean that was all they were to do the rest of their lives. There are some things a man ought to see to without being told.

This one man saw it was his duty now to walk in the footprints of his Master. If Jesus could go to Jerusalem by going north, "Why," says this Samaritan, "then I can go to the priests by going to Jesus, the Great High Priest," and, instead of stumbling on up the hill to the city of Jerusalem, before human priests, he comes back before the Great High Priest, and falls down, and says, "I am going to walk in the footprints of the Master." And whenever you want to see a genuine man, you will find him walking in the footprints of Jesus Christ. He was not told to do this. Thanksgiving led him to do it.

Then another thing he did that he was not told to do, and that was to sing songs of praise to God. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." With his leper's voice he cried out, "Jesus, Master, have mercy on us;" with his healed voice he started back and said, "Now I am healed, and I cannot be satisfied until I glorify Jesus, until I praise His holy name." He was not told to do this, but he did it; he did it because he could not help it; and I say this morning, when a man is a true Christian he wants to praise God, and he cannot help it. God has not given us all equal voices to sing; he has not helped us all to have the equal gift in praising Him; but one thing every Christian on earth can do: if he can read, he can get a hymnbook, and open it up, and prayerfully follow that hymn, and if he is a true Christian, realizing what God has done for him, he cannot sit down like a stone or like a block. Beware, my hearers, that you yourselves, do not prove in our Divine service, to be the nine unthankful people, stumbling on to

Jerusalem above without a song of praise to the Master. Must you be told to buy a hymnbook? The fact that Jesus bled and died for you, and saved you, isn't that enough?

He not only praised God, but he fell down in true humility before Him, and gave the mark of a living faith. "Fell down on his face at His feet, giving Him thanks; and he was a Samaritan," and God says of this same one, "There are not found that returned to give glory to God, save this stranger." Children raised in Christian families seem to go to the devil sometimes, while some child, born of leprous parents comes to God, and God in astonishment looks down and says, "The stranger is here, but where are the nine?" The true marks of humility are great in God's eyes. Get down on your knees; give glory to the Master, and stay at His feet. That is the mark of a man.

And he gave thanks. As I showed you a while ago, men as a rule are unthankful, but once in a while you find a stranger that is thankful, and when he is thankful, it stirs up the very heavens, it even surprises God. Oh! may God help us men this morning to be truly thankful. A number of ministers of the Gospel some time ago met in conference; one of them came into the conference and said, "I never thanked God as I have to-day." "What has happened?" "Well, I was riding across yonder dangerous bridge, and my horse stumbled, and I came within one of falling, not only off the horse, but into the deep waters below; and I have never been so thankful to God in all my life as I have to-day." Another minister rose and said, "I have never been more thankful in my life than I have to-day." "What has happened?" "I rode across that bridge, and my horse did not stumble at all." Didn't he have just as much reason to thank God as the other man did? Some men, if you take them right down to the gates of hell, if you bring them right down to the very grave, and then God raises them up, they have courage enough to say, "I thank Thee," but they could go on throughout life, well every day, and never think of thanking Him. Should I not give thanks to God for the health I have? Will we never learn to be thankful for the things we have got and

kept, instead of the things we must first lose and then get? Even the heathen sometimes puts the Christian to shame. I read in ancient history that Plato, the great philosopher, gave thanks to his gods every day for five things: First, that he was a human being and not a brute. Did you ever thank God that you were not born a brute? Plato did, every day. In the second place he thanked his gods every day that he was a man. Have you men ever thanked God that you were men? Third, he thanked his gods every day that he was a Greek. Have you ever thanked God that you were born an American? In the fourth place, he thanked his gods every day that he was an Athenian. Have you ever thanked God that you are in Ohio? Fifth, he thanked his gods every day that he was born in the days that he might have Socrates as his teacher. Have you ever thanked God for the teachers and instructors that you have had, who have made you what you are? It was in 1648, in a little village in Saxony, that an aged man heard the trumpets blow, and cried out, "Just God, are the soldiers here again?" You will never understand what that meant until you realize that in the Thirty Years' War out of that little village nine hundred homes had been reduced to ashes, and only two hundred and seventy-six were standing. "Just God, are the soldiers here again?" His wife came in and said to Martin Rinkart, the pastor, "I believe the war is over; I hear them down the road shouting and praising God." Martin Rinkart put on his little cap and started down the road, and found the people embracing each other, some weeping, some shouting praise to heaven. The war is over, and peace has been declared! He went home and took out his pen and began to write down on paper

Now thank we all our God,
With heart, and hand, and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Then he wrote the second stanza:

O, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blesséd peace to cheer us;
And keep up in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

When he wrote the third stanza, it seemed God from heaven gave him the music. He wrote the words first:

All praise and thanks to God
The Father, now be given,
The Son, and Him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

He took his paper and walked out into the street and began to sing this song. I will sing the verse according to the melody that God gave him: (Thereupon the pastor sang the first stanza, as above given, according to the old melody). And when Martin Rinkart sang the last stanza every citizen in that village was kneeling before his home in prayer, and all gave thanks to God; and it was the swan song of this man, for the next year he went home to his God. Amen.

PRAYER.

We invoke Thy divine blessing, our Heavenly Father, upon this message of Thine; we thank Thee for the gift of Thy Son Jesus Christ, who has come into this world of leprosy, and has gone out of His way to find us, and has, through His Word given us a faith that has enabled us to say, "Jesus, Master, have mercy on us;" and we thank Thee for Thy Holy Sacraments through which Thou hast given us the cleansing Spirit; and we pray Thee, dear Lord and Master, that Thou wilt now, since we have been cleansed by Thy Holy Spirit, and Thy means of grace, that Thou wilt give us the spirit of thankfulness, that we may, as true men, come back to Thee, and, in true humility, fall down before Thee, and cling to Thee, strangerlike, yet saved body and soul. We ask it all in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

FIFTEENTH SUNDAY AFTER TRINITY.

A CALL FOR CATECHUMENS.

MATT. 6: 24–34.

"NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in the Lord: —

There are few people in the world who realize that the great public school system is the child of Dr. Luther's catechism. The public schools of America can trace their origin to the Mayflower, over to England and Scotland, down to Wittenberg, to 1529, when Dr. Luther wrote his little catechism and established schools for the masses, that they might

read and study it. We have no time to-day to go into detail as to this history, but are thinking of the thousands of children who are wending their way to the public schools, and of religious instruction which they as catechumens should now receive from the Christian Church. Our text is a loud call for people to prepare to meet their God. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." May the Holy Spirit direct us to-day, while we extend

A CALL FOR CATECHUMENS.

We will notice:

I. *What it means to catechise.*
II. *What it means not to catechise.*

I. To catechise means *to work as Jesus worked; to teach what Jesus taught; and to teach as Jesus taught.*

1. In the days of the Reformation the Church of God educated her children, and no one thought of receiving members into church without thorough instruction. The time came when the great revival system swept over the world, and ministers of the Gospel discovered that they could receive members with less work and in a shorter time. Ministers are flesh and blood, the same as other Christians, and are only too willing to get rid of some work. To educate the little children as Jesus would have them educated, means to work as He worked. During His ministry Jesus did nothing but work in that ministry. He never rested nor slept, except when it was absolutely necessary. You do not find Him riding on the boat simply for pleasure, but He sleeps during the storm; you do not find Him sitting on the well of Jacob doing nothing, but catechising the woman of Samaria. Wherever you find Him, He is about His Father's business. To educate the children of one family is a great task; how much more to educate the children of seven hundred families! It is no small task to take your children and instruct them during the week in the Word of God. To catechise means, however, to work with them as Jesus worked with His disciples.

2. It also means to teach *what* Jesus taught. Open the New Testament and you will at once find that the first chapter is Bible history; read Luke, and you will find a chain of truths taken from Bible history; read the seventh chapter of Acts, and you will find that Stephen had been well versed in Bible history. For three long years the Savior taught the Bible, referring to the Old Testament and showing plainly that He was the promised Messiah, the God-man. It is our duty in catechisation to drill the children well in Old Testament history as well as in New Testament history. We also must teach them the chief parts of the Catechism as Jesus did. The text of the day is taken from the Sermon on the Mount, the first chapter of which deals largely with the deeper insight into the Divine law. The Ten Commandments in the days of Moses were to be taught to the children morning, noon and evening, in the house and on the highway; that same law stands yet to-day and is the foundation of all true Christianity. It becomes our duty therefore to teach what Jesus taught.

He not only taught the Divine law, but He taught the substance of the Apostles' Creed. He taught the world that God was His Father, and that only through Him could His Father become our Father; He taught them that He was conceived by the Holy Ghost and born of the virgin Mary; that He would suffer under Pontius Pilate; that He would be crucified; that He would die and that He would be buried; that He would rise again on the third day; that He would come again to judge the quick and the dead. He taught them of the coming of the Holy Spirit, the Comforter, and when He would come He would convince the world of sin, and of righteousness, and of judgment. He taught them of the Church resting upon Himself, so that the gates of hell should not prevail against it. He taught them the forgiveness of sins; He taught them the resurrection of the body and life everlasting. So you see that we are to teach our children what Jesus taught them — the Apostles' Creed.

When His disciples came to Him asking how to pray, He taught them the most beautiful prayer — the Lord's Prayer. By His own example at the table He taught them to give thanks to God for what they ate and what they drank. His

life upon the mountains, while others were sleeping, was a life of prayer. It becomes our duty to teach our children from infancy to pray, to have sweet communion with their God.

The Savior also taught His disciples on the great subject of Baptism, by being baptized Himself when He began His ministry. In the midst of His work He taught Nicodemus the necessity of being born again, and showed Him how this could be done, namely, by water and the Spirit. After He was dead and buried, and rose again, before He ascended on high, He called His disciples together once more and gave them the final command: "Go ye into all the world and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

What Jesus taught His disciples, it becomes our duty to teach our children. Why is it that so many people do not know whether there is any other form of baptism than immersion? Why is it that so many people do not know whether they should have their children baptized or not? It is due to the fact that they have not been properly catechised; that they have not been taught what Jesus taught.

The Lord was very careful to teach His disciples the Lord's Supper. It was His last will and testament. Wills and testaments are not written in poetry, nor with squinting construction, but the language must be plain — so plain that it cannot be misunderstood. The Lord Jesus told us plainly in His will that we should eat His body and drink His blood. Why is it that so many professed Christians do not know at all what Jesus did say about the Lord's Supper? Why is it that some people actually think that He used the word "represent" instead of "is?" It is because they have not been properly catechised. They are living without the proper instruction. It is our duty to teach what Jesus taught.

How many Protestant churches know anything about the doctrine of the Office of the Keys? Yea, how many ministers of the Gospel never say one word about this office? When Jesus spoke to Peter He said, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In order

that Peter might not think that this was a special privilege given to him only, after His resurrection the Lord Jesus appeared before all the disciples and said to them, "Peace be unto yo. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained." This is what Jesus taught, and this is what children ought to be taught in the present day in order that they may understand the peace which God wishes to proclaim to them through the Office of the Keys.

3. To catechise means not only to work as Jesus worked, and to teach what Jesus taught, but to teach *as* Jesus taught. With questions and answers, by personal contact, Jesus spent most of His ministry. We have the record in God's Word of only one sermon that He preached. During most of the time He was questioning and answering, all about the Father's business. We find Him catechising Nicodemus in the midnight hour; we find Him catechising the Samaritan woman at Jacob's well; we find Him catechising the malefactor on the cross, and long after He had ascended into heaven, He cried out from the heavens to Saul, on his way to Damascus, and catechised him, until he became His greatest apostle. How many times during the preaching of a sermon the hearer would like to ask this question or that, but the opportunity is not given. Sometimes it seems to me it would be well if we would catechise the whole congregation. This personal contact between a pastor and his people is the same as Jesus had with His disciples. Those who have come into the church under a special service have a warm feeling for that pastor who showed them the right way; how much warmer would that feeling be of the catechumens who for years have enjoyed the personal contact of a man of God, showing them the way that leads to heaven! Let us therefore imitate Jesus, and teach not only what He taught, but teach as He taught. Let those who think that catechising takes too long a time remember that Jesus step by step instructed His disciples for three long years. They did not go into the ministry directly from the plow, or from the fisherman's boat; but they took instructions, and even after listening to the great Teacher for three years, they still were very ignorant of many things that He wanted them to know,

and He sent the Comforter that He might bring to their remembrance all things that He had taught. The method therefore, of teaching should be to lead our youth, and even adults, step by step, to that knowledge which will make them without excuse on the great Judgment Day. We do not claim that all catechised people will eventually be saved. Judas was as well instructed as John, but John laid his head upon the Savior's breast and was faithful to Him until death, while Judas gave Him the betraying kiss and "went to his place." Thus members may be in the same catechetical class and receive the same instruction; some may be saved and others will not; but if we teach as Jesus taught, we shall make them without excuse on the great Judgment Day.

II. Having thus shown you what it means to catechise, let us notice what *it means not to catechise.* We will enter more fully into our text now by noticing that not to catechise means *more idolatry, more infidelity,* and *more insanity.*

1. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." From these words we notice clearly that the Lord Jesus observes that there is too much idolatry among the people. He has just told them not to lay up for themselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but that they should lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Instead of obeying this command, the people were trying to worship the unknown god, the god of mammon. When Paul stood on Mars' Hill he saw there an altar to the unknown god. Ever since sin has come into the world there has been an inclination on the part of sinful men to get a god that had no ears to hear, and no eyes to see. In the days of Elijah, as we have just heard in our Sunday-school lessons, the people worshiped Baal, and you will remember that Elijah stood on Mount Carmel and addressed the wavering people by saying, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." It was decided on that mountain by fire from heaven that God the Father, Son and Holy Ghost, is the

true and living God; but the people were again worshiping Baal, and they have worshiped him ever since. To-day we have in our own country the same unknown god. Three classes of men meet to form an organization; it must have religion or it cannot stand; consequently there must be a vow, or an oath, and certain prayers and forms of service to bury the dead; a constitution must be drawn; conditions must be mentioned on which people can become members. These three classes come together; the one is represented by the minister of the Gospel, the Christian; the other is represented by the Jew, who denies Christ; the third is represented by the agnostic. One question all three classes can positively answer: Do you believe in a Supreme Being? To this question each of the three classes can answer, Yes. Let us now investigate more fully what this means. Let us ask the preacher: Do you believe in God the Father, Son and Holy Ghost? Yes, sir. Do you believe that the Bible is God's Word from beginning to end? Yes, sir. Then you believe in a Supreme Being? Yes, sir. You may be a member of this organization. In comes the next. To what nationality do you belong? I am a Jew. Do you believe in a Supreme Being? Yes, sir. Do you believe in God the Father? Yes. Do you believe that Jesus of Nazareth was the Son of God? No, sir. Do you believe that the New Testament is a part of the Bible? No, sir. Do you believe in the Holy Christian Church as represented by the Protestants of to-day? No, sir. But you believe in a Supreme Being? Yes, sir. Then you can become a member. The atheist need not come, for he does not believe in the existence of a God, but such a man can not be found. In comes the agnostic. Do you say there is no God? No, sir. Do you believe that the Bible is God's Word? No, sir. Do you believe that Jesus Christ is the Savior of the World? No, sir. But you do believe in a Supreme Being? Yes, sir. Then you can become a member of this organization. Now this organization must have a chaplain. Why not select the preacher? This organization needs prayers, for some chaplains cannot pray. Now let the prayers be formulated. The report is now given by the committee; the prayer is completed. Let us hear the prayer. "O God, the Father, Son

and Holy Ghost —— "Stop!" says the Jew. "Stop!" says the agnostic; "We do not acknowledge that we believe in God the Father, Son and Holy Ghost; we simply acknowledge that we believe in a Supreme Being." Well, this prayer can be fixed up to suit everybody; we will leave out the name Christ; we will simply address ourselves to the Great Architect of the Universe — the unknown god. Baal worship today exists in America as much as it did in the gardens of Jezebel. The unknown god is worshiped in thousands of organizations where the name of Jesus Christ dare not appear. Why is it that many even ministers of the Gospel, and well meaning Christians, are guilty of being members of such organizations? *It is because they have not been properly catechised.* They have not learned to distinguish between "a Supreme Being" and the true and living God. Why do we have such organizations? It is sometimes mentioned that they are here for charity's sake, but the real truth of it is that people join them for the purpose of making money. The appeal to them is on the ground that they need these organizations for themselves. No man can get help unless he pays for it, and if he fails to pay his dues he will not get any help. The secret of the whole movement is the god of mammon. Is there any country on the face of the globe that has more millionaires than our country has? Can a United States senate, with millionaires as members, make just laws for the poor? Is it any wonder that our young people are praised for having their minds on wealth? Why are all these things? Besause the people have not been properly catechised, and are running after the unknown god — the god of mammon. How shall a child obey his parents when the father says Do this, and the mother says Do it not? How can a young man be true to his wife, and to his own mother, when the mother and the daughter-in-law are opposed to each other? How can a man be a true member of the Christian Church, and at the same time be a member of the worldly organizations worshiping the unknown god, and be true to both? "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

2. Not to catechise means not only more idolatry, but *more infidelity.* How many Church members there are in the present day who cannot comfort themselves with the Word of God if they do not have the Bible before them; they cannot repeat a single beautiful hymn without the hymn-book; they do not know the necessary doctrines of the Word of God in order to be intelligently saved. The inexcusable ignorance of the present day is leading thousands of people into infidelity. Not to catechise our youth will lead them to practical atheism. The little bird which can neither plow, sow, nor reap, sings songs of praise to the Heavenly Father, and when night comes, flies to its little limb, puts its head under its wing, and sleeps, perfectly satisfied with the Father's care. Are not people worth more than little birds? Does not God say, "How much better is a man than a sheep?" Why is it that people are asking the questions, What shall we eat? and What shall we drink? and What shall we wear? The truth is that people acknowledging the existence of a god, act as if there were none. Theoretically, we all believe in God; practically we act like atheists. No wonder Jesus cried out, "O ye of little faith!"

3. Not to catechise leads not only to more idolatry and more infidelity, but to *more insanity.* Isn't it insane to worry? Isn't it insane to neglect salvation? The Savior does not want us to stop thinking, but He does want us to stop acting as if we thought He were dead, and as if we thought that He would not take care of us, as His dear children. He does want us to stop worrying. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Why should people worry? If anything has happened, and we can help it, let us go and help it, and stop worrying. If we cannot help it, isn't it insane to worry? We have before us in our text pictures of insanity given most beautifully by the Savior. When you go to an insane asylum you will find some patients sitting down before well laden tables, saying, "What shall we eat?" You will find some standing before good drinking water, saying, "What shall we drink?" You will find some well clothed, thinking they are not clothed. We call these people insane.

Now let us look at our own people. How many there are who are beautiful as to their physical structure; the garments they wear cannot make them more beautiful. When they are properly and cleanly clothed there is nothing in all the world that can make them more beautiful, and yet they are putting the question, What shall we wear? There are some homely people, deformed, — all the clothing in the world could not make them more beautiful than they are, and they are still asking the question, What shall we wear? Isn't this a state of insanity? Isn't the body more than raiment? Is not life more than meat? When we go up street we see little children playing, little girls, wearing their mothers' skirts, in order to appear older than they are, or taller than they are. We call it child's play. When those little children take off those long skirts, they find they are neither an inch taller, nor a day older. How insane it would be for us older people, who cannot add one cubit to our stature, to try to take the place of God! "Which of you, by taking thought can add one cubit unto his stature?" It is insane for us, who have not the ability to make a grain of wheat, or a drop of water, to constantly ask the question, What shall we eat, or What shall we drink? or What shall we wear? Our duty is to plow and sow, and reap, and pray, and save, and let God take care of us. Why should we ask the question, "What shall we eat?" when the world is groaning under the weight of the great harvest? Why should we ask the question, "What shall we drink?" when three-fourths of the earth is covered with water, and the springs and rivers are flowing down the valleys? Why should we ask the question, "What shall we wear?" when God is clothing the little birds with feathers, and is painting the most beautful pictures on the lilies? "They toil not, neither do they spin." There is no painting in the world as beautiful as the lilies. which are cut off in the morning and burned in the afternoon. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things." Why are we asking these questions? Because we are not sufficiently catechised in the Providence of God.

And isn't it insane, as stated before, to neglect salvation? The great king of the East who rode his valuable horse after a hare, and shot the hare, while his horse stumbled and killed himself, was not as insane as the man who runs after gold and mammon and forgets his God and his Church, and his soul, and plunges into eternity — lost. Isn't it a mark of insanity for a man in this enlightened age, in this Christian world, to live and die a lost man, when he might have been saved, and should have been saved? "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." In an insane asylum in our own State a maiden lady sixty years of age wept, and in explaining why she wept, she said she thought that if she had a little child, and that child should grow up to walk, and would run into the fire it would burn up. She did this because she was insane, not thinking that it would be impossible for her to have that child. And yet, in our own midst we have the same class of people. They are borrowing troubles which never will come. God wants us to know how to live one day at a time, laboring, praying, and saving, and let the days of trouble in the future go, until they come. "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. *Sufficient unto the day is the evil thereof.*"

In conclusion, may this call for catechumens now be extended, with power from on high, for children and adults. Remember that we are to seek first the kingdom of God. The first thing that you are to do, parents with your children, is to have them properly instructed in the saving knowledge of God's Word. If this is the first duty for children, how much more must it be the first thing for adults who are yet in the bonds of sin. Let all old people who are not yet baptized and identified with the Christian Church, remember that they are already far too late in preparing to meet their God; they have not another moment to waste; their time is short; they, too, must come and seek the kingdom of God.

This call must be accepted, dearly beloved. I stand here in the name of my God. It is not my business; it is God's business, that now calls upon you to become catechumens, and send your children for instruction.

Not to accept a call in the name of God means certain destruction. Lot's family received a call from an angel on high to escape from the cities of Sodom and Gomorrah; some of them laughed at the call, but they laughed too long. The fires that fell and destroyed these cities also destroyed them. In the days of Christ, Jerusalem heard the message, but did not obey. In a very short time the city was destroyed. It is impossible to disobey a command of God without suffering the consequences here in time, and hereafter in eternity. May God, who has spared us until the present hour, lead us all to accept this call, and to learn more of His Word, so that finally when our last hour shall come, we may rejoice in that day when the catechumens were called, and we accepted the invitation. Amen.

PRAYER.

Heavenly Father, we ask Thy Divine blessing to rest upon this great Word of Thine, which comes with power to our souls in this morning hour. We pray Thee, O God, that Thou wilt help us to understand that nearly two thousand years have passed since Thou hast made these things so clear and plain, and yet to-day we are going on in the same path of folly; we are still asking the same insane questions; we are still lacking trust in the true and living God. O Heavenly Father, may the little birds preach to us this morning, if we will not listen to men; may the lilies of the field, beautifully painted by Thine own hand, which are reaped in the morning and cast into the fire in the afternoon, teach us that we, who are more than the fowls of the air or the lilies of the field, are under Thy protecting care. Help us to stop worrying. If there is anything we have reason to worry about, and we can help it, help us to help it; and if we cannot help it, help us to be satisfied. We pray for a strong faith in Thee, O Father in heaven, help us to remember that Thou art a rich Father. Son of God, help us to remember that Thou art the only Heir of Heaven, and that we are by faith in Thee, Thy children. O Holy Spirit, Thou who didst brood upon the waters of creation, do Thou give us the new birth, and strengthen us for the battles of life, and help us to be faithful until death. O Lord God, send souls to be instructed in Thy Word, that they may be saved. We ask it all in the name of Jesus, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us, this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SIXTEENTH SUNDAY AFTER TRINITY.

A RUMOR OF THE REDEEMER.

LUKE 7: 11–17.

"AND it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughout all Judæa, and throughout all the region round-about."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ: —

There are two kinds of rumors in the world. One kind is false and short-lived. No difference what is said about you, if it is a falsehood, time will show you that that falsehood cannot live long. On the other hand, there are rumors that are true, and there is one rumor that never can die, and it is the rumor of our text: "And this rumor of Him went forth throughout all Judea, and throughout all the region round about." May the Holy Spirit help us this morning to dwell prayerfully on

A RUMOR OF THE REDEEMER.

Notice:

I. *How it began.*
II. *How it ran.*

This rumor of the Lord Jesus Christ, raising the young man of the city of Nain, had its origin already in an inkling found in the Old Testament. In the very first chapters of the Bible we read of a certain man who walked with God. Who was it, congregation? "Enoch." Enoch walked with God, and yet in a very short time Enoch was not. No grave could be found; there was no funeral sermon; no death bed scene; Enoch went home to God! And that going home was a new idea in the world, and that idea grew from day to day.

Time passed on, and this little rumor of Enoch's leaving the world was found to be repeated on the eastern shore of the Mediterranean. Elijah had been down at the little brook drinking the water and eating the food provided miraculously until God sent him up to Zarephath, that he might there be fed by a poor widow with only one son, almost starving, eating the last bite in the house. Time passed on, and that widow found it is better to have a man of God in the home, even though you have only one bite to eat, than to keep him out if you have the cellar full.

Time passed on and her little boy died — the very one that was starving the day that Elijah first saw him. What did this man of God do? Took the boy into his room, laid him on his bed, prayed that God might raise him up for this widow, who had been so kind to him; and God raised the young man to life; and the rumor of Enoch's leaving earth without dying was renewed.

Time passed on, and Elijah demonstrated on Mount Carmel who the true and living God was. His discouragement came, and his comfort also; he came back and visited the schools of the prophets; he went from Gilgal to Bethel, and from Bethel to Jericho, and from Jericho across the Jordan; Elisha went with him; the students of the school of the prophets watched them; and while these two men were so busy walking and talking with each other, they did not hear the tramping of the hoofs of the ethereal steeds as they came like fire and took this prophet of God, and galloped up toward the very heaven, until Elisha cried out: "My father, my father, the chariot of Israel, and the horsemen thereof!" And the rumor thereof started anew, that there is a home above for man.

Elisha takes the mantle and starts out as a great prophet, and goes back to the very mountain where Elijah demonstrated that "The Lord He is the God;" but before he went he had passed by a certain home time and again, and the woman of that home said, "Elisha, come in, eat and drink with us," and she soon discovered what was discovered by the widow at Zarephath, that it is a blessing to have a man of God in the home. She said to her husband, "Let us put a bed on the wall for him; let us put a table by the side of his bed, and a candle on his table, and invite him, every time he passes by, to come in." Elisha did so, and one day he was so pleased with this man of God and this woman of God that he said to them, "What would you like to have?" He learned that they had no children. He said to this woman that she should have a son at such and such a time; they thought it could not be, but the time came and a boy was born into that home. Oh! how pleased they were with that son. The little boy began to walk, and they looked upon him as a special gift of God; he grew strong enough one day to go to the fields to bring messages to the people, and he cried out to his father, "My head! my head!" and the father sent him home; and the mother took him in her lap and held him there, and that great gift of God in her lap died on her hands. What did she do? Did she say, "God has forsaken me?" No. She carried him up on the wall, took him into the little room, laid him on the bed of the man of God; ordered the horses hitched up, sat up in the wagon herself, and said to the driver, "Now drive as fast as you can drive!" "Where?" "To that man of God on Mount Carmel!" She went over and saw Elisha; brought him home; took him up into the little room, and there he prayed God to bring life back to the son of the Shunammite; and God raised him up, and he gave this boy to the mother again; and the rumor of Enoch and Elijah was renewed, and there was a great inkling of this great truth.

It is said of Abraham Holzbach's wife that, when dying, she cried out: "O my God, hitch up the horses now, let's drive home!" A strange thing for a dying woman to say, but the father stepped up and said, "Mother, what kind of horses? Where are you going," and her dying lips whis-

pered, "Elijah's horses — home to heaven!" These were the last words of the wife of Abraham Holzbach, but she had the inkling of a rumor that we go home when we die in Christ.

2. This rumor not only began in an inkling in the Old Testament, but it began the day before down in Capernaum. In this same chapter we read of a certain nobleman down at Capernaum whose son was at the point of death, and he sent messengers to tell Christ to speak the word and his son would be well. Jesus Christ said, "I will come down and heal him." "No, no; I have an hundred soldiers under me, and I say to one, Go, and he goeth; and I say unto another, Come, and he cometh. If I can say this to my soldiers as a centurion, I do know that Thou, as the great Commander of heaven and earth, canst remain where Thou art, and say of my boy that he shall be well, and he shall be well." And no sooner was it said than the messenger came and said, "He is living! He is well!" And the old rumor was revived, that God can raise the dead.

3. And just then there was one of the saddest scenes in the little village of Nain. There was a family living there; the father had died before, had been carried out and laid to rest. It is no small matter, my friends, to carry father out of the home; it means something; and while the Lord Jesus Christ was down at Capernaum there was a widow up in Nain who had buried her husband, and if she had ever had any daughters their graves were beside the father's; she had only one child left, and that was a son. I can see that widow with her only son going out of the gate of Nain, week after week, and planting a flower on father's grave, and, if there were any sisters, on the sisters' graves; I can see them as they go home hand in hand, the mother with her only boy, she a comfort to him and he a comfort to her; I can hear them talking on the way home. "Oh, mother, how glad I am that you are living yet;" and I can hear the mother say, "And what would I do without you, my boy; I am getting old, and when I die I want you to be a good young man and serve your God, that we may all meet in heaven — father, too, with us." And one day this boy comes into the house and says, "Mother, I am sick." "Lie down, my boy; take

good care of yourself; you know how I need you." And the boy lies down, and his head aches, and pains go through his body, and he cries for help, and the widow says, "It will be only a few days and you will be well." But the pain grows worse, and the sickness takes stronger hold, and the time comes when she really hardly knows whether he is going to get well or not; she cannot believe that a good and loving God would take her only boy away from her, and at the same time she can see with her own eyes he is getting weaker; his heart is beating faster and his breath is growing shorter; she steps out just long enough to cry, and comes back and says, "My boy, you will be all right; you will get well," and in her own conscience she feels that maybe he will not. What shall she do? The breath grows shorter; the rattle is in his throat; his nose begins to grow cold, and the cold sweat stands upon his face, and his lips are blue, and his breath is gone, and the boy is dead! The mother goes out with a broken heart, and cries — the only one left in the family. The rumor starts out all over the village of Nain: "Did you hear that the boy died? Too bad! That poor widow left all alone!"

4. And all this is happening while the boy down at Capernaum is dying, and Jesus lifts him up, and only one day is left and the funeral will be, and Jesus says, "It is time to start for Nian;" and those that saw the boy at Capernaum healed said, "We will go with Him, for He is Life, and in Him there is no death;" and they go on, and while they are starting for the gate of Nain the funeral is forming in front of the widow's house, and every home in Nain is represented at that funeral; the men are carrying the boy to his last resting place, and the widow, all alone, weeping behind the bier; and there is not a dry eye in Nain. It is a sad, sad funeral; but just as they walk out of the walled city, through the gate, lo! there comes a multitude, and at the head of that multitude stands Jesus Christ, who is the Way, the Truth and the Life! And meeting Him under that gate comes another multitude following death, and death falls into the hands of Life! And there is a voice saying to the poor widow in tears, "Weep not." Oh, I wish I could say, "Weep not," and could do what Jesus did. We say, "Weep not;"

but we cannot do anything. But Life gives the bier a touch, and His almighty touch stops the whole multitudes coming in both directions. He looks at the young man, and says unto him, "I say unto thee, Arise," and when He says that He is surrounded by the two multitudes, and He stands there in the center — just the place for Jesus. In the center of all the universe, everything surrounds Christ; in the center of history — on Calvary; in the center of time, too — between the garden of Eden and the Resurrection; in the center of these people — mourners on the one hand and those that saw the young man at Capernaum raised on the other hand; there He stands in the center and says, "I say unto thee, young man, Arise," and he arose; he spoke; and Christ handed him back to the widow, and said, "Here he is; weep not."

And how could she weep? Her boy was in her hands again — just in time. If the Lord Jesus Christ had come to her three days before, that little city of Nain would not have learned how God shall raise the dead; if He had come two or three days sooner that widow would not have learned that after all we must lean, not on father, nor on my boy, but we must lean on God; and that is the great lesson that the Lord Jesus Christ taught by His delay. He came just at the right time, stood just at the right place, and handed the boy back to his mother, and I never can think of this text but that my mind leaps forward to that day when the Lord Jesus Christ shall come to another gate and shall break it down, and lift my boy up and say, "Here he is." God hasten the day when we shall stand arm in arm and face to face!

6. And when the multitude saw the dead man rise out of his coffin, a chill went over the people; a fear came over them, and, following the fear, some one began to say, "Praise God!" and another began to say, "Praise God!" and that is the way the rumor began. "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughout all Judæa, and throughout all the region round about."

II. Having noticed how the rumor began, let us notice how it ran.

1. First of all, all over Nain. I can see this audience moving into the gate, going back into the city; I can see what few people may have remained at home asking, "What has happened? They are coming back; they have not had time to bury that boy!" The first they notice is the widow and the boy, walking hand in hand, and they hear songs, and the boy says "Praise God!" and the mother says "Praise God!" and the men that carried the bier say "Praise God!" and the multitude that went out weeping has wiped all tears away, and says "Praise God!"

2. And those that came from Capernaum began to say, "This is something unusual. Yesterday down at Capernaum He raised the sick boy of the centurion, and to-day He raises your boy, O widow! Let us all praise God!" I can see these people as they go home that night; they go down and tell the centurion. "Did you hear what happened?" "Why, no." "Why, we went with the Lord Jesus Christ, who healed your servant, to the gates of Nain; and there they carried a dead young man out of the gate, and the Savior just went up and touched the bier and stopped them all; in another moment He said, 'Young man, I say unto thee, Arise;' the young man rose up, and He took him and handed him back to his mother; and they all praised God, and I tell you we must praise God;" and all Capernaum praised God! And that is the way it ran.

3. The rumor not only ran through Capernaum; it ran up to the city of Jerusalem. "And this rumor of Him went forth throughout all Judæa." I can see the Sanhedrin sitting at Jerusalem when the message came: "Did you hear what happened over at Nain?" "No, what happened?" "The only son of a widow — the husband had been buried before, and all his sisters, if he had any, are lying by his side — she was following that only son to his grave, and Jesus of Nazareth, who was up here at the temple the other day, walked up and touched the bier, and said, 'Arise!' and he arose, and all Nain is praising God!" And this rumor went through Jerusalem that this Jesus of Nazareth is the Messiah. The Sanhedrin got angry, but the people heard

it; the praise went from street to street, from alley to alley, and from house to house. They told it at Bethlehem. Is this the child that was born in our city, raising the dead? The rumor went through all Judæa, and all around Galilee; it went into all the regions, and everywhere it was noticed that the rumor could not be stopped any more, that Jesus can raise the dead. Thus it ran.

4. Following this several other resurrections took place. One day the Lord Jesus Christ was walking along a certain place and He discovered a little girl twelve years old lying upon a bed, dead. Oh, that day there was another sad home, and the people came to Him for help. He walked into that room of Jairus, and took his daughter, and handed her back, and said, "Here she is." The old rumor of Nain began to run again. It is the same God that raised the only son of the widow.

Time passed on. This ministry of His was nearly at an end. He was on His way to Jerusalem, and He had been a special friend of two girls, Mary and Martha, and He also loved their brother, Lazarus; and one day poor Lazarus got sick, and Mary and Martha were just wishing that Jesus Christ would come; He did not come, however, and they sent a messenger telling Him to come on, "Our brother, whom Thou lovest so dearly, is sick." He did not come then; He did just as He did at the gate of Nain; He wanted the people to learn to lean on God — the very thing He wants you and me to learn this morning; He waited until Martha told Him he was dead, and "if Thou hadst been here my brother would not have died." Mary said the same thing. Then He said, "Where is he; come, and show me," and they went down to the grave, and there he had been for four long days; He was told not to try to open the grave, because the odor would not be of the best; he had been dead four days already. "No difference, roll the stone away," and there He wept! Oh, we have a Savior, dear friends, who can shed tears; He wept there, and then He looked down into the grave, after He had looked up to heaven, and said, "Lazarus, come forth!" And Lazarus arose. He took the little child and brought it to life off of the bed; He took the young man and brought him to life out of the coffin; He took the grown-up

man and brought him out of the grave. It makes no difference whether you are up high, or whether you are on the level with humanity, or down in the bottom of the sea, the Son of God can raise you up. He can raise anybody, whether a child, or a young man, or the grown-up man, every one can be raised. And thus the rumor ran.

In a short time a wonderful scene took place on earth — the most wonderful. He who walked upon the waters; He who did nothing but goodness and kindness; He who healed the sick and raised the dead, has His hands tied, and a crown of thorns upon His head; they spit upon Him; they jeer Him; they scourge Him; they lay a cross upon His back and break Him down on the road to Golgotha; they stretch His hands and His feet; they nail Him to the cross; they lift it up; there He hangs between heaven and earth, the Son of God and the Son of Man! Oh, how helpless He seems! Where is the power of Him that raised the dead? For three long hours they sit around Him, and stand around Him, and mock Him, and jeer Him, until the sun in the heavens can stand it no longer, and the heavens are dark, and for three long hours He hangs there, treading the wine press of the wrath of God alone, suffering the agonies of an eternal hell in six hours; and as He hangs there, at last there comes forth a cry, "My God, My God, why hast Thou forsaken Me?" And the answer comes back from a world of sin, "Where is now the power that raised the young man down at Nain?" At last He says, "Father, into Thy hands I commend My Spirit" — the work is finished; He drops His head in death, and they lay Him down in a borrowed grave; they seal the grave; put a guard of Roman soldiers around it. Now the rumor is killed; the rumor is dead forever. Now I would like to see Him raise the dead. But above a command is given in heaven: "Fly to yonder rock and roll it away." There is a cry heard at the gates of hell: "Speak, hell, speak; where is thy victory? Behold, Satan, behold thy kingdom crushed!" It is the voice of Him who spoke at the gate of Nain. The stone is rolled away, and an angel of God sits upon that stone. All hell proclaimed it; the angels of God proclaimed it; the good women proclaimed it;

then Peter ran and proclaimed it; the young men from Emmaus go to Jerusalem that night and proclaim it. The windows are closed and the doors are locked. What has become of Jesus of Nazareth? Listen! There He stands! Behold Him! "Peace be unto you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." It is the voice of Him who spoke at the gate of Nain; it is the voice of Him that raised the dead; it is the voice of Him that hitched up the horses and the chariot and galloped to heaven with Elijah. It is the Son of God! And thus the rumor ran.

Time passes on and the apostle Peter tells the rumor to the world of a risen Savior. He comes to a certain house and they show him the garments that were made by one of the best women that ever lived. Oh, but she was a good woman, and the worst of all is, she is dead; her name is Dorcas; and Peter, in the name of Him who raised the dead boy at the gate of Nain, said, "Dorcas, arise, in the name of God!" and she lived — and thus the rumor ran.

Nineteen years passed on. The apostle Paul, on a certain evening, is preaching for six long hours. Eutychus is sitting in the window. No difference how well we preach, if we preach too long somebody will fall asleep. The young man fell asleep, and he fell out of the window; down he goes for three stories, and falls on the hard pavement; they pick him up, but the young man is dead. Paul steps down, picks him up and, in the name of God, says, "Stand forth, and live," and he was alive, and the rumor ran.

5. And it kept on running, through the Dark Ages, in the days of the Reformation, in this enlightened age, whenever there is death in the home, wherever the crape is hanging on the door, the old story of Jesus at the gate of Nain is retold, and thus the rumor runs, and it will keep on running until Jesus Christ shall come in the clouds, with all His holy angels, and shall go down to the city of the dead, and shall meet death at the gate, and shall raise up all the dead, once and forever, and death shall be no more. And thus the rumor runs.

In conclusion, dear friends, there are certain duties resting upon us who are living this morning, and one of the very first duties is this, *let us come to life.* The man that is not born again; the man that does not believe in Jesus Christ as his only Savior; the man that is not baptized in the name of the Father, Son and Holy Ghost, is a spiritually dead man. It is time that we come to life. It is time that every father should come to life; it is time that every mother should come to life; it is time that every son should come to life; it is time that every daughter should come to life; it is time that every new-born babe be brought to Jesus and have the seeds of regeneration planted in the little garden of its heart, that it may bring forth a life to come; and so I make a plea this morning once again — see to it that you all come to catechetical instruction and come to life, and do not be dead any longer.

And then, when you do come to life, *then rise up.* "And He came and touched the bier, and they that bare him stood still, and He said, Young man, I say unto thee, Arise." What good does it do if you are living, if you cannot rise? You may take three of the best men in the United States and put them to bed to-night and cover them over, and as long as they stay there under that cover you might just as well take three iron posts and put them in the same bed and cover them over, as far as their good in this world is concerned. You understand what I mean. There are men in this world calling themselves Christians, lying down spiritually on their backs and praying every day, "Thy kingdom come," who are doing absolutely nothing to make the kingdom of God come, and it is time, therefore, that we arise, and do not stay down on our bier simply because we are breathing.

Another thing we should do is not only to arise, *but to speak.* "And he that was dead sat up, and began to speak." The first duty that this young man discovered after he arose from the dead was to use his tongue. We do not know what he said, but we might know. God did not raise him simply bodily; He raised him spiritually; He raised him a converted man, and, as a converted man, he used his tongue for

the glory of God. It does seem to me that we have so many people in these days that know right from wrong and know they ought to speak up, but they never speak; they have a conviction that certain things are wrong, but you would never find it out; they can sit down in a company and hear a man blaspheme or ridicule the Church, and they smile and keep quiet; they know Baal religion is all around them, but they haven't the courage to say a word about it. It does seem the time has come that we not only ought to rise up, but ought with a firm voice to proclaim against every wrong in the world, let it be whatever it pleases.

Not only should we speak, but we should also *live and die as children of God.* I think it was Hugo of St. Victor who said these words: "I hope that my last meal on earth may be the Lord's Supper; I hope that my last thought on earth may be the awful sufferings of Jesus Christ for my sins; I hope that the last word that falls from my lips may be Jesus." Oh, may this be our prayer this morning. May we all so live that when our last hour comes that we will be hungry for the righteousness of Christ; that our last thoughts may be on Calvary; that the last word that we say in this life may be the sweetest of all names — Jesus.

And, when you have fallen asleep in Jesus, then what? Then, my dear friends, if you have lived a Christian and died a Christian, O, *do have a Christian burial, and nothing else.* What would you have thought of Elijah if, instead of going to heaven in the chariot of fire, he had said to Elisha, "When I am dead, in order that I may have a goodsized funeral, you go up and get Jezebel and all the Baal worshipers, and after you are through with the burial you get them to stand around, and we will make a show?" What would you think of that kind of an Elijah? You know what I mean. No difference what your views may be on lodge funerals, I know that I am right and I shall stick to it until I die, that when a man lives a Christian and dies a Christian he should have a Christian burial and nothing else. May God help us all to make that resolution in our homes, that every one may understand, that our funeral shall be a Christian funeral, and nothing else. May God

bless these words, and help us to spread the rumor of the great Redeemer. Amen.

PRAYER.

O God, our Heavenly Father, we ask Thy Divine blessing to rest upon the message of the hour. Little good does it do, Heavenly Father, what sinners think, or even what saints think, if that thinking is not in harmony with Thee. We pray Thee, O God, that Thou wilt help us to realize that some of these days our time will come to be carried by other hands to our last resting place on earth. Heavenly Father, when that hour comes, may the hand of Jesus Christ touch our bier; may His voice comfort the widow and comfort those that are walking after the bier; and may that same voice raise us up on the Judgment Day, as true children of God, having lived for His glory while we lived, having lived for the extension of His kingdom, and forever and ever to be in the place He has prepared for us. We pray Thee that Thou wilt go with us to-day to our respective homes; help us to take this message to our family altars and there live it over by prayer until it becomes a part of us. We pray Thee that Thou wilt take our tongues and loosen them to spread the rumor of the great Redeemer, — of that great Redeemer, who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SEVENTEENTH SUNDAY AFTER TRINITY.

IS IT RIGHT?

LUKE 14: 1–11.

"AND it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath Day? And they held their peace, And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath Day? And they could not answer Him again to these things. And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ:—

The question, Is it right? is sometimes used as a catch-question; sometimes it is the Christ-question; it always should be, for the Christian, the conscience-question.

I say sometimes that question is simply a catch-question. When the Pharisees tried to catch Christ they got a committee of Herodians and some of their own number, and sent them to the great Master to ask whether it is lawful or right to pay tribute to Cæsar. Their intention was to get Christ into trouble. If He should say it is not lawful to pay trib-

ute to Cæsar, then the Herodians would catch Him; if He should say it is lawful, then the Pharisees representing Israel would catch Him. Therefore, no difference how He would answer, they intended to catch Him; but the Savior knew what they intended to do, and simply put the question, What is the superscription and image on the money? They answered, Cæsar's. Then He gave them that wise answer, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

We find, however, that in our text we have a question that is strictly the Christ-question: Is it lawful to heal on the Sabbath Day? In other words, Is it right? That question is asked time and again by the Lord Jesus Christ of His disciples, Is this thing lawful, and that thing lawful? Is it right? In the twenty-third Psalm we find these beautiful words: "He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake." Just as soon as we are led in the path of Christ, we are in the path of righteousness, and when we have His righteousness on ourselves, given to us by faith in Him, the question that conscience must ask every day is this, Is it right? And that is the question that I shall put before you this morning, and may the Holy Spirit, in the language of our text, answer it for your and my eternal good.

IS IT RIGHT?

I. To change the day of worship from Sabbath to Sunday?
II. To go visiting on Sunday?
III. To work on Sunday?
IV. To go to church to find fault?
V. To cultivate the spirit of pride?

I. *Is it right that we Christians should worship the Lord God on Sunday instead of the old Sabbath?* "And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched Him." On which day did He go to eat bread? Was it Sunday? No, it was on the last day of the week; it

was on the Sabbath Day; and well might the question arise to-day, Is it right that the Church of God should worship on Sunday instead of Saturday?

1. In answer to that question the Seventh Day Adventists tell us it is wrong. They do not hesitate a moment to tell us that we are the anti-Christ; that we are not the true Church of God, because we are worshiping on Sunday instead of on the old Sabbath Day. My dear friends, there again you see the necessity of more catechetical instruction. The great trouble is that so many people in the Church of God these days have never been thoroughly instructed, and do not know the difference between the civil, the ceremonial and the moral law; nor are they able to distinguish between the moral and the ceremonial law in the Ten Commandments. If it is a fact that a law must be obeyed forever; if there is no difference between ceremonial and moral law, then no doubt the Seventh Day Adventists are correct, and we are wrong, for worshipping the first day of the week instead of the seventh; for you will remember that the Lord God created the heavens and the earth in six days, and on the seventh day He rested from all His labors; and when He gave that law to Moses, on Mount Sinai, He put the word "Remember" in only one commandment, and that was "Remember the Sabbath Day to keep it holy." If the Ten Commandments are wholly moral, that commandment stands to-day, and it is wrong, I repeat it, that we should worship on Sunday instead of on Saturday.

2. But, dear friends, I claim that the answer of the Lord of the law is just the opposite. I claim for Jesus Christ that the answer to-day is that the first day of the week is the day on which we should worship; in other words, that the "seventh day" was ceremonial; and consequently the Lord Jesus Christ made no difference between one day and the other; no difference whether He healed the sick on the Sabbath Day or any other day; no difference whether He rubbed out the corn with His disciples on the Sabbath Day or some other day; He was dealing on all days alike, and made them all Sabbaths, bringing forth the reflection of Himself from heaven. There are some strange things about this Sabbath Day that ought not to be overlooked.

Every day in the week is accepted by some portion of the human race as the day of rest. Christians worship on Sunday; the Greeks worship on Monday; the Persians worship on Tuesday; the Assyrians worship on Wednesday; the Egyptians worship on Thursday; the Turks on Friday and the Jews on Saturday. There is not a day of the week that some portion of the world is not setting apart as a day of worship. Let me quote you a few Scripture passages to show you that it is right to worship on the first day of the week:

Matt. 12, 8: "For the Son of Man is Lord even of the Sabbath day." The same legislature that makes a law can change it; the same God that gave the third commandment can give its full import and meaning when on earth; and that same Lord gave us Col. 2, 16-17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ" — the difference between the ceremonial and the moral part of that law. In Gal. 5, 1, the apostle Paul says: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The real truth is that the Seventh Day Adventists would like to put us back under the yoke of bondage; they would like to put us back under the old seventh day, when we find that the Lord Jesus Christ wanted a day of rest after Redemption as well as He wanted one in the beginning after Creation. As I told you a moment ago, the Lord made the heavens and the earth in six days, and the seventh day He rested from all His labors. The work of Creation was not as great a work as the work of Redemption. The greatest work that God ever did was when He redeemed the world; and while it is a fact that He finished Redemption on the cross, so far as suffering and death is concerned, it is not true that Redemption was finished for the world until He had slept in the grave and conquered death, and came forth the glorious Redeemer on Easter morning. Just as the Sabbath followed the great work of Creation, so there had to be a greater Sabbath follow the greater work of Redemption, and that greater Sabbath was the day called in the Book of Revela-

tion, "the Lord's Day;" that greater Sabbath was the day on which we find the apostles meeting — the first day; that was the day on which the Lord Jesus Christ, the first two Sundays after His Resurrection, stepped into the midst of His people and said, "Peace be unto you," and there gave us the Office of the Keys. I do not say that the first day of the week is the only day to worship, but I do say of all the other six days there is no day so appropriate as that great memorial day of the Resurrection of Jesus Christ. It is perfectly right that the Christian people in this day should worship God on the Sabbath Day that followed the great Redemption.

II. I put another question: *Is it right to visit on Sunday?* "And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched Him." In other words, the Lord Jesus Christ visited on the Sabbath, and surely we ought to put the question, Is it right that we should visit on Sunday?

1. I answer that it is absolutely wrong to visit on Sunday, if that visiting will prohibit our Divine worship. Let us not forget that the Lord Jesus Christ was not up there to spend the day visiting. If we read the chapter before (13, 22) we find that "He went through the cities and villages, teaching, and journeying toward Jerusalem." It was while on this tour of teaching, on His way to Jerusalem, that He was in this place — where it was we do not know — and taught the people the Word of God. After the teaching was done He was invited by the Pharisees to come into the house and take dinner. He went, but, mark well, there was Divine service that morning, and they were all there, and when He made that visit He did not stop the Divine service, but kept on all afternoon showing those people the right way. If you can go visiting on Sunday, after you have done your duty in the Church of God; if you can go visiting and not fail to do your duty in all your worship, what right has any man to say no? Haven't you got the same right to do what the Master did? But notice, dear friends, there are many people in the present day that go visiting and do not go to the house of God. Notice that there are many so-called good Christian women who are staying at home Sunday after Sun-

day to cook dinner for somebody, and staying out of the house of God. Is that right? Brethren, if that is right, it is right that we all stay at home on Sunday morning. If it is right for you to go somewhere and keep some one else out of the house of God, then it is right that we should all go, and stop the preaching of the Word, and stop Holy Baptism, and stop the Lord's Supper, and become heathen again.

One time when the great Duke of Wuertemberg started out with a certain lady to drive past the house of God on Sunday to go visiting, old pastor Hedinger walked out in front of the team, and said to the Duke: "If you go visiting to-day and fail to go to the house of God, you will drive over my dead body!" The Duke's conscience was awakened; he turned back, and from that day on he never allowed himself to miss Divine service to go visiting. Oh! what a blessing it would be if all men of God would just step out in front of the people going visiting on Sunday and say, "You will either go to the house of God or you will walk over my dead body." When a man commits murder we say, "Go and grasp him quickly," and either take him to the penitentiary or to jail, or, if not, go and hang him to the first post; we say it is absolutely wrong to break the law, "Thou shalt not kill," but a man can go fishing on Sunday morning, or can go away on an excursion, or can go and keep others away from the house of God, and the people say he is a good man. The same man that has got a right to break the third commandment has a right to break the fifth. If it is right for me to disobey the commandment, "Remember the Sabbath-day to keep it holy," I have a right (pardon the expression) to cut my neighbor's throat. One law of God is just as powerful as the other, and the only reason that our community will call the one a sin and the other not is because conscience is not enlightened.

2. *Is it right to go visiting on Sunday?* Yes, provided you go, after Divine service, to some house where you have an enemy, as Jesus did. Jesus did not go around and hunt up His friends, to go and have an excursion or a fishing party; He went into a home where He had enemies, and He did not let those enemies keep Him from doing His work. He did not fail to give those enemies a very gentle rebuke.

I wish I had the wisdom of my Savior in treating enemies. There they were going to the table — filled with pride — and every one wanted to sit at the head of the table. The Lord Jesus Christ told them a beautiful parable about a wedding supper, when the real truth of it is He was describing the ugly Pharisees' actions at the table, but He never allowed them for a single moment to keep Him from healing the poor man who had the dropsy; He allowed them to have their own way, but taught them and showed them that the best thing they can do is to be friends of their best Friend. If next Sunday morning you should just simply arise after Divine service and, after you have had your dinner, go to the house of one of your enemies and spend the afternoon, instead of staying with your friends and talking about that enemy, I believe the Lord God in heaven would sanction that visit. I feel that we are not doing quite enough of that kind of visiting. Next Sunday morning we expect to come again to the altar of God and receive the body and blood of the Lord Jesus Christ under the bread and wine, and He tells us that before we come to the altar we shall go quickly and be reconciled with our enemies. How many of us are doing that? I tell you, my friends, the first thing you ought to do is to go, as Jesus did, on Sunday, and visit your enemies. And when you do go, do not let them fail to let you do your work. Do not fail to give them the proper rebuke, and give it gently as the Lord Jesus Christ did, and thus win them for heaven.

III. Another question that follows very closely on the second is this: *Is it right to work on Sunday?* "And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath Day? And they held their peace. *And He took him, and healed him, and let him go.*" In other words, the Lord Jesus Christ worked on the Sabbath, and therefore I have a perfect right to put the question, Shall we work on Sunday?

1. My dear friends, if you can pull an ox out of the pit on Sunday, do it; but if you go to shoving the ox into the pit on Sunday, stop that. Do you see the difference? Can we work on Sunday? Yes; there are thousands of people in this world that need special attention on Sunday; there are men working in these factories from Monday morning until Saturday night, and they imagine that the thing to do is to lounge around at home Sunday, and that that is the kind of rest that God wants them to have. The best thing you can do is to go and try to pull that ox out of the pit. Not that a laboring man is an ox; a laboring man is just as good as a preacher of the Gospel, as far as manhood is concerned, but the man that thinks he is keeping the Sabbath Day holy by sitting down doing nothing, has the mind of an ox more than that of a child of God. The best thing we can do is to go and see that man on Sunday; go and get that man to wash his face, and put on his clothing, and come to church; the best thing we can do is to pull him out of that pit, which is going down to the very destruction of hell.

2. And, on the other hand, let us beware, as I said a moment ago, that we do not put the ox into the pit on Sunday. Sunday excursions are making men work on Sunday. The factory that runs on Sunday will not come out with greater profit at the end of the year than the one that does not. These things have been tried time and again. I will withhold the name, because some of you might know of whom I am speaking, but I will tell you of a farmer, rich, well recognized as a good Christian man; usually he kept the Sabbath very well, but one Sunday, when his fields were covered with the golden grain, a storm was brewing in the west, and he said to his sons, "I believe we ought to haul in this wheat even if it is Sunday;" it was the first time he ever did such a thing, but he thought he was justified; and so the boys brought the horses into the barn, harnessed them up, went out to the fields and hitched to the wagons, and drove out and gathered up their golden shocks, until the last sheaf was pitched on the wagon; they drove back to the barn, unhitched, put the horses down in the stable, and then went home, and the man congratulated himself, when the rain drops began to fall, that "Now my wheat is in the barn;

now I have done a good thing;" trying to quiet his conscience. Yes, the rain drops were falling, and the winds were blowing in the west, and the clouds came thicker and thicker, and blacker and blacker, and the lightning's flash was seen, and the thunder's roll was heard, and all at once a mighty stroke followed the flash; the barn was struck, and the smoke was seen ascending, and the grain was burned, and the wagon and horses were burned — all gone! You may say it might have happened at any rate. Yes, but if the man had gone to the house of God, where he should have been, the wagon would have been in the field, his grain would still have been out in the fields, his horses would not have been burned. He lost it all; and his conscience kept telling him, "Man, it is right; it is right that you have lost all; you have disobeyed God's commandment; you cannot prosper in anything against the Almighty God." The man that murders for money has lost everything; the man that gains on a Sunday deal has gotten poorer — poorer in this life; poorer while lying on his bed on his dying day; poorer on the Judgment Day; poorer forever. Arndt says "A house without a roof; a tower without a point; a winter room without a stove; a land without water; a tree without leaves; a desert without an oasis; a garden without flowers; that is what the week would be without Sunday." Is it right to work on Sunday? I answer again, It is right when you help to heal the sick; when you do the things that must be done; and it is all wrong when you do on that day the things that ought to be done during the week.

IV. Another question: *Is it right to go to the Church of God for the very purpose of finding fault?* "And they watched Him." These Pharisees were dishonest; they were hypocritical. How did this poor man with the dropsy get into that house that day? These Pharisees made up their minds they were going to set a trap for the Lord Jesus Christ. They said, "We will invite this man with the dropsy to come over and take dinner with us and we will invite the Lord Jesus Christ to come and take dinner with us;" they appeared to be giving honor to Christ in order to try to ruin Him. They said to themselves, "If He does not help that poor man with the dropsy, we will proclaim to the world that

He is a hard-hearted Savior; if He does help him we will proclaim Him to the world as One who broke the Sabbath Day; therefore, no difference what He does, we are going to catch Him" — and they watched Him; and they had that meeting at that special time for no other purpose than to find fault with Jesus Christ.

1. Should we think it some strange thing if people of God find fault with us, if they found fault with the perfect Savior, when they had no reason to find fault? Is it hard for people to find fault with us poor imperfect mortals that are constantly blundering through this world? And yet I am here to say that if you come to the house of God with that purpose, "Let me watch him, and let me see if I can't find some fault with him," you will find plenty of fault, and you will make yourself believe after a while that you have a right to find fault, and instead of growing in grace you are growing in a disposition that will damn your soul; if you do not stop, that is where you will land. These Pharisees kept on finding fault with the Lord Jesus Christ until they showed the greatness of their meanness.

2. Not only that, but they also laid a trap which caught themselves instead of Jesus Christ. They thought, Now we will catch the Savior. If He heals him we will proclaim Him as a law-breaker; if He fails to heal him, we will proclaim Him as hard-hearted. But before the Lord Jesus Christ did anything, He put the question to them, "Is it right — is it lawful — to heal on the Sabbath Day? Now answer." If they had said, No, it is not right, then they would have been looked upon as hard hearted men; if they had said it is right, then they would have failed to catch the Savior; in either case they were caught in their own trap. "And they held their peace; and He took him, and healed him, and let him go." That is the result of finding fault. We sometimes think by finding fault in the Church of God we are just going to grow ourselves, and make everybody think we are getting so big and others getting so little. But what is the result? You make yourself little, and you are getting smaller all the time, and catching yourself in your own trap; and if you do not stop finding fault in the house

of God, you simply will ruin your soul. Let us beware that we do not get this spirit of the old Pharisee; that we do not get that spirit that after all would delight in the downfall of the Church of God; that we do not get that spirit which would love to see the kingdom of God narrowed instead of broadened. May God hasten the day when all members of all churches will stop the spirit of finding fault!

V. Another question presents itself in this text: *Is it right to cultivate the spirit of pride?* We are all naturally born proud. You can see it in the little babe; you can see it in school children; you can see it everywhere. I am not exaggerating matters when I say that there are very few parents who can afford to-day to dress their children as they do for the public schools. I am not exaggerating matters when I say that there are parents who are not wearing as warm clothing as they should, in order to carry out the styles of the day. I am not exaggerating when I say that every one is trying to outdo the other, and the result is that we are cultivating the very spirit that these people had when each one wanted to sit at the head of the table. We do not need to go outside of the Christian Church to find people who will sit in this chair or none; who will sit in this pew or none. We do not need to go outside of the Church of God to find people who will either wear this kind of hat or stay out of the Church. We do not need to go outside of the Church of God to find parents who are teaching their children every day by finding fault with the walk, and the dress, of others, and cultivating pride; and pride is always bound to lead to a fall, while true humility is bound to lift up.

"And He put forth a parable to those which were hidden when He marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of

them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Did you ever see, in all your life, a man that was really proud that did not take a fall? Did you ever see any one, in all your life, that was really and truly humble whom God did not lift up? Is it right to cultivate pride? The answer is, No. Let us cultivate true humility. When you find in your heart — and it is there — the desire to be above humanity, then pray God for humility. When you find that there is a work that your flesh does not want to do, compel yourself to do it. When you find that there is a seat that others do not want, go and sit down there. I know a minister who says, whenever he writes to the pastor where a Synod is being held, "Find me the best house and the best location you can;" that minister always gets the poorest place in the parish. I know another pastor who always writes thus: "If there is a home in your parish where nobody else wants to go, put me there." It is not going to take a very intelligent audience to know that this last man is too great a man to put in the low place, and they give him the best place in the parish. When a man wants to get up too high, God will bring him down; and when a man is willing to take the lowest place, as Jesus did when He washed the feet of His disciples, God will give that Christ an ascension and will give that man a lifting up.

I might just as well give a parable as the great Master did: A farmer went out to his orchard with a sharp ax in one hand and a number of forked poles in the other; when he came to the center of the orchard there he saw two trees; the one was tall and slender; its limbs stood upright by the side of its trunk, and it waved proudly in the air above a smaller tree that stood down by its side, with limbs curved down and filled with beautiful red apples that looked from a distance like roses from heaven. The farmer threw his poles down, took his sharp ax and walked up to the first tree and began to cut on one side and then on the other until it fell, and came down with a crash. He said, "This tree never would bear fruit; it raised its limbs on high and stood here, and gave shade to the grass that otherwise would have

grown. I have cut it down, and will cut the limbs off and throw them on a pile to dry; and then will burn it to ashes." Then this farmer took one forked pole after the other and put them under the tree that was bending down with its red apples; he lifts one limb after the other and props them up until they are all protected; and it stands there as a beautiful rose from heaven, with its limbs always up, lifted there by the owner. You know very well what is represented by these two trees. The one is the proud man who wants to lift his own self up higher than all humanity; and God will bring him down to the fires of hell; while the other is the poor humble Christian, willing to bear fruit, and go down to the lowest parts of the earth for the great Master; God Himself will come and lift that man up, and place him higher and higher, until he shall be with the whole family in heaven. May God bless these words to our eternal good. Amen.

PRAYER.

O Lord, our God, we thank Thee for the blessings of the hour; we thank Thee for the great privilege of putting questions to conscience; and we pray Thee, O God, that conscience may also find the answer to these questions in Thy Word. We ask Thee to go with us to our respective homes; help us to ponder not only over the lesson of the hour, but over all the lessons of all the hours of the day. We thank Thee for the heavenly feast of Thy great Truth; and we pray Thee now that Thou wilt give this same blessing that we ask for ourselves, to all the people in the world. God hasten the day when all nations shall bow before Thee, in heaven and on the earth. Give us the beautiful spirit of prayer that is found in Thine own prayer, and help us now to pray to Thee according to Thine own good will:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day, our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

EIGHTEENTH SUNDAY AFTER TRINITY.

SILENCED SINNERS.

MATT. 22: 34-46.

"BUT when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in the Lord:—

There was a custom among the Jews, when the Passover was nigh at hand to find a perfect lamb and place it where it could be carefully examined several times a day for several days, if possible to discover if it might be imperfect or not. You know the law required a perfect lamb for the sacrifice, and just as this was a custom among the Jews, it appears that Providence intended that the great Lamb of God should be very carefully examined just before the Crucifixion. The lesson which I have just read describes the history of Christ after He had ridden into Jerusalem, just before the Crucifixion, and this chapter gives us one examination after the other

of the Savior, but, better than the little lambs which had been offered for centuries before, the Lamb of God was found by enemies and by friends to be without fault. When we notice that this examination took place immediately after the announcement of the parable of the marriage of the king's son, we are the more surprised to find that these men should quibble as they did; but it is so to-day yet; the more you bring the people the plain truth, as Jesus did, the more the people will be driven to quibble, and it is this quibbling that is hindering the spreading of the Gospel on earth, more than open infidelity. God forbid that any of us should quibble when we hear God's plain truth. As these men were silenced, so He silences every one that is not in harmony with Him. The Holy Spirit would therefore this morning direct our attention to

SILENCED SINNERS.

They are silenced:

I. *By Christ's answers to their questions.*

II. *By Christ's questions unanswered.*

I. "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And the lawyer said nothing more; he was silenced as all sinners are silenced, by Christ's answers to their questions, as well as by Christ's questions unanswered. There were several questions in this chapter to which this verse alludes: "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together." If you read this chapter carefully you will find, in the first place, there was a question put by the Pharisees; secondly, by the Sadducees, and thirdly, by the Pharisees and Sadducees; and all of these were silenced.

1. The first question came in this way: The Paschal Lamb had to have a severe examination just before He was to be offered, and these men came together with a view of entangling Him; and so they made up their minds that they would get a double committee, consisting partly of disciples of the Pharisees, and partly of the followers of Herod — the Herodians; and these two classes of men, who themselves were opposed to each other from a governmental standpoint, came together to Christ with a little piece of money and asked Him the question, Is it right to pay tribute to Cæsar? They thought it would be a very smart question, and that no difference how Jesus would answer it, He would be caught by one part or the other of this committee, for you will remember that the Herodians were in favor of Cæsar and against the Jews, while the disciples of the Pharisees were in favor of the Jews and against Cæsar; consequently, if Jesus should say that it is right to pay tribute to Cæsar, then the Jews would crucify Him; if He should say it is not right, then the Herodians would take Him and have Him crucified, so that, in either case, no difference how He answered, He should be caught in the trap and death would be the result. They forget that they were talking to God, who knew their thoughts, and, instead of giving them a direct answer to their question, He said, "Show Me the tribute money," and they showed Him a piece of the money of the day. The Savior said, "Whose image is that?" "Cæsar's." "What is the writing above the image — the superscription?" "Cæsar's." "Well," said He, "Then render to Cæsar the things which are Cæsar's, and to God the things that are God's." — And they were silenced. Instead of catching Jesus, they themselves were caught.

2. Now then the Sadducees were themselves the enemies of the Pharisees; they were the agnostics of that day — the men who denied that there are angels; the men who denied that there are spirits; the men who denied that there is such a thing as the resurrection of the body; they denied the greater part of the Old Testament, only accepting the first five books, called the Pentateuch; they were known in that day as the skeptics of that country; and these Sadducees made up their minds that now is their time to test the Paschal

Lamb, to see whether He is perfect or not; and so they go to Him with another catch question; they tell the story about a certain woman that was married to a man in their neighborhood, and the man died. Moses had taught in the law that if a man died his widow should marry the brother, in order that that family might be preserved. So they said this widow married the deceased one's brother; and it wasn't very long until the second husband died, and, carrying out Moses' commandment, she married the third brother; and so kept on, one after the other dying, until she had actually married the seventh brother of that same family. "Now," said they, "on the Resurrection morning (they did not believe in the Resurrection) when all these seven men come out of their graves, which one will be the husband of this wife?" Oh, they thought that was a great joke, to go to the Lord Jesus Christ and catch Him. The Savior did not answer their question directly, but He gave them an answer that showed them that He could silence them. He said, "There are two things you men know nothing about: one is that you are ignorant of the Scriptures; and the other is that you know nothing about the power of God. If you knew the Scriptures at all you would know that in heaven there will be no marriage, and you would not come here with such a nonsensical question; you simply mean to ridicule the doctrine of the Resurrection. Now, then, I will give you an argumentum *ad hominem* — one which you must accept. You deny the greater part of the Old Testament, but you acknowledge that Genesis, Exodus, Leviticus, Numbers and Deuteronomy are actually the Word of God. Now, if you Sadducees were not ignorant of those five books, not to say anything about the rest, you would know that they teach the resurrection of the dead; for it is in those five books which you do accept that God says, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' If you were not a set of ignoramuses you would know that God is not a God of the dead, but of the living, and consequently that the doctrine of the resurrection is taught in the first five books of the law." And they were silenced.

3. And now they did just what people do in these days yet. The Pharisess had no love for the Sadducees, and the

Sadducees had no love for the Pharisees. The Pharisees were glad that the Sadducees were whipped, and the Sadducees were glad that the Pharisees were whipped, but they both regretted that they should be whipped by the Lord Jesus Christ, and so they came together and said "Now we are going to become friends." — They did just like Herod, who hated Pontius Pilate, but he became his friend on the day he was to try Christ. So we have in our lesson this morning the coming together of these two enemies, who became friends to put the last test to the Lord Jesus Christ. "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?" When these two classes came together, they said, "We will catch Him this time, for we have on our statutes 248 commandments — just as many as we have members in our bodies; and we have 365 prohibitions — just as many as there are days in the year. In other words, we have 613 laws, and we will go to the Lord Jesus Christ with the smartest rascal in our number, and we will try Him; we will ask Him which one of these 613 laws is the greatest, and we will have 612 chances of catching Him" — but they had not. How did the Lord Jesus Christ silence these men? He gave them to understand that their 248 laws telling the people what to do, and their 365 laws telling the people what not to do — if there was any good in any of the 613, it was found in the Ten Commandments, and these Ten Commandments are all summed up in two tables, and the one table of three commandments is summed up in a few little words, also found in the books which the Sadducees acknowledged, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment." And the seven other commandments on the second table can all be summed up in this, "Thou shalt love thy neighbor as thyself, and these two commandments can all be hung on one little golden link — God's love — and this love is the heart of your God, who is speaking to you. In other words, your 613 commandments are found summed up

in two tables of the law, in one word — Love —, and that is the answer. Now what have you got to say?"

Let us notice a few moments this morning what this law said to them, and what they said to the law. This law said first of all to them that this is the first commandment; it is great for antiquity, written in the hearts of men when they were first created; great because it summed up all the good laws of morality in the world; great because it shall stand forever and ever; this law requires love, and this love is a duty, and this love is to God Himself; this love is to be measured with nothing else than your whole heart, your soul, and your mind; you are to love Him above all things; you are to love Him with every gift of immortality that is in you; you are to love Him with every power of your mind. Whatever, therefore, you can think, whatever you can accomplish in this world, whatever you can have in your heart, must all be with love to God.

This law not only says how much you shall love Him, but this law also tells you the reason, the claim. Love God because He is your God, and because He is the Maker of all things, and the Preserver of all things.

Another part of this law is that you are to love your neighbor as yourself; you are not simply to know him; you are not simply to speak to him; you are not simply to let him alone, but actually love him; you are to love him, measured by yourself. Oh, how many of us there are who have the same feeling toward that one who lives in the alley, in filth and dirt, as we have for ourselves? How many of us are as anxious that all people in the world shall have as good clothing as we want? How many of us are as anxious that the furniture in that poor hovel shall be as good as our furniture is? How many of us are as anxious that the bank account of the poor struggling laboring man shall be just the size of our own? How many of us are looking for the comfort of our enemies as well as we are for our own? How many of us are obeying the great commandment of God to love Him with all our heart, with all our mind and with all our strength, and, whoever needs help, be he friend or foe, as we do ourselves? That is what the law says to us. What will we say to this law this morning?

Those Pharisees and Sadducees said nothing. They were silenced. How is it about our answer? For my part, I, too, am silenced. How is it with you? I acknowledge before God that I have not kept this law. Have you? If not, then what are we but sinners? That man would be certainly blind to the meaning of God's Divine law, who could stand up and say, "I have kept all these things from my youth." If you read the Sermon on the Mount you will discover that the breaking of this law is not simply an actual deed, but a thought. The man who hates his brother is a murderer, though the law of the country does not put him in prison or hang him. The man who looks upon a woman to lust after her hath committed adultery, though the world does not look upon him as an adulterer. This holy law of God condemns you and me, and we stand before God silenced this morning.

II. Not only were those sinners silenced by Christ's answers to their questions, but they were also *silenced by Christ's questions unanswered.* "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." And they were all silenced — silenced by not being able to answer that great question of Christ: What think ye of Christ?

Notice how all at once the whole scene changes. They went first to the Master and catechised Him; then He silenced them and He catechised them, and His questions silenced them as well as His answers; and His questions come to us this morning, *What think ye of Christ? What think ye of Me? What think ye of yourselves?*

1. Let us not forget that the Christ was promised in the garden of Eden; let us not forget that that promise was repeated time after time, and that Israel of old was looking for the coming of the Messiah; let us not forget that David sang of that Messiah and called Him his Lord, and at the same

time prophesied that He should be his Son; let us not forget that in the last chapter of the Bible this Son is called the root and offspring of David. It is not hard to understand that. If you go into an orchard you know the difference between the root of a peach tree, and the peach, yet how could we say to-day that a certain object is both the root and the peach of the tree? That is what the Bible says of Christ. He is the root and the offspring of David — as the root He is the Son of God, and Lord of David from all eternity, yesterday, to-day, and forever; as man He is the offspring of David, so that Jesus could correctly speak of Himself as being the Lord of David, and at the same time his Son. "He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" That would not be such a hard question for a child in one of our catechetical classes to answer; it is not a hard question for you to answer to-day if you are a child of God, but just because these men had denied that Jesus was that Savior they were silenced; and yet we must put that question time after time to our own people, What think ye of the promised Savior? What think ye of that One who so loved the world that when sin came, before the sun went down, came and announced to our first parents that the seed of the woman should bruise the serpent's head? What think ye of the love of God that made the world in order that the Word might become flesh and pour out its heart's blood and die, that we might understand that love, and come to Him, and be His forever?

2. Not only was the question asked, What think ye of the promised Christ? but, What think ye of Him who now puts the question, What think ye of Me? The Paschal Lamb, as I said, was just ready to be offered up on Calvary's hill; He had been examined by enemies on all sides and they were silenced at last. Now He stands forth boldly and says, "Before they drive the nails through these hands and these feet; before they pierce My breast; before they put that crown of thorns on My head, look at Me once more. What think ye of Me? Remember that I have been here among you for three long years in the ministry; from the day that I changed the

water into wine at Cana until this day I have been busy day and night, working miracles, opening the eyes of the blind, giving hearing to the deaf, giving voice to the dumb, healing the sick, driving away the leprosy, raising the dead, as you all know; here I stand, What think ye of Me? Am I the promised Christ? Was there anything said about the coming of Christ that I have not or am not about to fulfill? What think ye?

3. What do you thing of yourselves, O Pharisees, who a while ago thought you were so smart about the tribute money? What think ye of yourselves, O Sadducees, who deny the resurrection of the dead, when you know that that part of the Bible which you yourselves acknowledge teaches exactly that doctrine? What think ye of yourself, O lawyer, who came here a moment ago to tempt Me and try Me? What do you think of My interpretation of the law? What think ye of yourselves? Are you doing any thinking? The great trouble with you all is that you are not doing very much thinking except to see how mean you can be; if you would think what you ought to, you would know what the Word teaches; if you would think what you ought to, you would know that I am the Messiah that was promised; if you would think what you ought to, you would be preparing to meet your God; if you would think what you ought to, you would be examining your own hearts and your own sinful condition and the necessity of your having a Savior; if you would think what you ought to, you would look upon Me as the Lamb of God that is taking away the sins of the world instead of trying to find fault with Me, and ruining and damning your own immortal souls; you would give yourselves an examination and answer My question right now, What think ye of Christ? I am not asking the question, What did you once think of the promised Savior; I am not asking the question, What are you going to think; but right now, standing face to face before your God, What think ye of Christ? Oh! it was a searching question — a question that showed them their own souls in their littleness; it showed them how they had abused the great privilege of using the great minds that God gave them. If they had used the same brains for the purpose of searching the Scriptures that they were using for the pur-

pose of accomplishing the wiles of the devil, they might have been wise leaders of the blind instead of blind leaders of the blind. What think ye of yourselves?

Again, my dear friends, the answer comes back, that our love to God will silence us. There was a time in the history of a man, in the days of Dr. Krummacher, who was very much perplexed about his own soul's salvation. He examined the Divine law very carefully, and tried his best to live up to its requirements, and tried to comfort himself with the idea that he is going to be a very, very good man; but the more he examined this law carefully, the more he felt his own unworthiness and sinfulness. One day when reading over these very words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself," he honestly looked up toward heaven and said, "O God, Thou knowest that I do not love Thee with all my heart, and with all my soul, and with all my mind; and Thou knowest that I do not love my neighbor as myself," and he felt the very curse of God resting upon him, and he felt as though the earth were swaying under his feet; he ran in to Dr. Krummacher and said, "What shall I do? What shall I do? I cannot love God as I ought to!" Dr. Krummacher saw the mental condition in which that poor soul was. He said, "What have you been asking of God?" "Why, I have been asking of God, How do I love Thee?" "Oh, well," said Dr. Krummacher, "just change the question, and ask God how He loves thee." That gave new light to that man, and from that day forth he stopped asking the question, "How do I love God?" and simply asked, "O God, how dost Thou love me?" and the more he discovered that God loved him, and that love was perfect, the more he loved his fellow men and the more he loved his God. And then he understood what John meant when he said, "We love Him because He first loved us."

The more you dwell on the love of God to you; the more you think of His mercy in offering His life for you poor sinners, the more you will be filled with love to Him and to your fellow men, and after a while you can come to that point in religion where you actually love to forgive an enemy.

While the law will silence us, God's love to us will compel us to speak, and the first thing that we should say is to ask His forgiveness. May God then help us all this morning to give ourselves a careful examination, and trust alone in the mercy of Christ.

It is said of Emperor Julian, that he was so great that he could listen to the speaker, and dictate, and write, all at the same time. While you and I may not be able to do what Emperor Julian did, still there is one thing we can do; we can put Christ in the center of our minds and think of Him in all things that we do in this world. May God then bring forth of us this plain duty of having Christ first in our minds, and then, whatever we do, do it all to His glory. Amen.

NINETEENTH SUNDAY AFTER TRINITY.

SICK SINNERS.

MATT. 9: 1–8.

"AND He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multiude saw it, they marvelled, and glorified God, which had given such power unto men.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

"And He entered into a ship, and passed over, and came into His own city." What city was this? Was it Jerusalem, the city of peace — the city of God? No! Jerusalem was His own city, but it was not to that city that He came this time. How about Bethlehem, where the Savior was born, is not that pre-eminently the city of Jesus? Yes, and yet it was not to Bethlehem that He came. Was it Nazareth? Was not Nazareth His own city? Did not His father and mother take Him there and raise Him? Yes, Nazareth was His own city, but it is not the city to which He came on this ship. Right close to the mouth of the Jordan, as it empties into the Sea of Galilee, a little west, lay that beautiful city of Capernaum, the city into which He went to dwell at the time He heard that John the Bap-

tist had been cast into prison. It was into this city that He came and called it His own; it was to this city that they carried a man sick of the palsy, and Jesus said to him, "Thy sins be forgiven thee." So we find that this one was not only sick but he was a sick sinner, and you and I, more or less, are sick sinners. May the Holy Spirit help us this morning to find some practical application of this theme.

SICK SINNERS.

I. *Sin came into the world before sickness did.* You will realize at once that if sin had not come into the world there would have been no condemnation of death, and if there had been no death, there would have been no sickness.

1. When our first parents sinned they had in them a something that began death. Spiritually they were dead the moment they sinned, bodily death began to work on them; so we are perfectly right when we say that sin is the beginning of death.

2. Not only is this true, but sickness is death working on us. Sometimes people get sick and well, sick and well, and they imagine that when they have gotten over a certain disease that death has never been near. Every pain in your body, every sickness that comes over you, is a rap of death at your door, saying, The time is coming when this temple must go down. The fact that the Japanese may run back from Port Arthur now and then and let the Russians have a day's peace, is no evidence that Port Arthur will not fall; the enemy will be back, and some day you will hear that Port Arthur has fallen. Just so sickness comes and takes hold of your body. It may be that medical science, together with God's will, means that you shall recover, but your recovery is no evidence that death was not there. What is sickness? Sickness is death rapping at the body of a man announcing to him that after a while the victory must come, and death is the wages of sin. Had it not been for sin this poor man would not have had the palsy, and would not have been carried to the Lord Jesus on that bed.

II. Another thought which I wish to leave with you today is this, *That sin and sickness may dwell together.* When

this young man was carried into the presence of the Lord Jesus Christ, Jesus said to him, "Thy sins be forgiven thee," and later on He said, "Take up thy bed and walk." From these two answers we learn distinctly that the man was carried there not only sick, but a sinner, and that sin and sickness dwelt together in the same body. And we learn from this two other practical facts: That bodily sickness is bad, but that sin is worse than sickness.

1. Sickness itself is bad. Oh, my friends, if we could see that young man this morning lying on that bed helpless, strong feet upon which he used to walk, lying there unable to move; hands with which he formerly labored, lying there wracked in pain; not able to raise his head; his body lying there helpless, suffering intensely. I believe that when they let this man down through the roof, as Luke tells us, into the presence of the Savior, that he was crying, for the first thing that Jesus said to him was, "Be of good cheer." No wonder he cried. When the young man feels that he is the support of his family, and when he feels that at one time he could run and work, and enjoy himself, and had no sickness nor pain, and now lies here so helpless, it makes the tears come. I tell you, my friends, sickness is a bad thing — a thoroughly bad thing. You can see that in this young man; you can see it in poor Lazarus. See him lying there at the door of the rich man, begging for crumbs, so helpless that he could neither go away nor go up to the table — so forsaken that only dogs came and licked his sores. After his death not one word is said of his burial; it may be the very dogs carried him away and tore him to pieces.

2. It is a terrible thing to be sick, and yet I want to tell you that sin-sickness is far worse than bodily sickness. Soul sickness is the worst disease in the world. When this poor, crying, physically wrecked man, was let down through the roof into the presence of Jesus, the Great Physician did not step up and say, "Now pain, get out of this arm; now stop wracking this body;" no, He looked at him and said, "Be of good cheer; thy sins be forgiven thee." Why did He say that first? Because that man needed forgiveness of sin more than he needed a healthy body, teach-

ing us the great truth that we had better be sick on our beds and be soul well, than to have a healthy body and be soul sick. I spoke a moment ago of poor Lazarus, lying at the gate of the rich man. Compare Lazarus with that man sitting up there, wearing the purple, surrounded with all the enjoyment this world could give; no aches; no pains; no sympathy; he would let the poor tramp down at the gate die and be devoured by the dogs, rather than help him. The world looking at these two men would say, "Oh, that I could be the king in purple!" and "Oh, how I would hate to be in poor Lazarus' place, " but I want to tell you that Lazarus was a thousand times better off, even licked and afterwards devoured by dogs, than that king upon the throne. Look at these men a little later and you will find Lazarus in the bosom of Abraham, in perfect bliss and happiness; but look at the rich man down in hell, crying out that Abraham might send Lazarus to tell his brethren that they might not come into this place of torment; he is crying now for help, for one drop of water to cool his burning tongue. The one was soul sick, and the other was bodily sick. No wonder that Jesus said to the man, "Thy sins be forgiven thee," before He said, "Take up thy bed and walk." The first thing every man on earth ought to do is to know that he has a saved soul in him, to have his sins forgiven, and then to have this body cured, and for this reason it is all wrong for any physician to tell the family that a minister of the Gospel dare not come to the sick bed. It is wrong to send for the physician first and not let the man of God know until weeks afterward that he has been sick. The thing to do is to send for the man of God, and for the physician, and we should work and pray for the salvation and restoration of the sick body and soul.

III. We notice, furthermore, *that sin and sickness need our attention.*

1. We ought to help the sick and do all we can to bring them to the Lord Jesus. "And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." This poor man never could have come to Christ had it not been for his

neighbors, but there were some neighbors there that said, "Look here, Christ has come home; He is over here in Capernaum, and I tell you what we will do; to-morrow we will come over here, four of us, and we will put you on a bed, and we will one of us get at each corner, and carry you over there into His presence, if we have got to tear the roof off the house." The result was that this man got well, just because his neighbors took an interest in him and helped him. I say it is our duty as people in this world to take care of the sick. It is the duty of the Church. The Lord God has not only given you the strength to carry your own body, but He has given you the strength to carry your body and to carry another man. I never felt in all my life how much I owed to my God, as I did one day when another man and myself in our turn stood upon the scale to see how much we could lift. I never knew that a man of my size could lift a small horse, and yet I could do it. My friends, if a man can lift nearly a thousand pounds, what right has he to go through this world carrying nothing but his lazy body around? We have in our own family to-day one man who has worked hard for the last twenty-five years; I knew him when I was a boy working on the shoe bench; I knew him with his fingers rough and calloused by hard work; I have followed him these twenty-five years; he has raised a Christian family; he has paid his debts; he is to-day just as poor as he was when born, except the suit of clothing he has on his back; he is sick and on his back. My friends, it does not take very much intelligence to know where duty lies. If I get on my back and cannot lift my hands and feet, I want men who can carry more than their own bodies to come and hold my hands up, to come and help me in time of sickness; and I want to say that the Church of God has lost her power just because she has turned over her sick to worldly lodges instead of doing her duty as children of God ought to do, not helping their fellow men because they are paid for it; not because there has been an arrangement made by which they have got to do it, but because they love their fellow men. When once we get the Samaritan spirit in our hearts, and when we see a man suffering say, "God give me enough strength

to carry my body and his," and lift him up; then we shall be walking in God's path; then we shall have a power in the Church of God. What the First Lutheran Church wants to do is to take care of her own sick, and when any man is sick, and lying on his back for weeks, is to come and buy his bread and take care of him as long as he proves himself to be worthy. And what we owe to this man we owe to every one, not only to ourselves — that is selfishness; we owe it to a man whether he is in the Church or out of the Church; we owe it to the poorest drunkard in this city; we owe it to the man going down to perdition, to lift him up. I tell you one word of kindness in time of trouble goes further than thousands of sermons, and the reason that the Church of God is looked upon by the poor man as a place not to go, is because he feels that he has got to spend more money than he has got to be at home in that church, and because, if a man is in trouble, he cannot get help. I love the spirit of these four men that picked up this man sick of the palsy and carried him to Christ.

2. And this is not only true with regard to our physical ailments; it is just as true with regard to our souls. I have heard people say, What good does it do to bring this little child to the altar and have it baptized? That poor little child does not understand things. You might just as well say, What is the use to go home to-day and feed that little child; that little child does not understand things. Just because the little child does not understand things, parents ought to have sense enough to understand things. I would have you to understand that the Lord God not only watches the faith of the one that is brought, but watches the faith of those that bring the one. "And Jesus *seeing their faith* said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." I can just as well say this morning of the little child that was just baptized, "God seeing their faith, said to the little babe, I cleanse thee of thy sins," for while it is a fact that every man must have his own faith, that every man must give an account before God of his own sins, it is also true that the Lord God looks upon the faith of those that bring others, and we have here a testimony from God's own mouth that He

looks upon the faith of those that carry the sick; He looks upon the faith of the parents and sponsers who bring their children to the altar, and consequently we must not only be satisfied with our own salvation, but not rest until every one in our families and all around us are brought to the Lord Jesus Christ, if we have to tear the roof off of the house to bring them. That was no small effort upon the part of these men to come to Christ that day. Luke tells us when they came near the house it was surrounded by the multitude, the doorway closed up, Jesus was speaking inside the house. How shall they bring this sick man in? Did they go back and say, "No use trying to-day?" Did they go back and say, "We have got to come some other time?" No. The man was suffering intense pain. The cry of his soul was, "I must have help to-day!" Four men said, "We will bring you to Christ to-day, no difference how it goes," and they carry him away out in the distance, and in that country the roofs of the houses are level instead of shaped as they are in this country, and so they started in the distance; they took him up on the top of a house and carried him from one roof to another; now and then you could hear one of the four say, "Let me listen;" he would put his ear down to listen for the voice of Christ; not there; they go on, and finally they say, "He is under here; I hear His voice," and just in front of Him they begin to tear up the roof of the house, one tile after another comes up; then they take a rope and let the bed down, and the man goes down, and Jesus stops His discourse. My dear friends, this man that was let down that day did not say one word; he did not say, "Lord, help me;" he did not say, "Lord, forgive my sins;" it was not necessary for him to say anything. When Peter wept bitterly the Lord forgave him. It was not necessary for Peter to say anything. Whenever you get so interested in your soul's salvation that you tear the roof off of the house to get into the presence of Christ, you do not need to talk; the shingles talked; the four men talked; the letting down of the man into the presence of God talked louder than words; — and Christ saved the man's body and soul.

IV. This leads me to another idea of the text, *and that is that sin must not be measured by sickness.* The greatest claim of our present century among the faith healers, and among the Dowieites, and a great many other "ites" is simply this, that if a man is sick he must be guilty of some great sin, or he would not be sick.

1. I call your attention to the fact that the Lord Jesus Christ healed this man's soul and forgave him his sins, and the man still had the palsy. It does not make a bit of difference how long a time elapsed between the first saying and the second, whether five minutes or five days, if this man could have his sins forgiven and lie there on his bed still sick, it goes to prove that you cannot measure sin by sickness; and it goes to prove, furthermore, that some of the people who are sick in this world have their sins forgiven, while others, who are not sick, have not their sins forgiven. Two classes of people were there before the Savior; the one was a poor sick man, with his sins forgiven, a child of God, and if he had died in that moment he would have gone to heaven, whether his body was well or not. Oh, my dear friends, if you have sickness, and pains, and many trials and troubles at home, do not draw the conclusion that you have sinned more than others have.

2. Right in the presence of the same Savior there were Pharisees and scribes, and Jesus, looking at them, said, "Wherefore think ye evil in your hearts?" When a man thinks evil in his heart he is a bad man, but those bad men were not lying on sick beds, they were well. If the idea of all these different "ites" that I have mentioned is correct, then every well man in the city of Mansfield is a Christian, and every sick man is a sinner. I tell you it is a mistake to try to measure sin by sickness. Some of the best souls that ever lived are suffering every day, and some of the meanest, ungodly wretches on earth do not know what sickness is.

V. And this leads me to another thought, and that is *that sin and sickness must yield when Christ speaks.* Jesus said to this young man, "Thy sins be forgiven thee, and he was forgiven. The scribes thought this was blasphemy.

It would have been if Christ had been an ordinary man. They failed to recognize, however, that this One who spoke was the Son of God, and consequently it was not blasphemy, but when he said those words the man was forgiven.

And when we come to the Holy Supper to-day, and the words of Christ are repeated, "Take, drink, this is my blood, which was shed for you and for many for the remission of sins," just as surely as you come to this table in repentance, just so surely your sins are forgiven. Sin must yield when God speaks.

2. This is not only true of sin; it is also true of sickness. I said in the beginning that sickness is death rapping at the temple notifying you that destruction is coming; but let us not forget that sickness itself has not the control of man in such a way that God has nothing to say about it. All the powers of hell are still in God's hands, and when God comes to the sick man and says, "I want you to get well," he recovers. Remember, my friends, God makes use of medicine; God makes use of physicians; God makes use of nurses, just as He made use of these four men to carry this man into the presence of Jesus Christ; but when God wants a man to get well, he will get well. I tell you sickness must yield when God speaks.

I have heard a great many people say lately, "Did this doctor help your wife? Did that one help your wife?" Well, they may have all done some good, but God did it all. I want to say this morning that I would feel ungrateful to God in heaven if I did not do as this man did, and give God all the glory. Luke tells us when this man arose, he took up his bed and glorified God. How could he help it? How could he help giving glory to the voice of Him who just raised him from that sickness?

Not only did he glorify God, but they all found the contagion and began to glorify Him. "But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men." This is a wonderful lesson. What a comfort it is in our homes to know that sin came into the world before sickness did; to know that sin and sickness may dwell in the same person; to know that sin

and sickness must have the attention of the world; to know that the one was healed before the other; to know that all must yield when God speaks. Yes, let us give glory to the Father who hath created us; let us give glory this morning to Jesus Christ, the Son of God, who hath laid down His life that we might eat and drink His body and blood; let us give glory to Jesus, the Lamb of God, that taketh away the sins of the world, and who now invites us to come to His supper; let us give glory to the Holy Spirit, who has preserved the Word for us, and who still calls, and still gathers, and still enlightens and still sanctifies and keeps us. Amen.

PRAYER.

O Heavenly Father, we thank Thee in this morning hour that though sin has come into the world and is bound by Thine own law to bring the body down to death, that Thou art the Word of Life, and that through Thy Son, Jesus Christ, the sick can again rise, and that through Him, those that have sinned may have forgiveness. We thank Thee that the time will come when in body and soul we shall all rise before Thee at Thy Word; and as we are still in this world of sin and sickness, we pray Thee that Thou wilt make our hearts large by the largeness of the heart of Jesus Christ; that Thou wilt enlarge our love by the love that poured its life out that we might have life; that Thou wilt enlarge our benevolence because we have been brought to Him who can make those to walk home with their beds on their backs who were carried into Thy presence. Give Thy special blessing to all our sick and afflicted to-day. We ask it all in the name of Him who taught us to pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us, this day, our daily bread; and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

TWENTIETH SUNDAY AFTER TRINITY.

SPEECHLESS SINNERS.

MATT. 22: 1–14.

AND Jesus answered and spake unto them again by parables, and said, The Kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm; another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ:—

"For many are called, but few are chosen." Do you realize how many people there are in the world? Think of the multitudes that are walking up and down on the earth this very morning! Think of the multitudes that have lived in the centuries past, and then remember that all who are on earth this morning, before another hundred years, shall be sleeping the sleep of death, and other great multitudes

not yet born shall be walking up and down on this earth; and thus the human race shall multiply until the consummation of all things. Oh! the great number of people in the world? God only knows how many there have been; how many there are, and how many there shall be; but not one of all this number shall fail to be called to the Great Master's feast. Many are called; few are chosen.

And there comes the solemn thought, that of all the multitudes of people in this world, there are so many who never want to be saved. And here comes another solemn thought that most of the people who are saved have been saved before their fifteenth year. It is an exception if one should be saved between the years of fifteen and twenty; it is still a rarer exception if any one shall be saved after the twentieth year. The great majority of Christians on earth today have been brought to their Savior in infancy. There is a great deal said these days in Sunday-school conventions about the Cradle Roll; about going into the home and getting the names of the little children as soon as they are born, and putting them on the cradle roll. I am glad to see that the Church of God is waking up to the necessity of getting the child as soon as it is born, for the Church of God; but the cradle roll is nothing new, nor is it anything very complete yet. If you will go over to Europe you will find from the days of Luther until to-day, they can tell you when our great-great-great-grandfather was born, not only to the day, but to the hour; they have the record there; and you will find furthermore, in those records, that they were baptized in the name of the Father, Son, and Holy Ghost from two to eight days after their birth. And the cradle roll, while it is a showing that the Church of God is waking up to the necessity of going after the little infants, is still a very lame thing; for what difference is there, after all, between a little babe in the cradle that has its name on the cradle roll of the Sunday-school, and another little infant that has not got its name on the cradle roll, if those two children die before they are old enough to go to Sunday-school? The fact that the one babe has died with its name on the cradle roll, and the other not, has not brought any means of grace to the one more than to the other. What

the Sunday-schools in this country must learn is to go back to the principles of the old Lutheran Church, and that is to have the cradle roll on the Church record, that they are baptized in the name of the Father, Son and Holy Ghost, and have the seed of regeneration planted into the heart of the children, and, as they grow up, teach them the saving power of the Word of God from day to day, and never have them outside of the kingdom of God. When I remember the temptations of my boyhood days, and of my young manhood, I am prepared to say to-day that if my parents had not given me to God before I was running things, I would this morning be a child of the devil; and I am only surprised, when I consider the carelessness of some parents, that any young people are in the Church of God to-day. "Many are called, but few are chosen."

And why are there so few chosen? Because so many do not want to be chosen. Jesus wept over the many who would not be saved, when he said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Sin means death and destruction, and the older sin grows, and the more it multiplies unforgiven in a man, the more it takes a man captive and makes his mind stubborn, and at last he resists to the end the Holy Spirit, and dies in a lost condition. It is said of one man in our text this morning that when the great King came in and saw him without a wedding garment on, that he was speechless. Two weeks ago I spoke to you of silenced sinners; last Sunday I spoke to you of sick sinners; and this morning, as God shall help me, I want to speak to you of

SPEECHLESS SINNERS.

I. They do not become speechless at once. In the first place the *speechless sinners begin with their ill manners.* "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which were bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are

ready: come unto the marriage. But *they made light of it,* and went their ways, one to his farm; another to his merchandise." It is not hard to understand what this parable means. The king himself is God, the Father; His Son is Jesus Christ; the Church of God is His bride; the marriage has come; the feast is ready. The Crucifixion took place; the Lamb of God was slain for the sins of the world. The prophets went out first and asked the people to come; then after their death the apostles went out, and one after the other was sent to tell them that all things are ready; and at last the world saw and heard the messengers go out into the highways and hedges calling the heathen to come to God. Our forefathers were all heathen, and had it not been for the fact that God sent His messengers out into the highways, you and I would be heathen to-day. When the first invitation went out, the very first thing they did was to *show their ill manners.* They made light of the invitation; they went their ways. Nothing makes a man so ill-mannerly as sin. It is sin that makes the young man of to-day so ill-mannerly when a man of God goes to him and invites him to come to the class, or to church, to prepare to meet his God. There are young men in the city of Mansfield to-day, if I would go to them to-morrow and ask them to go five miles to favor me, they would do it, but when they know that I come to ask them to come to the Friday evening class, they try to slip out of the back door — making light of the invitation, showing their ill manners more when invited to prepare to meet their God than on any other occasion in life, not realizing that some time the tongue that speaks so ill-manneredly shall become speechless.

II. Some of them went their ways, some of them made light of it, and some of them paid no attention — all ill-mannered; but the next step they take *is to cultivate in their hearts the spirit of murder.* "And the remnant took his servants, and entreated them spitefully, and slew them." The prophets nearly all died by being murdered. John the Baptist, that great man of God, was murdered. Out of the twelve apostles, only one died a natural death; eleven were killed by the murderous people who received the invitation and would not come. You have all heard of the martyrs of

old. Read Fox's Book of Martyrs and see how many millions of people in the first three centuries of the Christian era laid down their lives because of the murderous spirit in the hearts of the people who afterwards shall become speechless. And was it only in the past that men were martyrs? Are they not dying in Armenia every year by the thousands on account of their faith? Are not the missionaries suffering to-day in heathen lands? Isn't it a fact that every man, unless he becomes a child of God, has enmity in his heart. The Bible truthfully tells us that "the carnal mind is enmity against God." Man does not by nature love God any more than darkness loves the light, and just because darkness does not love the light, and the natural man does not love God, when the invitation is given to the marriage feast, the people either go their ways, with their ill manners or come with murderous spirits, grasp the servants, persecute them, and finally slay them. "And the remnant took his servants." Whose servants? The King's servants. You cannot strike at a man of God without striking at your God Himself; for Christ said: "He that heareth you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." They did not simply take the King's servants, but they first abused them, entreated them spitefully, and finally took their very lives. The ashes cry out from earth to heaven all around this globe of the murderous spirit of those whose tongues in the future shall be speechless.

III. Not only do we find that the people have murder in their hearts, as well as their ill manners, but *some of them eventually set their hearts on money* — "went their ways, one to his farm; another to his merchandise." In the seventh verse it is said: "But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city." What gain was there in these men going out to their farms and going to their merchandise? Afterwards their city was burned. You cannot get away from God, and yet there are so many people in the world in the present day who are still out of the house of God because of their farms, because of their business. There are men who are not doing a great deal

through the week who are bound to straighten up their books on Sunday; there are a great many men who cannot attend Divine service because they must go and see their farms; there are men who are seldom at Divine service because their whole hearts are set on their professions or their business, and their object is to get more money, to put up another block in the city, to own another bank account, to own stock in another mine, and so on, and the very cry of their souls is: "More money! More money! More money!" And that is the cry of the very people who some day shall hear, as these people heard, that "Titus and his army is burning up our city," so there shall be a Titus and an army come and burn up your city which you have gotten by simply rejecting the invitation to the great marriage feast of the Lamb of God. Did you ever stop to think that the time is coming very soon when you must leave back everything in this world? What is the difference whether the city burns while you are living, or you leave the city when you begin to burn?

IV. These people whose tongues shall be speechless *cannot hinder God's missionaries,* even though they mistreat those who give the invitation, and slay them. "Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the hightways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests." We must all recognize that though the world is bad, there are some people who are better than others. There is a class you can call good people; there is a class you can call bad people, but the Lord God does not draw the line and say, "I will invite the good people and not the bad;" He sends the invitation to every one and says, "Come to the marriage feast, for it is now ready," and when people will not accept the invitation when it comes again and again, God says, "Let those people go; they are not worthy." I tell you we cannot spend all our lives running after you alone. Do not think for a single moment that because you have been invited time and again to prepare to meet your God, that

you will be invited every day for the next thousand days; do not imagine that God is going after you forever. Just as He left the children of Israel when they rejected the invitation, and went out among the heathen with His invitation, just so He will leave that home where the young man has been asked to come and prepare to meet his God time and again, and say, "The world is large and if you will not come I will go and look after others." I say this to-day as a warning to some families who may be sitting before me. When you have been invited to prepare to meet your God, by your pastors whose tongues are now silent, and you have been invited again by your present servant, and so on, time after time, do not be surprised if you have been invited the last time, and do not think, either, for a single moment, because you will not accept the invitation, that the Church of God will go down, that God's work is going to be hindered. God is going to have heaven full. God is going to save immortal souls, and if some will not accept the invitation, there are others who will, and the tongues that shall be speechless in the future cannot hinder the preaching of the Gospel to-day. It is going on. Will you accept the invitation, or will you not?

V. These people whose tongues will finally be speechless, *will not wear the wedding garment.* "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." You will remember in the Oriental countries when there is a wedding the garment is furnished for the guest; you step up to the door and there you are asked to take off your sandals, and put on the special wedding garment prepared for you. It is said that this man went in with his own garment, and the king said unto him, "Friend, how camest thou in hither not having a wedding garment? *And he was speechless.*" "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." In other words, the man became speechless who would not wear the wedding garment. And thus you have the picture of the man who does not want to wear the garment of Christ's righteousness; there you have the difference between a self-righteous moral-

ist, and a child of God. The self-righteous moralist wants to go to heaven because he is so good; he wants to wear his own garment; he talks about how good he is; how he pays his debts and how he loves his neighbor; and how he does not curse nor swear; how he does not drink nor smoke; how much better he is than every one else; and thinks, therefore, when he comes to die that he is going right to heaven with his own garment. Mark what I tell you, the man who stands before God with his own garment on, will be cast out where there is weeping and gnashing of teeth; his tongue will be forever speechless.

VI. That leads me to the thought that *those who are to become speechless will soon forever have their mouths closed.* "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." There was no reply to give. This great king treated him very politely, but he knew it was contrary to law to step in there without a wedding garment; he knew he had done wrong; he knew he could not stand before the king and give him a reply; consequently he simply held his tongue, and was thrown out into outer darkness, and there was weeping and gnashing of teeth; his tongue was there forever silent. Think of the thousands of people who are talking to-day all over this world; they have been invited time and again to prepare to meet their God; they are talking, and talking, and talking; they are murmuring, and murmuring, and murmuring; in their hearts they are murdering, and murdering, and murdering; they are going on with the determination of wearing their own garments, and stand before God with no other, and then, some of these days they will stand before God, and He will say, "How did you come in here with your own garment on, instead of the garment of My righteousness?" and He will order the angels of God to bind them hand and foot and cast them out into outer darkness, and there they will be speechless; their tongues will be silent forever.

But that is not all: They will weep, and weep without tears. It is said that the worst sufferings one can endure

in this world is to be in so much trouble that you cannot shed a tear. I have in mind a man in my own neighborhood, whose house burned down, his wife died; his son, going after a physician was killed on the road; two children died soon after, and the four were laid to rest. I saw that man myself, out in the orchard on his knees, simply sighing, moaning, pale, and not a tear in his eye — in perfect agony. What will be the agony of those when their tongues are stiff and their mouths are closed!

And while they are weeping, but shedding no tears, while their mouths are closed you can hear their teeth gnashing together. Gnashing at whom? At themselves, for having been invited, for having rejected the invitation, and for having lost their immortal souls; they will gnash their teeth at those who called themselves ministers of the Gospel, who told them there was no hell, and that they need not be afraid; they will gnash their teeth and say, "Here we are, and there is the preacher that told us there was no hell, and O! that we could open our mouths long enough to gnash our teeth at him." I pity the man who is so misleading his people that on the great Judgment Day they will gnash their teeth at him. Worse than the greatest murderer that ever lived; worse than the greatest drunkard that ever died in the ditch; worse than the man that burned the city, is the preacher of the Gospel who is not true to God, and does not bring the message of God's eternal Word to the people. Some people will say that "Long is one of those cranks that preaches hell fire." I tell you if there is no such a place as hell for those who reject the Savior this Book is a book of lies, and the sooner we pull down the churches the better. The Word of God stands, and do you suppose that God Himself would have been so foolish as to give His Son to die for nothing? When He said, "It is finished," what was finished? Your redemption. Redemption from what? From a hell that never was? Oh, foolishness! In that day, unless you accept God's invitation here, your tongue will be speechless.

Where is the kingdom of God? "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a

marriage for his son." Where is the kingdom of heaven? Can you find in your geography where it is located? Is it found up in the heavens above? Is it found on some distant star? Is it found here on earth? Where is this kingdom? Yes, it is found in heaven above, but not only there. Yes, it is found on earth, but you cannot find it in your geography. Where is the kingdom of heaven? The kingdom of heaven is where the Son, and the Bride are, at the marriage feast; and the Church of God is that Bride, and Jesus Christ, who is here on earth all the time with her, is the Bridegroom, and the marriage is taking place all the time. When you and I become Christians we are united with Him, and then it is true as Jesus said one time "The kingdom of God is within you." Where is the kingdom of God? Can you find your soul in a geography? Your soul is in you. Where is the kingdom of God? Can you find it in the books? It is found in your hearts. It is found on earth, and just as the air does not leave the earth, the kingdom of God does not leave this world. "My oxen and my fatlings are killed, and all things are ready: come unto the marriage." We are about to celebrate the Holy Supper once more. How it delights our souls to see the multitude standing before this altar this morning to receive the body and the blood of their Lord and Savior, Jesus Christ, according to His Word. Remember the marriage is ready. The Savior said, "Come and partake." Before your eyes are bread and wine, but remember, there is something more there than bread and wine. "Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for you and for many for the remission of sins. This do in remembrance of Me." This is the invitation of the King's Son, Himself. The supper is now ready, and let us come with thankful hearts and partake of it. Amen.

TWENTY-FIRST SUNDAY AFTER TRINITY.

ONE O'CLOCK.

JOHN 4 : 46–54.

SO Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judæa into Galilee.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Beloved in Christ:—

As Christians we must recognize that there is a Providence ruling over us, that is guiding and directing us in the affairs of life; but how many Christians are willing to believe that Providence counts the hours and the minutes and the seconds of our lives? We are told in this text that at the seventh hour this nobleman found Jesus. He likely started early in the morning from Capernaum, and walked for seven hours, teaching us this great lesson, that Providence is watching over us every hour of the day, every hour of our lives. Not only do we notice here by the Holy Spirit that this miracle took place at the seventh hour, but we notice the difference between one day and the other. When

this nobleman came home he said to the servants who met him, Yesterday at the seventh hour, Jesus said so and so. Now it may be that this yesterday was the same day, according to our reckoning. You will remember that in those days they began to reckon the day from six o'clock in the morning; the seventh hour would be one o'clock in the afternoon; the day ended at six o'clock in the evening; if this man left home at six o'clock in the morning and it took him seven hours to reach Jesus, it must have taken him seven more hours to reach home again; consequently he must have met his servants, or his people at home, somewhere between seven and eight o'clock at night. Any hour after six may have been spoken of in those days, according to our reckoning, as yesterday; in other words, the day ended at six o'clock in the evening; at seven o'clock in the evening they would have called five o'clock, yesterday. At one o'clock yesterday, the very moment that Jesus said "Go thy way; thy son liveth," the servants announced, when they met this nobleman, that the boy got well. So you will notice it makes no difference whether Jesus is standing right by our side, or whether He is up at Cana and the boy lies down at Capernaum, when He speaks the word, it is done. The Holy Spirit has been pleased to notice that this miracle took place at one o'clock, and let that be our leading thought to-day:

ONE O'CLOCK.

I. *It is time that we all so live that we can go back where we have been before with a good name.* Yes, let us so live that no difference where we have been, we can go back there without shame. "So Jesus came again into Cana of Galilee, where He made the water wine." In the last verse of our text it is said, "This is again the second miracle that Jesus did when He was come out of Judæa into Galilee." In other words, you all remember the very first miracle that Jesus performed after He entered His ministry was at Cana, when He turned the water into wine; time passed on and He came back to the same place again and was received by His friends, because Jesus always so lived that He could go back where He had been.

As Jesus did, so we should do. How many people there are who dare not go back to their own homes any more! How many people there are who are so living that they feel that they must move away where they are not known! While in the far West a few years ago, speaking to an old citizen of San Francisco, I asked him why it was that there were so many ungodly people here in the West, and why it was there was no respect for the Sabbath day; he said, "I will tell you why. We have very many very good people here in the West, but we also have a class of people who have committed crimes in the East, and had to leave home, and came out here, and they have sown a leaven that has leavened the whole lump — it is an ungodly people." Stop and think what that means in a community, to have people in that community who have left their homes and cannot go back as Jesus went back to Cana of Galilee. It will always be one of the most pleasant thoughts of my ministry to know that the first three years and a half I had the pleasure of preaching to my aged father, to my brothers and school comrades, to my old friends and acquaintances, and it is a pleasure to-day to know that I can go home and meet all my people and squarely look them in the face, and not be ashamed to meet them. Let us all strive so to live that whenever we come back home we can do as Jesus did when He went back to Cana of Galilee. It is one o'clock.

II. One o'clock, *and it is time that we all go to Christ before we are overwhelmed with trouble.* "And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death." This nobleman had great trouble in his home. He was one of the rulers of that country, and his son most likely would have become heir to that position, though it may have been but a minor one; he felt that this boy must live, if there was any possibility of saving his life. When every physician had been called, when every thing had been done that human hands could do, when it was noticed that the boy was going down to the gates of death, he said, "I will go myself, though I have got to walk for seven hours,

I am going to find Jesus, in order that I may get help for this boy of mine. We love to think of this man seeking Jesus in that hour; at the same time, how much greater pleasure it would give us to know that that king sought Jesus before the boy was sick. How much better it would have been if he had started out when the boy was well, and sought Jesus, and brought Him down to his home to instruct that boy and the whole family, long before the boy was at the point of death. It is time, my friends, that we thank God for all our troubles. There are too many people who never thank God for a single trouble. We are to give thanks for all things. Any heathen can thank God for a rich harvest; any heathen can thank God for good health; any heathen can thank God for gold and silver; but who can thank God when the gold and the silver are taken away? Who can thank God when health is taken away? Who can thank God for trials and troubles that are hard to endure? Only the child of God. Therefore, I say it is one o'clock in history; it is one o'clock in your life and mine, and let us learn this morning to go to Jesus Christ while we are well, while we are in our clear minds, while we have the chance to learn more and more of God's eternal truth. It makes no difference though God should accept us in the last hour, we certainly would be filled with regret that we should spend our whole lives and do nothing to serve our Master. For that reason let us this morning emphasize this great truth, It is one o'clock, and time right now that we go and search our Lord and Savior Jesus Christ.

III. Again, *It is time that we stop asking God to give us some wonderful signs before we believe Him.* "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." How many people there are in the present day who seem to think that God ought to perform some wonderful miracle in order to demonstrate to us that He is the true and living God. How many people there are who say they would like to have lived in the days of Jesus Christ, or in the days of the apostles, in order that they might have seen some of these great miracles performed. Did you ever stop to think that that very desire to see miracles performed to believe in Jesus Christ, is wrong? Why did

the Lord Jesus always tell His disciples after He had performed a miracle, to say nothing about these things? Because it was His desire that the people should believe His Word, independent of the miracles. And have we not got the miracles of God recorded? Has he not raised the dead? Has He not given sight to the blind? Has he not given hearing to the deaf? Has He not made well the crippled? What more do you want? The very fact that we should ask God for signs to-day shows that we are not satisfied with the Bible; shows that we are not satisfied with the record which He has given us, and with the wonderful things that He has done. The man who to-day asks God to give another sign before he will believe, is almost guilty of blasphemy. Have you forgotten the recent incident that took place in Chicago on the seventh day of last June? Some of you may not have read it, and others may have forgotten it. Let me read a few words from the daily paper of that date:

"Chicago, June 7. Professing disbelief in God and following his statement with a challenge to the Almighty to demonstrate His power, Julian Renfro, aged 21, was suddenly stricken deaf and dumb. This strange experience befell the young man late last Tuesday night and he still is a deaf mute. Since being stricken he has professed belief in Christ, and has gone to his home in Shreveport, La., where under a Christian's mother's care he will study the Scripture with the hope that ultimately he will be able to preach the Gospel from pulpit and platform. Details of the strange case became known only yesterday. Renfro was born of religious parents in Shreveport, but did not take kindly to the solemn teachings of his mother. He left home several years ago, coming to Chicago to work in the office of a northside tannery as shipping clerk. Last September he engaged a room and there met several young men with whom he formed a close friendship. Four of the young men were playing whist last Tuesday night, when their conversation took a religious turn and they abandoned the game. Three of the four expressed a belief in God, but Renfro declared he was an Agnostic. "I would believe in God if I could," he said, "but I read a good deal of Ingersoll's writings and

am unable to have faith. If God would demonstrate Himself to me in some way, for instance, if He should strike me deaf and dumb and blind — I might admit His existence."

Notice what a challenge; that was asking a sign, and that sign should be nothing else than to be struck deaf, dumb, and even blind. God had much mercy on him and saved his eyes, but this is what He did with him:

"One of the young men was about to reply to the argument when he noticed Renfro turn pale. The next moment the skeptic threw his arms out before him as if warding off a blow, and convulsively placed his hands before his face. An instant later he fell forward, off his chair and to the floor. Dr. O. G. Draper, 205 East Chicago Avenue, found that Renfro had become deaf. Renfro's companions, who are members of the Moody Bible Institute, look upon his afflictions as a direct rebuke from the Almighty."

I quote this to show you that the true and living God is still with us, but especially that it is a sin for us in the present day to want God to perform miracles before we will believe in Him. His word is complete, and the greatest faith is the one, that will trust God whether He performs miracles or not. It is one o'clock and God's Word is perfect, and it is your duty and mine to accept Him without signs and wonders to be added to those already given.

IV. *It is one o'clock, and let us notice, That it is time that we all cling to the person of Jesus Christ, prayerfully.* "The nobleman saith unto Him, Sir, come down ere my child die." Notice that the nobleman did not hunt for some physician; he did not hunt up one or two of the disciples, but he went directly to the Lord Jesus Christ Himself, clinging to His person, and to no one else. How many useless prayers there are to-day without any Christ in them. Let us as a Christian people first learn that just as there is only one Way to heaven, for Christ says: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by He," so there is only one way to pray aright, and that is to pray in the name of the only Way that leads to heaven. If God the Father in heaven has only one Son, and that one Son is Jesus Christ, then that Father cannot be our Father until His Son is also our Father; and when the Son

of God becomes our Father, by the Holy Spirit, then His Father is our Father, and by that Son we must go to the Father, and that is the same Son we should cling to — the God-man. The nobleman did not hunt human help but he hunted Him who is the Way, the Truth, and the Life; he hunted Him who is the Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace, and nothing could keep him back. He was not satisfied to send his servants; he wasn't satisfied to send his neighbors; he wanted to go personally and see the Lord Jesus Christ Himself, and cling to Him, and hold to Him until he was assured that his son should get well. Oh, it is one o'clock, my friends, in history, and it is time that you and I hold to Jesus Christ, the God-man, let come what will.

V. *Not only should we hold to His person, but we should also hold to His Word.* "Jesus saith unto him, Go thy way; thy son liveth. And the man believed the Word that Jesus had spoken unto him, and he went his way." He held right to that Word and would not let go of it, and went home with that promise, "Thy son liveth." He does not stop a single moment and say, "What if I find him dead when I get home?" He did not say, "Lord, come on down; Thou canst not heal him if Thou wilt not go with me." The Word satisfied him, and he held to it, and walked down toward Capernaum, keeping hold of the promise, until he met his servants, and they cried out, "Thy son liveth." Let us hold to the literal Word of God. There is nothing that is hurting the Church of God on earth to-day like putting human opinions above the plain declarations of God's eternal Word. Why do we not all believe the same about the Lord's Supper? Because people will not take God's literal Word. That is the only reason. Why do we not all think the same concerning baptism? Because some will not take God's literal Word. Why do we not all believe the same concerning the Office of the Keys? Because some do not believe that God gave to the Church the power to say, "Thy sins are forgiven thee." Why do we not hold to all the glorious promises of this Book? Because we are constantly doubting that Jesus actually meant what He said; and if we give up one chapter, or one verse, or one little

word, we give up the whole Book. If God did not tell me the truth in John 3, how do I know He told the truth in John 6, or in John 10? If God did not tell me the truth in the 53d chapter of Isaiah, how do I know He tells the truth when it is said in Matthew, and Mark, and Luke, and John, that He laid down His life for us on Calvary? Let us then from this morning remember that it is one o'clock; that Providence has set the hour when every man should settle once and forever that when God speaks, we are going to hold fast to that promise.

VI. It is one o'clock, and let us remember *that it is just time that our faith in the Lord Jesus becomes a little more contagious than it really is.* "And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was in the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." I suppose I have men, or representatives, sitting before me this morning, of families, some of whom are not yet children of God, and if I could say anything now that would help you to bring all of your household to the Master, you surely would feel highly repaid for hearing this message. Let me come to you now in the name of God, and tell you it is one o'clock, and it is just time that your faith become so contagious that the whole family will become believers in Christ. How did this whole household become Christians? In the first place by the father's becoming a Christian. This nobleman had heard of the wonderful Christ; he had heard that He is able to raise the dead; he had heard that He is able to heal the sick; he had heard that He never fails when He speaks the Word, and, having heard the Word, he became a believer in Christ; and, being a believer in Christ, there was nothing too much for him to do, and no way too far, and, sick as his boy was, he starts out with the determination that he is going to find the Great Physician, and He found Him; and it was one o'clock. Would to God it were one o'clock in our home to-day. And when he found the Savior, he said, "Come down and help

my son before he dies;" "oh," says Christ to this nobleman, "you have got a faith, but it is not the right kind; unless you see some wonderful work or miracle and demonstration, you think there is no help; I want you to understand that I can stay right where I am and heal your boy. Go thy way; thy son liveth." That moment this nobleman had a faith stronger than before; that moment he settled in his heart and mind that his son was going to get well, and he walked on down toward Capernaum, and he noticed the servants coming up the road, with the joyful news that the boy was living. It is no surpise to him; he knew his boy was living before he saw his servants; he knew the very hour when Jesus said, "Thy son liveth;" it was the seventh hour — one o'clock. He said, "When did my boy get better?" "Why, yesterday, at one o'clock;" "Well, sir," he says, "that is the very moment that Jesus said, "Thy son liveth." And this caused an interest to arise in the minds of those servants, How could that One help away up there at Cana, when this boy, this son of yours, was down here at Capernaum? And on the road home the father instructed those men as to the great God-man up at Cana, and told them it was the same place where He turned the water into wine; this Mighty God, the Everlasting Father; the Prince of Peace. Dear servants, if He can help my boy, He can help you, and this man treated his servants as every man ought to treat his servants, in such a way that they were glad to run out and bring Him a message; they were glad to stand by his side and learn. How many Christian families there are who have servants in their homes, and treat those servants more like dogs than like human beings, and instead of leading those servants to Jesus Christ, they drive them toward hell with their ungodly ways in that home. This man made up his mind that his God should be his servants' God, and he taught them concerning the Savior, and concerning this wonderful Physician. And when they came home they saw the boy sitting up, and well, and they told the boy who helped him, that it was his God and Savior; and the mother was interested — What mother would not be interested in her son? — and she sat down and listened to the wonderful story, and I can see them all standing around in the home

wanting to know more and more of that wonderful Physician, the God-man who helped this boy when so far away, and they talked, and talked, of the love of Jesus, and of the mercy of Jesus, and of this great Physician, until they all made up their minds it is a good thing to have all in the household children of God; and I can see that great nobleman, as he says to his wife, and to his boy, and to his servants, "Let the God that healed our boy be our God; let the Savior that saved this boy save us all; let us kneel in prayer;" I can see the nobleman's household all down on their knees in prayer, thanking God for that wonderful deliverance. And the faith was so contagious it must have gone out into that whole village, into that whole country. In other words, it is one o'clock, and it is time that every one of us so live the life that Jesus would have us live on earth, that those all around us will be compelled to give their hearts to God; that is what we ought to aim for in this life, not to have such a cold faith that the world does not know where we stand; that the world does not know what we love. Live for Christ, and live Christ on earth so that the world can see that you have been with the Master.

And now, my friends, I have preached long enough and it is one o'clock, and it is time that we close, and go our several ways and believe and live what we have heard this morning. Amen.

PRAYER.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

TWENTY-SECOND SUNDAY AFTER TRINITY.

TWO THINGS SINNERS CAN NOT DO WITH THEIR SINS.

MATT. 18: 23–35.

THEREFORE is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid his hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Sanctify us, O Lord, through Thy Truth:
Thy Word is Truth. Amen.

Dearly Beloved in Christ:—

The same God who so loves us as to have given His only Son to die that we might have forgiveness, and have eternal life, is the same God who gave to this world the first sword. When the angel was placed at the garden of Eden, God placed a sword in that angel's hand. Let us not forget that the power of this world and the power of the kingdom of

God are two different powers. And let us not forget that the kingdom of this world has the prerogative of doing justice, and not of forgiving. I cannot imagine a greater calamity to befall our nation than simply to have a proclamation go out that henceforth every thief shall be excused and forgiven; that every murderer from now on shall go free; that every crime shall be blotted out. Dear friends, the Lord never gave a government the power to say to the thief and to the murderer and to the liar, Go on, it is all right. In order that you and I may sleep at home in perfect ease and not look for the murderer every night; in order that we may have peace in our country, it is demanded of the law that it be fulfilled and obeyed. On the other hand, let us not forget that there is another kingdom besides the kingdom of this world; there is the Kingdom for which we pray every time we pray the Lord's prayer, "Thy kingdom come," and that kingdom has the right to demand justice, and does demand it; but that kingdom has also a plan by which those that are guilty of death can be forgiven. The Gospel lesson to-day follows the great question of Peter, How many times shall a man forgive his brother? Seven times? The answer comes back, Seventy times seven. We are all sinners. What shall we do with our sins? May the Holy Spirit help us this morning to show you clearly

TWO THINGS SINNERS CANNOT DO WITH THEIR SINS.

I. *They cannot hide them.*
II. *They cannot divide them.*

I. Our sins we cannot hide. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." This man could not hide those ten thousaand talents; he could not hide that debt. Those ten thousand talents represent the sins which you and I have naturally resting upon us. Just as little as this man could hide those ten thousand talents from his lord or from himself, or

from his fellow men, just so little we poor sinners can hide our sins, — *from God, none at all; — from man, not all.*

1. From God we cannot hide a single sin. This lord knew very well that this man owed him ten thousand talents; it was not *about* ten thousand, but *exactly* ten thousand. There is One who knows exactly how many times you and I have sinned; there is an Eye that is always open over us, day and night; not one sinful thought has escaped Him; not one sinful word ever fell from your tongue without His knowledge; not one sinful deed have you ever done that He did not charge up against you. Knowing that we have sinned against the first commandment, which tells us who the true and living God is, we have sinned against the second commandment, which tells us not to curse, swear, conjure, lie or deceive; we have sinned against the third commandment and have not kept the Sabbath Day as holy as we should; how often we have disrespected our parents and superiors; how often we have had thoughts toward our fellow men that were not from above; how often we have looked upon the opposite sex with thoughts not as pure as they should have been; how often we have desired the possession of things that we have not earned with the sweat of our faces; how often we have told that which would not bear the test on the Judgment Day as to veracity: how often we have coveted things owned by those who desired them; how often we have brought sin down on the future generations. Now we do not know all these sins, but God does; and He, knowing them, how can you hide them?

God knows not only the number, but He knows the penalty. The penalty was that this man had to give up his family on account of the debt which he was not able to pay. There is a justice that demands that even God's laws must be fulfilled to the letter. Do not think for a single moment that God is so loose with His own law that you can trample upon it as you please, and that He pays no attention to it. God's laws are just and right, and God is just and right, and every sin that is ever committed demands punishment; it must be punished either in you or in some one else. You cannot hide your sins.

Not only is it true that God knows the penalty, but it is just as true that He knows that you cannot pay the debt. "The servant therefore fell down and worshiped him saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Why did this lord have compassion on him and forgive him the debt? Because he knew very well that this man never could pay the debt of ten thousand talents. You will remember that in olden time they did not count money as we do, by putting a certain value on the individual piece of money, but it was weighed out, and sometimes the weight was this, and sometimes it was that; sometimes there was this much value given to a talent, and sometimes a different amount, but it always ran from $1,000 to about $1,700. In other words, ten thousand talents would mean nothing less than ten million of dollars; it might mean as much as seventeen million of dollars. What a foolish thing it was for this poor man, with nothing in his possession, to say, "Have patience with me and I will pay thee all," but it is just as foolish for you to think, with your fifteen millions of sins resting upon you, yea, many times fifteen millions of sins, that you can make it right yourself. You might as well expect the dead out in yonder cemetery to rise from their graves this morning and try to pay off the mortgages they left on their farms, as to expect yourself, born in sin, and burdened down with your actual sins, to pay the debt yourself. God knows this, and, knowing that you cannot hide your sins, that you cannot number them, nor earn their forgiveness, He has compassion on you, and says, "I will forgive you all."

Who did pay the debt? Look on Calvary. See the Son of God, the only Heir of Heaven, pouring out His life's blood for the sins of the world! Behold the Lamb of God, that taketh away the sins of the world! Hear Him cry out, "It is finished!" What is finished? The payment of these ten thousand talents.

2. Not only are these sins known to the Lord, all of them, but they are known to your fellow-men, some of them. Some of our sins are known to our fellow-men. I do not

believe there is a man on earth that knows all my sins. God does. I do not believe there is a man on earth that knows all your sins. God does.

But there is one thing we must not forget, and that is that you know your own sins a great deal better than you are willing to confess. Do you believe a man is actually so stupid that he does not know the difference between God the Father, Son and Holy Ghost, and simply "a Supreme Being?" Do you believe that a man is actually so dull that he does not know that when he curses and swears, conjures, lies and deceives by the name of God, that he is sinning? Do you believe that the people in the city of Mansfield, and in the whole world to-day, who are living this very day as if there were no God in heaven, as if there were no Bible, as if there were no Church, are actually so dull that they do not know they are doing wrong? Do you believe that people can treat their parents like dogs, and turn them out of their homes, and not know that it is wrong? Do you believe that people can go around hating their own neighbors, and wishing them out of the way, and not know, after all, in their own hearts, that they are murderers? Do you believe that a man can live an impure life, and thereby plant the seeds of adultery and fornication and of divorce and of impure lives into future generations, and go home and lie down, and think he is doing all right? Do you believe that a man can go and unlock his neighbor's door and take out of that home what does not belong to him, and go home and say, "I have done right?" Do you believe a man can keep back ten cents worth of change because the other man does not know it, and think it is all right? Do you think any man is so stupid that when he lies, and does just what the devil did in the garden of Eden when he threw a world into the grave, and into the fire, and into death, and into hell, as to think he is doing right? Do you believe that old Ahab could go and have his neighbor killed, and rob him of his vineyard, and think it was all right? Do you believe he could eat the grapes out of that vineyard with a clear conscience? I tell you, my friends, these sins that you have committed are not all even hid from yourselves.

Nor from your families. "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made." You cannot even hide your sins from your own families. This man was taken into custody and was told that he would have to sell his wife, and his servants, and his children; they knew all about his ten thousand talents. Do you believe that this man could have everything sold, wife children and all, and the family wouldn't know anything about it? Don't you know as you are standing before me here this morning that there is a sin in your own family that you are trying to hide? And just because you are trying to hide your sins, you are helping your own husbands and your own children to go to the devil. You know the sins of your families a great deal better than you acknowledge. And your own sins in your own family are known a great deal better than you think they are. That wife is not so ignorant that she cannot see that her husband is impure; those mothers are not so dull that they do not know that their boys are going to the devil. There are boys belonging to families right in this Church, after whom I have gone time and again, to bring them to the catechetical class, and they have said, "Yes, we will come," and they never show their faces. They will lie; they will do anything to get away from God's eternal Truth, and you may say what you please, you may not know it, but those boys are going into a certain sin, and that sin will not allow the light of God's Word turned on; they are afraid of it; and I only mention this in order that I may have your united prayers for these boys; they have got to be brought to God's kingdom before long, or they will never come; they have started wrong, and they are going wrong, and even if the steed of eternal death should go galloping down past here, down on the pavement of hell with these boys on its back, it would not be any more real than the facts I am stating to you this morning. Our families know better than we acknowledge, the sins of our own families.

And it is not only true that their families know their sins, but it is also true that you cannot hide them from your fellowmen. How many people there are in this world

going on with their heads held high, wearing the garment of pride, who would try to make us believe they are the purest, but we know their hearts; they are as black as hell. These fellow servants, when they saw this man that was forgiven of his ten thousand talents, go out and take one of his fellow servants by the throat and choke him, who only owed him an hundred pence, felt that he was so mean and so low that he must be reported at headquarters. So the whole committee went up to the lord of that servant and told the story, and the lord came back, and caught him, and put him in prison, and said, You have got to stay there now until you have paid the last farthing. Oh, if no one else will condemn us on the Judgment Day, our fellow servants will do it; they cannot stand it much longer. Do you suppose that I am going to see a woman treated like a brute in her own home, and not testify against that husband on the Judgment Day if necessary? Do you suppose that I am going to see a boy or girl run after by their parents, and pleaded with by their parents to do right, and they will not listen nor heed, and when I know these things, to keep quiet on the Judgment Day, if the occasion is given to speak? If we have any love and sympathy in our hearts for the oppressed, when we see them, who only owe an hundred pence, mistreated by those who have been forgiven their ten thousand talents, we must stand up and testify against such wrong.

II. Not only can we not hide our sins, but *we cannot divide them.* May the good Lord take us all to heaven, but mark one thing, you cannot enter heaven and take one sin with you. You cannot divide them. All of them must be forgiven. This man owed ten thousand talents. The lord of that servant did not say, "I will forgive you nine thousand, and you will pay one thousand yourself." No. He had compassion on him, and forgive him the whole ten thousand talents. They all had to be forgiven.

1. Not one sin can enter heaven. People sometimes say, "I haven't sinned very often." What is the difference? What is the difference, if you have sinned only once, and that sin is not forgiven, how are you going to get into heaven with that sin? An old serpent one time crept into

the garden of Eden with one sin, and with that one sin he poisoned our first parents, and through them the human race, and with that sin he made a hell of earth; and do you suppose the Lord is going to permit that old serpent to enter the gates of heaven? And would you not be that serpent yourself if you were to take one sin unforgiven and go through the gates? Knowing and seeing what I have seen of sin, my prayer is, if I am unwilling to have every sin forgiven, may God never allow me to enter the gates of heaven. You may rest assured that He never will. Oh, the weight of those ten thousand talents! Oh, the weight of those sins of ours! Yes, every honest soul must say, "I have not trusted God as I should" — a thousand talents; I have taken the name of God in vain" — another thousand talents; "I have not kept the Sabbath Day as holy as I should" — another thousand talents; "I did say one unkind word to my mother" — four thousand talents; "I did have a little spite in my heart against some one" — five thousand talents; "I did have a bad thought in my soul" — six thousand talents; "I did one time take one little thing that was not right" — seven thousand talents; "I did one time say what was not true"— eight thousand talents; "I did covet my neighbor's house" — nine thousand talents; "I did covet my neighbor's wife, his servants, his cattle, etc.," — ten thousand talents. Oh, the burden of my sins! What shall I do? There is only one thing to be done, and that is for the God of mercy to come and have compassion on us, and forgive us — forgive us of all these sins. You cannot divide them. You cannot have nine thousand sins forgiven, and one thousand remain.

It is not only true that you must have all your sins forgiven, but it is just as true that you must forgive all the sins of others who have sinned against you. What a true picture we have here of the ugly sin of unforgiving. How many people there are who are praying to God every day to have mercy upon them, and then if some one says something that is not just right, or does something that is not just right in their sight, they will reach out and grasp their fellow servant by the throat and choke him, and say, "Look at the awful crime of this man and that." I want to say

that if there is a single person on God's earth that has wronged you, and you cannot forgive that man those sins, you cannot any more enter heaven than the devil can. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." There is no plainer law laid down in God's Holy Word than the law of forgiveness, and yet how many professed Christians there are that never speak to each other, that have no love for each other, that would, if they had the right, take that other one and put him in prison and keep him there. I do not think I am exaggerating the thing when I say I know of a preacher who would like to see your pastor in prison, for no reason whatever and lock the door on him, and keep him there until he dies! May God have mercy on him, and on any Christian who hasn't enough love in his heart to forgive any man on earth, as God forgives him! Can I not forgive my fellow man one hundred pence when my God forgave me ten thousand talents?

And this forgiving must go on until we die. It does not mean that you can go and forgive your fellow man and then go right to heaven. We were taught to pray, "Give us this day our daily bread" — that prayer clearly indicating that the Lord's prayer is to be prayed every day; but that is not the only petition in the Lord's Prayer; there is another following that which says, "Forgive us our trespasses as we forgive those who trespass against us." If that means anything, it does mean that every day of my life I shall ask God to forgive me the ten thousand talents, and every day of my life I must forgive my fellow man the one hundred pence. There was a time when Peter thought forgiveness had ceased to be a virtue; he thought seven times was sufficient; but Christ told him that seventy times seven was not too often, and taught him the great lesson that when you have forgiven four hundred and ninety times, you have learned the lesson so well that it becomes a pleasure. I must treat my fellow man as I ask my God to treat me. That is the Lord's relation to sin over against us.

2. You cannot divide your sins, and just as little as you can take one sin into heaven, just so little can you keep

one sin out of hell if you go there. It may be that I have some one sitting before me to-day who is not going to accept the Lord and Savior, Jesus Christ, as his only Savior; there may be some one here who, if he does accept Him, will only accept the forgiveness of the ten thousand talents, and does not intend to forgive the one hundred pence. Mark you, if you are sitting before me to-day, I am going to tell you what you will find out on the Judgment Day, and that is, that you will go straight to hell, and take every sin with you, and not leave one back. You cannot divide your sins.

You will take your original sin with you, for if that is not forgiven, you will have to take it with you, and if you go to hell, you cannot go there and leave unforgiven sin behind you; you have got to take that stubborn nature that was born into the world with you; you have got to take that hatred against God with you; you have got to take your enmity against Him with you.

And not only your original sin, you have got to take every unforgiven sin with you. There are some people who owe ten thousand talents and never ask God to have compassion on them; never ask God for forgiveness; they don't want forgiveness; they say, "I am going to stand before God as I am on the Judgment Day." Robert G. Ingersoll said one time, "If I go to the Judgment I will just say to God, 'If I was mistaken, I was mistaken,' I don't want a Redeemer," and that is the spirit with which some people are going to stand before God; they have not asked for forgiveness; they do not want a Redeemer; they will stand not only with all their original sin, but with all their actual sins unforgiven, and take them all right with them; they cannot leave them back. You cannot divide your sins.

There is another thought in this lesson that ought to make every man think as he never thought before, and that is that he has got to take even the sins that were forgiven, if unsaved at last, with him to hell, or their equivalent. "So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt,

because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, *till he should pay all that was due unto him.*" How much? Ten thousand talents. Mark you, this man had been forgiven of the whole debt, and he went out and choked a man because he owed him an hundred pence; his own friends reported him to his lord; his lord calls him "wicked servant" and hands him over to the tormentors and says, "Keep on tormenting him until he has paid the whole debt; he has got to pay the ten thousand talents that I forgave him." Well, some one may say, If it was forgiven, how could he charge him up again? I do not say that he had to pay the original ten thousand talents; but he, by doing this crime, loaded on himself the ten thousand talents once more. In other words, he stood before the tormentors with every sin, in equivalence, that he had ever had forgiven, and that ought to make us think. No difference if I have been a child of God for over two score of years; no difference if I have been preaching the forgiveness of sins to thousands upon thousands; no difference if I have baptized thousands of immortal souls in the name of the Father, Son and Holy Ghost; no difference if God has forgiven me ten thousand times ten thousand sins, if in the future I get the heart of unforgiveness; if I fail to be true to my Master; if, on the Judgment Day I am lost, mark what I say, not only the sins that I commit from now on until death shall go with me, but my original, bad nature, must go along, and all the sins I have ever committed in the past will be reckoned and will stand before me, and I will take them all right to hell with me, just as sure as there is a God in heaven. You cannot divide your sins, my friends.

And if we cannot divide them, what must we do? There is only one thing to do, and that is through the mercy of the Lord Jesus Christ to accept the Father's forgiveness, and to pray daily for a forgiving spirit, and want forgiveness yourselves, and for others, until you breathe yoor last breath, and go to heaven without a sin. May God bless these words to your eternal good. Amen.

PRAYER.

O God, our Heavenly Father, Thou who hast with Thy great mercy forgiven us for the ten thousand talents that we owe Thee; Thou hast given into our hearts that spirit that we, too, should forgive our fellow-men for the small debts which they owe us. O God, forbid that we should act as tyrants, forgiven by Thee, the Merciful One; but give us that spirit that will enable us in the spirit of the Lord's Prayer, ever to go forth and really desire the pleasure of forgiving our fellow-men. O God, is there any one in the world this morning, to whom I might go this afternoon and forgive him? If so, help me to go. And give this same spirit to every one in this house. And may this same spirit go out to those who, although they have heard Thy Word, are still going on adding transgression to transgression, and talent upon talent, to the great debt that they never can pay. We ask Thee that Thou wilt this morning give us the unction from on high of Thy Holy Spirit to enlighten our hearts and souls, to be true to the great message of Thy Word, which shall stand though the heavens fall. Give us a faith that will never waver nor deviate in the least from Thy message so clear and plain, so great and wide, a hammer that will break the very rock; may it break our hearts unto true repentance. Hear this our prayer; we ask it in the name of Jesus, who taught us to pray:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil: For Thine is the kfngdom and the power, and the glory, forever and ever. Amen.

REFORMATION.

JOHN'S VISION OF THE REFORMATION.

Rev. 14: 6–11.

AND I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

Dear Sons and Daughters of the Reformation:—

God's great mind is always full of great thoughts. The angels; the heavens; the sun, moon and stars; the earth; man: these are but sparks of God's thoughts. As the thoughts, so the plans. Men of great minds lay deeper plans than men of weaker minds. What plans the great mind of God must lay! What a universal time-piece that must be of which the earth with her icy poles, jealous oceans, crushing weights and monumental mountains, and the sun with his endless burning fingers, and the moon on her nightly journeys, and the stars in countless numbers, are but jewels! And how much greater must the great mind of God be, that planned our salvation in Christ as the hour-hand of the clock of the universe before it was made! For four thousand years the sun gave a good morning kiss to the now lost

garden of Eden, before it kissed the Son of man; but the Son of God, and the sun in the heavens, and the Pentecostal fires, did not prevent the Dark Ages; but the ages were never so dark, even from the close of the fifth to the close of the eleventh century, that God did not ask the question: "Is not My Word like as a fire? Is not My Word like the hammer which breaks the rock in pieces?" Jer. 23:29. "The Word of God," says Paul, "is not bound." It never was bound. It lay smouldering under the ashes of centuries, but it burned then as now. In lonely cloisters it was laboriously copied; it took years to finish single copies, which now make famous the cities possessing them. It was the regret of all who knew God's Word then, that all might not know it. It was not necessary then to lay an interdict on the reading of God's Word; it was too expensive for man to possess. Yet it was known in communities outside of the Church of Rome. The fire and hammer of God's Word had kindled and broken the hearts of the Albigensian and Waldensian martyrs before their funeral pyres were kindled.

> "Those slaughtered saints whose bones
> Lie scattered on the Alpine mountains cold;
> Even those who kept God's Truth so pure of old,
> When all our fathers worshipped stocks and stones."

The Word of God is not bound. Sail out, Christopher Columbus, and discover God's hidden America for the oppressed! Come into this world, chosen Reformer, Martin Luther! Take those rags and make paper of them; throw down those pens and make type for the printing press. Rejoice, ye nations, the first Book printed is the Bible, God's holy Word. Take it down to the library at Erfurt and chain it to the shelf, and do not let visitors see it. Who is that eighteen year old student coming into the library hungry for truth? It is Martin Luther, who knew the Gosepls and the Epistles for every Sunday in the year. Watch him run his finger along every shelf until he comes to "Biblia Sacra." It is chained. He wonders why. He knows that Book by heart, and would not look at it were it not for that chain. He thinks it contains nothing but the Gospels and Epistles contained in the Church service. The Book

opens. First Samuel and the first chapter. The story of Hannah consecrating her son to the Lord. What book is this? "Biblia Sacra." What! is this all God's Word? He reads. He admires. He forgets himself. It is night and he sighs as he rises: "Oh, that this Book of books might one day be mine." The flame of the Reformation was kindled, and three hundred and eighty-seven years ago to-morrow, God began to fulfill what He showed John on the Isle of Patmos nearly two thousand years ago. I now call your prayerful attention to

JOHN'S VISION OF THE REFORMATION.

To-morrow it will be three hundred and eighty-seven years since immense crowds were pouring into an ancient city of Germany, bearing in its name "Wittenberg," the memorial of its founder, Wittekind the Younger. What should draw the masses? Certainly not the weather-beaten dingy little building. Strange as it may seem, it was an old church — the "Church of all Saints"— to which the masses were flocking from every direction. It was a wonderful church inside. Just think of it: There were nineteen thousand relics to be seen, among which a fragment of Noah's ark; some soot from the furnace in which the three Hebrews stood; a piece of the Savior's crib, and some hair from Saint Christopher's beard, were found. But this was not the greatest delusion. The Pope in Rome had granted indulgences to all who would visit that Church on the first of November. In the language of Krauth: "Against the doors of that church of dubious saints, and dubious relics, and dubious indulgences, was found fastened on that memorable morning a scroll unrolled. The writing on it was firm; the nails which held it were well driven in; the sentiments it conveyed were moderate yet very decided; the material — parchment — was the same which long ago had held words of redemption above the head of the Redeemer; the contents were an amplification of the old theme of glory — Christ on the cross the only King. The Magna Charta which had been buried beneath the Pope's throne, reappeared on the Church door. The key-note of the Reformation was struck full and clear at the beginning: 'Salvation through

Christ alone*' " This was the beginning of one of the greatest events by one one of the greatest men since the apostolic times. A great scene in the great drama, planned by the great mind of God, was now to be enacted by three angels, seen by John the Evangelist from the Isle of Patmos. No man will understand the Reformation without keeping in mind that God and His angels did the work through Dr. Luther. In these words of our text this morning we have John's vision of the Reformation carried out by three holy angels. Some one will say, Was that angel Dr. Luther? No. Dr. Luther was a man, a sinner saved by grace, just the same as any other man. Let us not forget this morning that when God does great things He makes use of His holy angels. When He created the world it is said that the morning stars sang together. The angels were there. This morning in the Sunday-school lesson we found that when Elisha and his servant were surrounded by the Syrian army, the prayer of Elisha to God was to open the eyes of his servant that he might see; and lo, there were chariots of fire — holy angels, more in number than the enemy. You remember that when the angel flew over the valley of Sennacherib, one hundred and eight-five thousand fell on that battle field; you will remember that when an angel flew over Egypt, the first born the next morning were dead; you will remember that when John the Baptist and Christ were to be born, an angel came and announced their coming; you will remember that when Christ was born there was a song, and that song was delivered by the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men!" You will remember that the angel of God was down in Gethsemane when Christ was sweating drops of blood, and strengthened Him; you will remember that when the stone was rolled away, the angel was there and sat upon that rock; you will remember that when Christ arose the angels of God were with Him, and will be with Him when He comes again to judge the quick and the dead; you will remember that when the apostles of old were in prison, the angel of God shook the prison until Peter was delivered. Do not think for a single moment that this great Reformation of the sixteenth century would take place without the angels of God. There were

three angels, according to the text this morning; each one had a special message, and it is to these messages that I now direct your attention:

I. *The message of the first angel:* "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." It was necessary in that day that the true worship of God should be restored, but I will show you later on this morning what the worship of that day was. The real truth is that the people had lost their Savior; they had lost the Bible; they had lost true worship; they were living amid the fruits of the Dark Ages, and had found another taking the place of Jesus Christ. Oh, before those Dark Ages, the messenger of God tells John, there is one coming who shall proclaim the everlasting Gospel again. What is the Gospel? I never could find a better definition than I found in Luther's catechism: "The Gospel is the glad tidings that Jesus Christ has come into the world to save sinners, and through faith to make them forever blessed." What is the Gospel? The Gospel is the good news that you and I, condemned by the holy law, have a Mediator between God and man, — Jesus Christ, on Calvary, dying for our sins, paying the debt, asking us to come to Him and accept Him as our Savior, putting on us the cloak of His righteousness, if we believe in Him — that is the Gospel; and that is the Gospel, says the first angel, that shall be proclaimed again after the Dark Ages, when people had forgotten to fear God, and feared the Pope more than their Maker. It is not often that I say anything about other churches, but it is simply impossible to preach a Reformation sermon without referring to the Romish Church; and the Romish Church itself is saying things today that only substantiate every word that I shall declare this morning.

How was this Gospel to be preached? According to this first angel, it was to be preached to the living; to those that are on the earth, everywhere; in all lands; in all tongues,

and to large congregations. "Having the everlasting Gospel to preach unto them that dwell on the earth."

1. During the Middle Ages the Pope took upon himself the authority to introduce purgatory. St. Peter's Church was to be built; there was no money in the treasury, and the Pope made up his mind that the way to do is to make the people believe that they can get their own lost and damned out of purgatory if they will pay for it, and the result was that messengers were sent all over Europe to proclaim forgiveness of sins for money, and buying the prayers of the priests and the Pope to get those out of purgatory that were there. The money came into the coffers, and the great St. Peter's was built, but there was an error taught there, and there are people still holding to that error, and that is that people may be saved after they have passed out of this life into the life beyond. The angel of God knew better. The angel of God knew very well that if man is to be saved at all, he must be saved somewhere between the hour of birth and the hour of death; consequently this angel flew through the midst of heaven saying that the time is coming when there shall one arise who shall proclaim an everlasting Gospel, free salvation to the people, — not in the grave, not under the earth, not down in the sea — but to the people that are living on God's earth.

2. Not only was the Gospel to be preached to the living people, but it was also to be preached everywhere. ". . having the everlasting Gospel to preach to them that dwell on the earth" — not only down at Rome. Little did Rome care in that day whether other parts of the world had the truth or not. The missionary spirit was dead. A few people still knew of Rome and went down there year after year with their flagellations, but the great masses of people on all sides of the globe did not know of Christ. God Himself had preserved on the other side of the ocean a land called America. It was God's plan that this land should be discovered just at the right time, just at the time that the people who shall be oppressed on account of Rome, shall find here a refuge. There was a plan in God's mind that there shall be a shore on the other side for the Mayflower, where

the public schools shall be established and where the people may have freedom, in the great land of liberty — America. And so that great Divine Mind was planning things, and the time would come when this Gospel that shall be discovered again and brought to light by Dr. Luther shall become the missionary message all over the world. Long before the Dark Ages Jesus had said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But they had forgotten that message during these Dark Ages. The world was lying in darkness; the Church was asleep; only a few people down in hovels and convents still knew something about the old Truth. "Now," says God, "it is time to give the world this Gospel again; it is time to spread this Gospel from shore to shore," and you will remember it only took a very short time during the Reformation until this Gospel went throughout Germany, and France, and Spain, up into Holland, and England, and came across the waters to our own land, to all the earth.

3. Not only was this Gospel to be preached to all people, but also to all ages, to every nation and kindred. In those days a few people thought if they had the truth that was enough. Little did they care whether children had schools or not; little did they care whether the people could read or write or not; little did they care whether the Bible was in the hands of the people or not, except that they would burn the people that read the Bible. Do you realize, my friends, that it is only three hundred and eighty-seven years ago that there was not a public school in the world? Do you realize it is only three hundred and eighty-seven years ago that priests could not read the Bible and did not know the Apostles' Creed any more? Do you realize that that little catechism which Dr. Luther wrote was penned for the very purpose that Christian schools might be established, and that that little catechism brought forth the public school system in the world? I tell you this first angel had a message to deliver that meant something. It meant that little children should hear the Gospel; it meant that mothers

should have the Bible; it meant that boys and girls should have the Word of God; it meant that it should be a Gospel for all ages.

4. "Preach unto them that dwell on the earth, and to every nation, and kindred, *and tongue.*" In those days the Bible was either Hebrew, or Latin, or Greek, and the people did not understand it. The Lord God never intended that His Word should be closed up in languages that could not be understood; it was His intention that this Bible should be translated. I know very well that Spain gave to the world a polyglot Bible in the same year that Luther nailed the theses to the door of Wittenberg castle church, but the world has never read that polyglot Bible; it was a miserable affair. I know very well there were thirteen or fourteen German translations of the Bible given to the world before Luther's, but they were such miserable translations that the world never saw the books. It remained for Dr. Luther to be put into the Wartburg as a prisoner on account of his faith, to translate the Bible into the language of the common people, and by that translation he not only gave the Bible to the world, but he gave the best translation that the world has ever found. I do not care what minister of the Gospel you ask, if he is a reader of the German Bible and the English also, he will tell you that the English Bible may be more literal, but that Dr. Luther's translation has given the best meaning of the original text ever given. And there never has been a very important translation made into any of the four hundred languages of the Bible to-day, without laying down by the side of the translator Dr. Martin Luther's old German Bible, and whenever they come to a verse that they do not get the right sense of, they say, "Dr. Luther, what does it mean?" No one who is acquainted with history, and the translation of the great Bible, can ignore the fact that the angel announced to the world the miner's son, versed in law, versed in theology, converted after a fearful struggle, finding the truth after mighty prayers; that this man gave to the world the Bible in a language that shall stand; and what has surprised me more than any one thing is this, when it is a fact that the Lutheran Church was born in the sixteenth century, in a lan-

guage that was not then the popular language, why is it that so many of our German Lutheran congregations are not willing to have English preaching? I have wondered time and again how parents could put their language above the Church of Christ. In my travels through twenty-nine States of the Union, I have found Episcopal churches, and Methodist churches, and Presbyterian churches with their very best members having come out of the old German Lutheran Church, and when I went to those men and said, Why did you leave your church? the answer invariably was, because they would not give us the Gospel in English, and we cannot talk German as well as our forefathers did. May the day be past when any church on earth will put the Gospel of Jesus Christ below language. I am glad to announce that in our own United States the Gospel is being preached today by the Lutheran Church alone, in seventeen languages. When the day of Pentecost came, the apostles spoke in the languages of all nations in Jerusalem, and I hope the day will come when the grand old Church of the Reformation will proclaim the Gospel in all the languages of the world.

5. Not only was this Church of the Reformation to proclaim the Gospel in many tongues, but to large congregations. ". . and to every nation, and kindred, and tongue and *people.*" In the days before Dr. Luther usually a man preached a sermon to a few students, or a few professors. The masses knew nothing about the Gospel. "Now," says the angel of heaven, "that will never do; the time must come when this Gospel must be preached in its purity to large multitudes; to the people." You who are professed Christians this morning, and genuine Christians, will realize that there is a blessing in the Christian congregation that you cannot get at home. Just as little as you can make a fire with one chip, just so little can you keep the flame of God's love in your hearts if you are going to dwell alone in the world. Put the chips together and apply the match to them, and you have a fire; bring the men, women and children and the multitudes together, and there is a flame of love and Gospel going through us and in us that we cannot find elsewhere. Now the angel from heaven said, this great Church of the Reformation must kindle a flame, and it did kindle the

flame. Dr. Luther on his journeys often stood on the balcony of some hotel and preached to twenty and thirty thousand people, with tears rolling from his eyes, and from the eyes of the multitude. The people rejected their idolatry and began to worship the true and living God again; they threw down their false religions and established churches of the pure Gospel. I am right here this morning to say that the Lutheran Church must demand large audiences and she will have them, if she does not follow in the path of many churches that are afraid to proclaim the truth. Why would twenty or thirty thousand people follow Luther, when not twenty or thirty people were following other men intellectually just as great? Because Luther dared to stand alone; because he dared to say what God wanted him to say; because he dared to stand before Europe and the king and say, "Here I stand; I cannot do otherwise. God help me!" Luther, like Elijah of old, understood that one with God is a majority. Dr. Luther understood that he need not be afraid of Pope nor priest, of no man on earth; that, as a messenger of God, he must proclaim the truth. And do you not know that the people are hungry for the truth? Do you not know that the old Gospel as confessed in the Lutheran Church is a power that is bound to grow? The day that I was ordained in this church, as I heard last night, one of the ministers said: "It is a new broom, and in a short time the church will be empty." Is it empty? Look around you. Is it empty? Will it be emtpy? Yes, it will be empty as soon as your pastor becomes a coward; it will be empty as soon as he ceases to give you God's whole truth. Whenever my church is empty it is nobody's fault but my own; and I am here this morning to say that if all the ministers of the Gospel in Mansfield and elsewhere would come out and say everything that God wants them to say, the churches would be crowded to the doors. The only reason there are a few vacant chairs in this house this morning is because your pastor needs just a little more boldness. May God help me to become bold as a proclaimer of the everlasting Gospel.

II. In John's vision of the Reformation we have a second angel. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all na-

tions drink of the wine of the wrath of her fornication." Babylon was a great city, as you all know. Babylon had a wall that was 156 miles long, and 65 feet high and 120 feet wide, and on that wall stood two hundred magnificent towers. That city of Babylon was the most noted city in all the Orient, and yet, my friends, Babylon of old was no more existing when this angel flew through the heavens; that angel could not have referred at all to the Babylon of old; but let us not forget that there is a spiritual Babylon called Rome; and let us not forget that the city of Rome was also great, and the message of the second angel is this: "Rome is great, but the Word of God is greater."

1. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Am I sure now that this Babylon was Rome? Let me read you a few verses from the Bible: Rev. 13: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Surely there is the illustration of a wonderful power. Where was that power located? It is said here "I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." What were those seven heads? The Bible is a wonderful book, and it always explains itself if you know just where to look for the explanation. Rev. 17:9. "And here is the mind which

hath wisdom. The seven heads *are seven mountains,* on which the woman sitteth." There we learn what the seven heads were. Every child here knows who the woman is. Jesus Christ is the Bridegroom, and the Church is His bride, and this bride — the woman — was sitting on the seven hills. And which city of the world sits on seven hills? There is only one, and that is Rome. And it is the great Pope that uttered words of blasphemy. What are those words of blasphemy? We are not guessing at things this morning; we are giving you history. If you were to go to Rome this morning and had the privilege of meeting the Pope wearing the pontifical crown, and could see the words that have been there for centuries and will stay there as long as the world stands; they are not written in Greek, nor Hebrew, nor English, nor German; but in a language that never will change, written in the Latin language, and that is the only language we use in this country, to count. On that pontifical crown you will find the words which I have put on this blackboard: "Vicarius Filii Dei." In a congregation of this size we certainly have Latin scholars, and in order that no one may think I am giving a wrong translation, I will ask some one to tell me what those words mean. Dr. Davis, as you have studied Latin, will you tell us?

Dr. Davis: — "The vicar of the Son of God."

We have here then the words: "He is the vicar of the Son of God." If that is not blasphemy, for a man to claim that he is the vicar of the Son of God, I do not know what blasphemy is. That name stands on that crown, and if we count the number of that name we will soon find out what it is. I think I gave this in this church once before, but I give it again in order that our stenographers may take it, and give it to the world. You understand that we were taught to count in the schools: One I, one; two II's two; three III's, three, etc. Taking the same principle, we count:

V = 5
I = 1
C = 100
A = 0
R = 0

	I =	1
U or	V =	5.
	S =	0
	F =	0
	I =	1
	L =	50
	I =	1
	I =	1
	D =	500
	E =	0
	I =	1
		666

Add them up and you have the number, 666. The Lord did not put a single verse in the Bible not to be understood by man. So we find these words: "Here is wisdom. Let him that hath understanding count the number of the beast; for *it is the number of a man;* and his number is Six hundred three score and six." Rev. 13:18. In other words, we find this great truth proclaimed by the second angel, that Babylon on the seven hills is a mighty power; has there one who calls himself the vicar of the Son of God, while the Bible teaches plainly that there is one Mediator between God and man, the man Christ Jesus; and when any man on earth tries to take the place of Jesus Christ, he becomes guilty of blasphemy. Let me read a few of these words again: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

2. This second angel not only proclaimed the greatness of the Babylon on the seven hills of Rome, but proclaimed the great fact that Babylon must fall. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." When a man lives a dual life, we say he is guilty of fornication; and when the Church of God goes away from the true and living God, to a false worship, she commits spiritual fornication.

Rome was great on that day when Luther nailed his theses to the door of Wittenberg castle church, for in those days the Pope not only ruled the Church, but he ruled the governments of the world. They all fell down at his feet. Now stop and think of a poor miner's boy, with nothing in his hands but the Sword of the Spirit, shaking the seven hills of Rome and wounding that Pope. Did he do it? Listen: "*And I saw one of his heads as it were wounded to death;* and his deadly wound was healed: and all the world wondered after the beast." And do you want to know how he wounded that beast? Listen: ". . that they should make an image to the beast *which had the wound by a sword,* and did live." In other words, Dr. Luther found that the Sword of the Spirit in his hand was more powerful than the Pope at Rome. The Church on the hills of Rome had taken away from the people their Savior. Luther proclaimed Christ to the world again. The Pope at Rome had said, If you want forgiveness of sins you have got to pay for it.. Luther held up his Sword and said, "You can get forgiveness of sins alone through the mercy of the Lord Jesus Christ;" and cut into his head. The Pope said, "You shall worship Mary, and the saints, and fall down before them." Luther held up his Sword and said: "Thou shalt worship the Lord Thy God, and Him only shalt Thou serve." The Pope said, "Take the cup away from the communicant." Luther said, Here is the cup. Jesus said: "Take eat, this is My body" and "Take drink, this is My blood." The Pope said, There are seven sacraments. Luther read through his "Biblia Sacra" and found only two. The Pope said, I am the highest authority; and Jesus, through Luther said: "I am the Way, the Truth, and the Life, no man cometh to the Father but by Me." And thus, one by one, he took up the errors of Rome and struck them with the mighty Truth of God's Word. Then all Germany was aflame, and all France, and Spain, and Holland, and England, and that flame came across the seas to America in the Mayflower, and with the followers of Luther himself, until to-day we have in all the world living seventy million Lutherans, to say nothing of the other Protestants who are living and enjoying the liberty which that man of God, by the help of his Master and the holy

angels, brought into existence three hundred and eighty-seven years ago.

So Rome fell, but remember, she did not die. "And I saw one of his heads as it were wounded to death; and *his deadly wound was healed.*" Rome did not die. She still exists, but she has lost her power. It was not very long after this Reformation that the people drove one of the Popes right out of the city of Rome; he has lost his temporal power and he is no more what he was before, but now without his former power, he still exists.

III. The third angel comes and proclaims a vision of the future after the Reformation announced by the first and second. "And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Dear Christian friends, this third angel has proclaimed what would take place to-day, and from now on to the end of the world: and the sum and substance of this message is twofold: False religions are not yet ended; and worshipers may be damned as well as heathen. Oh, it is a very solemn message, my friends. Weigh it carefully. I am bound to speak of a few matters this morning that some of you would rather have me keep silent on, but I am going to be true to my God, if the heavens fall.

1. There are two false religions proclaimed in those last three verses that are going to be known, *by a mark in the forehead;* and *by a mark in the hand.* We can not say that we will pay no attention to this chapter. When there is a chapter in the Bible you do not want to hear, you do not want to hear God's Word any more; and the person who does not want to hear God's Word preached any more, is worse than an infidel. This religion, false as it may be,

is always known by its beastly character. Whenever you get away from the true religion, you get into the religion of the beast. Whenever you get away from the true and living God, you get to be more beastly than before. We are told that in the latter times shall be beastly religions, known by the mark in the head and in the hand. What religion is known by the mark in the head? I am told that old wounded Rome makes her mark in her forehead every time she goes to the house of God. You have possibly seen the good Roman Catholic make the cross, sometimes on his breast, usually in his forehead. Whether this means Rome in her wounded and healed state or not, I am not quite sure; if I were I would say so; but this much I do know, that we are living now in an age of rationalism; we are living in an age when men think they are just a little too smart to be Christians; we are living in an age when people think because they went to school a few years, and possibly to some academy a little while, they know more than the preachers. There is a certain lawyer in this town who has always posed, ever since I have been here, as a "smartie." I made up my mind that he must have gone to school at Ada, and it was not long ago I talked with him and I said, "Where did you go to school?" He said, "Ada." Not that I am casting any reflection on Ada. Ada has given some very good students to the world, but Ada has given more boys to the world that have gone six weeks and knew it all, than any school I ever heard of. So we have a class of people that have gone to school just a little while, thinking they know it all, and saying, "What do I care for the old Bible? What do I care for the old Church? What do I care for the Sunday-school? I am beyond all that. I am one of America's bright young ones." And there you have the young man that has the mark in his head and is going to be a beast before long; there you have the young man who is not ashamed, if found drunk some night and carried home; there you have the man who is not ashamed to stand around in the saloon and then go home beastly drunk; there you have the man who is not ashamed to eat like swine; there you have the man going out into the world and doing all the meanness he is capable of; there you have the man who is not safe in your homes,

in whose presence you would not want to have your daughter. We have a great deal of that beastly religion in the present day, and I say the world is going wrong, and the angel of God — the third angel — told us what was coming.

Now that is right, whether I speak of the sign in the forehead, *the cross,* or whether it is the other. Everybody knows that the Romish Church has paid little attention to sanctification; everybody knows that when the average Roman Catholic goes to church in the morning, he does not care very much how he spends Sunday afternoon; everybody knows that where the Romish Church has total sway, the people cannot read or write; everybody knows that the Romish Church thrives best on ignorance; everybody who is well informed knows that the country having the most people reading and writing, is Norway and Sweden, the Lutheran country. And so I say I am not wrong, no difference which one of those interpretations you accept, the heady religion, the beastly religion, known by the sign in the forehead, instead of a religion by regeneration and sanctification, is the beastly religion that we are going to have after the Reformation until the end of the world.

2. Another great false religion is to be known by the right hand. That is the subject some of you do not want me to talk about. Why did you not tell the Holy Spirit to keep it out of the Bible, and then I would keep quiet. In the text of to-day it does not say whether it is the right hand or the left hand, but the Word of God is always plain; if you come over to the thirteenth chapter you will find just which hand it is: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark —"— in the foot? No, sir. In the forehead? Yes. In the left hand? No. "— in their *right hand,* or *in their forehead.*" Now you can go around in this world and pick up a man's right hand, and you cannot see the mark, and yet it is there. When I was a boy, when we met we shook hands, and everybody shook hands alike; but now when I shake hands, about nine men out of ten take a finger and crawl

around over my knuckles and it fells like a snake. What is the trouble? Why, I am sure it does not make any difference where you put your finger, but that finger means something. It means that you know each other by the grip you give each other with the right hand; the Mason knows the Mason; the Odd Fellow knows the Odd Fellow; the K. of P. knows the K. of P. It goes on in this way, that just because father and mother have that mark, the boys and girls want the mark. It goes on further, because a man who has enough money to spend to be a Mason, has the mark, the man who butchers wants a mark; so the butchers go together and they have a mark. Then the man who handles the razor wants a mark, and we have the Barbers' Union; then the man who handles the plane wants the mark, and we have the Carpenters' Union; this union and that, and every man knows the other by the mark in the right hand. What do these people do who do mark themselves with the right hand? I am not holding up before you this morning this order or that order; little do I care about your secrets; that is not the thing; but I am holding up to you this morning an institution as old as the garden of Eden; it was started down in that little hole where Adam and Eve were hiding when God said, "Where art thou, Adam?" and it has been going on down through history until the present day; and this institution has bred other institutions that have known each other by the mark, and they have come together and determined that if others have not the same mark, they must be killed. Is this guess-work? Did this angel know anything, or not? Haven't men been killed up here in Chicago because they haven't had the mark in the right hand? I am not referring to our own school house, but to the high school at North Broadway in North Columbus. The foundation was laid, I am told, by men who have not got the mark in the right hand; the walls were built, and when it came to the roof there wasn't a slater in Columbus that didn't have the mark in the right hand and there wasn't one of them who would put that roof on, but they all said, "We will never do it, because the foundation was laid by men that have not got the mark in the right hand." Suppose I were a slater, and some morning I should go down to that

high school and begin to put on the roof, what would the other men do? They would do just what they did in New York, in Colorado, in Chicago,—they would knock S. P. Long off of there with a stone. Why? Because he is not a man? That does not make any difference; man or no man, he hasn't got the mark. Brethren, the man that will stand up for that thing is not a child of God, I do not care who he is. That is the truth that was proclaimed by the third angel of the Reformation. This third angel said, nearly two thousand years ago, that false religions, known by the mark in the forehead and in the right hand, would not only interfere with buying and selling, but bring about persecution and murder. Rev. 13:15-17. The great war of the future will be between the devil's church and God's Church, and I tremble for the preachers and professed Christians who to-day are helping along the army of the devil. God have mercy on them the day "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

I say these things with love, my friends, but I fear that some professed Christians, even ministers of the Gospel, are, like that servant of Elisha of old, saying, "Look at the enemy!" My prayer this morning is, O God, open their eyes to see that they which are with us are more than they which are with them. Dr. Luther in those days had to flee to the Wartburg to escape the enemy; they sought his life. In the estimation of the world at that time there was not a bigger fool in the year 1517 than Dr. Luther. To-day the world admires him. To-day every Church on earth must say that he was the greatest man from the days of the apostles to the present time. What do I care what anybody thinks of me, just so God says, You are carrying out the message! And so I say this morning, dear friends, open your eyes and look at the angels; they are hovering around us, watching over us. God's truth is so great we are always safe, if we

are on the right side. Oh, I will not ask God to strike you blind because I know you are children of God, and I know you want the truth, and I know you will abide by the truth. If this congregation did not love the truth it would have driven me away long ago. I believe you are going to abide by the truth, and you are glad this morning that I am telling what I find, and all I ask of you is, not to follow me — I do not ask you to do anything to please any man; but I ask you to settle these questions on your knees in prayer. I ask you to keep your eyes open and see the great truth in all things that God has revealed in His mighty Word. We are living now in the closing age of the great message of the third angel. May we all so live that when all the angels come, with the Son of God, in glory, we may be found on the side of the righteous. Amen.

PRAYER.

O God, our heavenly Father, we thank Thee for the great Reformation. We thank Thee that Thou hast seen fit to take an humble sinner like Dr. Luther and through him give the Church of God that standing in this world that it has to-day. We thank Thee that Thou hast seen fit through him not only to set the conscience of the people free, but that Thou hast established the Church of God, and the schools which to-day are such a wonderful blessing to the world. We ask Thee to bless the Christian schools. We ask Thy special blessing upon the public schools of our country, and may they, legitimately born from the Bible, never forget that grand old Book. God forbid that that child should ever forget its mother. We pray Thee that Thou wilt bless all the superintendents, and all the principals, and all the teachers of our country, and we pray Thee to give them that great love for the truth of God, that they may stand as Thy children always should stand, for truth. We pray Thee to give Thy special blessing upon all who have assembled in this house. Bless each father and mother who shall hear God's Word only a few Sundays more. Bless the sick who would love to be with us and cannot. Bless the dear little children, and help them to see that the soul must be fed as well as the body. Heavenly Father, listen to all the prayers which Thou wouldst love to hear from us, in substance in Thine own prayer:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power, and the glory, forever and ever. Amen.

TWENTY-THIRD SUNDAY AFTER TRINITY.

YOUNG AMERICA.

MATT. 22: 15-22.

"THEN went the Pharisees, and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Shew Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

Dear Christian Friends:—

Suppose in about fourteen hundred years from now the airship should be so perfect that a man could sail directly to the moon; and suppose on his arrival there he should find a class of people as much different from ours as the Indian was from the European; suppose, after many wars of extermination, five hundred years more should roll by and a race should be found on that moon so different from any other race on the face of the globe as the American people differ from any other people on the face of the globe; suppose, then, in that assembly of people who live on the moon a book should be read in the presence of as many people as I am speaking to this morning, and it should be announced that that book was written fourteen hundred years

before the moon with its inhabitants was discovered by that great discoverer; suppose, furthermore, it should be discovered in that book that the best description of the people who lived on that moon was given that was ever written, what would be your impression of that book? Would it not be wonderful? Would not every one say it has upon it the stamp of Divinity? For how should we to-day be able to give a true description of the people that shall be found on a globe not even known yet to be inhabited, in the year thirty-three hundred, or after that, possibly thirty-eight hundred? Such a Book I read to you this morning. Fourteen hundred years and more before Columbus discovered America, and five hundred years after the discovery, we find here in the lesson of our text one of the most beautiful descriptions that can be found of the American youth.

YOUNG AMERICA

is our theme this morning, and may God help us to develop it for our souls' and the nation's good. We find in looking through this text:

I. *His nature.*
II. *His teachers.*
III. *His only hope.*

I. We find the nature of Young America, and this nature is a mixture of shrewdness and subtlety. "And they sent unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men." What kind of a committee was this? A committee that consisted of the children and disciples of the Pharisees, on the one hand, and the followers of Herod and the Cæsarites on the other; the one a representative of Israel, and the other a representative of Rome; and this committee was quite a mixture, just as we find that the American people are a mixture. There is no place on this earth where you will find the people so mixed up in their race and nationality as in this country. I can well remember a good old Christian home where father and

mother were German, and one of their sons had met a daughter of another family that did not happen to be German, and he chose her for his future companion for life, and those poor parents were so broken-hearted that they almost died from grief, and the only crime was that the German young man intended to marry an English wife. None can understand what that means unless he has been in a thoroughly German family. Oh, how it hurt that father, and how it hurt that mother; and yet, my friends, it is just that kind of mixture of races that has made the American nation the greatest nation on earth. I can take you to two counties in this State where in many families you will find idiots, and the reason is that the families have lived in those communities for nearly a hundred years, and on account of holding their farms together, and their wealth together, have not allowed their children to marry or intermarry any other people than their own relatives. The secret of the success of our American people is that Irish, and French, and German, and all other European nations, have met in a place that God has selected for the greatest battles intellectually as well as physically to be fought on God's earth. This committee, consisting of Israelites and Herodians was a mixture, and a good representative of Young America.

2. Not only with regard to the mixture, but also with regard to shrewdness. This was no dull committee that was sent out. "Then went the Pharisees and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians." It was a representative council, and it was a representative committee; they took the shrewdest young men they could find, on the one hand the disciples of the Council which was held in Jerusalem; and, on the other hand, the representatives of Cæsar at Rome, of one of the greatest governments ruling at that time about them; these men were so shrewd that they even laid a plan to catch the Son of God; their object was to entangle Him; and when you send out a committee to entangle the Son of God, it dare not be a committee of ignoramuses; it was a committee of shrewd men; men who understood the laws of the Christian Church, so-called; and, on the other hand, were the officers, the policemen, ready to

arrest the Lord Jesus Christ the first move He made that was wrong. These two kinds of men represented in this committee were shrewd, just as shrewd as Young America. There is no shrewder class of people on God's earth than the Americans. When the nations of the old world are to be tied to this nation with a cable across the ocean, it takes an American to do it; when the fire is to be brought down from heaven that is to bring about communication around the world, and to propel the street cars throughout our cities, and to run the trains in the near future all over this earth, it takes an American, Benjamin Franklin; when there is to be a steam engine puffing up the Hudson, it takes an American to do it; when it is required to find a machine that shall help the mother in the home to do her sewing, it takes an American; when it is necessary to find a wire and a way of talking over that from nation to nation, it requires a man that is making his home among Americans. In other words, all the greatest inventions of the world have been found in this new nation, found in this mixture of races, and there never was a class of people in the whole country that represented Young America any better than these disciples of the Pharisees and the Herodians.

3. Not only are they shrewd, but it is also true that there is subtlety among them. This was not an honest committee; they came as if they were the greatest friends of Jesus Christ, and said, "Master, we know that Thou art true;" what they said was true, but oh, what liars they were in their hearts. They said, "Thou teachest the way of God in truth;" they told the truth, but oh! how they lied in their hearts. They said, "neither carest Thou for any man;" they told the truth, but how they lied in their hearts; They said, "Thou regardest not the person of men;" they told the truth, but how they lied in their hearts! They started out with the view of entangling Christ, and they appeared before Him as His best friends, when, in reality, they were like the old serpent in the garden of Eden, and were laying their traps to catch Him. You will find a great deal of the American idea in this committee. I know of no people on earth who are harder to understand than young America. When the German has something in his heart and in his head, he

speaks it out and you know just where he stands; you never know just where young America does stand. I have been fortunate enough in my young career to be thrown into committees of many kinds, and into plots of many kinds that were developed by Synods and other bodies, and what has surprised me more than any one thing is that when you get on the inside of an American's plans, to see the difference between the real intention and that which appears on the surface. The real truth of it is that the masses do not understand what the American youth and the American plans really are.

II. Again, there is a great similarity between the *teachers of these men and the teachers of young America.*

1. The Pharisees were very respectable people. Some people have the idea that the Pharisee was, before the world, considered a bad man; we shall never understand the Scriptures if we have that idea of the Pharisee. The Pharisee was in Jerusalem what the highest and best educated people in this country are to us; they were the people to whom the Church looked up; they were the real leaders; they were the people to whom the common people would bow; they were the people who wore their garments to distinguish them as belonging to the highest caste in the world; they were looked upon as the models of morality; they were the people who had more than six hundred laws ruling them in the things that are right and wrong. We might very well compare the Pharisees of old to the teachers of the American people. Is there any class of men in our country who are more respected than the ministry? than the superintendents of our schools? than the teachers of our public schools? than a good, honest doctor, than a good, honest lawyer? than a good, honest commercial man of any kind? We look up to these men and we are led by these men, and the real truth is that a comparatively few people are doing the thinking for the masses; and consequently our American youth are disciples of respected teachers, just the same as this committee of disciples of the Pharisees and the Herodians were.

2. Not only is it true that the teachers are respected, but it is also true that they are well organized. "Then went the Pharisees, and *took counsel* how they might entangle

Him in His talk." In other words, they went to the great Sanhedrin, the great Council — if not to the Sanhedrin, they had a council of their own — in order that they might discuss the question *pro* and *con,* and get the best and shrewdest way to entangle Jesus that could be evolved from their minds. I find that the young people of our own country are under the counsel of organized instructors just the same as this committee of disciples and Herodians. Did you ever see a nation on earth more thoroughly organized than our own? Years ago we found that when anything was to be done in the Church the whole Church did it. Now it is organization upon organization, until the Church of God is organized to death. Years ago, a man to be a genuine man was considered to be true to his family, true to the State, and true to the Church. Years ago when you would visit your neighbor you would find father at home, and you would find mother and the children at home. Years ago you would expect to find a small library of a few good religious books and a little bit of history, and the family knew those books and were better informed in many things than we are to-day, with all our great libraries. How is it to-day with us? Where is father? Where is he on Monday night? Went to the Council. Where is he on Tuesday night? Went to the other Council. Where is he on Wednesday night? Where is he on Thursday night? Children, is mother at home? No, she went to the Council. Where are our people? Did you ever see a nation on earth where they are all organized and reorganized, until there is hardly any organization left, as it is in our own land? We have before our American youth to-day hundreds and thousands of instructors, but they are all in the council somewhere — all organized.

3. These teachers of this committee were not only in the council, but they had that bad quality of being hypocritical. "Then went the Pharisees, and took counsel how they might entangle Him in His talk." Then they called in committees from two different sources, they called half of the committee from the Israelites, and said, "You love the Israelites; now you see to it that Jesus says nothing contrary to our people;" then they called in the Herodian officers, and said, "Now, you represent Rome, and if you find He says one

word against the government of Rome, grasp Him immediately; we give you the authority; and in order that He may not surmise that you are trying to catch Him, go to Him with a compliment, and say, 'Master, we know that Thou are true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us, therefore, what thinkest Thou? Is it lawful to give tribute unto Cæsar or not?' And if He says it is not lawful to give tribute to Cæsar, then, Herodians, grab Him. If He says it is lawful, then, disciples of the Pharisees, grab Him; then He is not loyal whether He says yes or no; take hold of Him and bring Him, and we will see that we get rid of Him! arrest Him!" But they went that day to the Lord God of Hosts, who saw the hypocrisy in their hearts; He saw that their words were one thing and their thoughts another, and consequently it is said here, "Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?" Am I wrong when I say that young America is to-day instructed by many hypocritical teachers; by teachers who profess one thing and mean another? And what is the result? Hypocritical teachers will make hypocritical disciples; hypocritical Pharisees will make hypocritical disciples. These disciples were just exactly like their masters, and Jesus revealed unto them their hypocrisy.

III. That leads me to *the only hope for young America;* and the very first thing that I would say for young America is that, like this committee, he must be exposed by "The Light of the World." This committee would have caught you and me very nicely, but they could not catch the Son of God. Why? Because He was the Light of the World, and that Light of the World cannot be entangled by hypocrisy. If there is any one thing that young America needs to-day, it is to have its secrets and hypocrisy exposed. Have you been reading the newspapers closely these past few weeks? I wish I remembered just where this took place, but it is current news. Only a few weeks ago, one morning when the teachers went to the public schools they discovered a band of children standing before that school, with labels on their coats saying "Union" — members of the union. Just what kind of a union it was I do not know, but those little folks

were standing before that schoolhouse with the determination that the scholars should not go to school that day; these little children — young America — had gone on a strike before the schoolhouse, determined that there should be no school that day, and there was no school that day. The best thing you can do is to turn a little light on those young men. It is not only in one city that this is taking place. During the past two months, in the city of Tacoma, Wash., Kansas City, and in Chicago, it has been discovered that the scholars in the schools are organized, so thoroughly organized that they are controlling the teachers, and even controlling the superintendents. In Chicago alone it has been discovered that there are forty secret societies in the high schools. And what have they done? What have the teachers done? What has Chicago done? I believe this is too good not to quote, taken from a paper published in the city of Chicago: "The principals of fifteen High Schools, and three hundred and forty-eight High School teachers attached their names to the report addressed to Mr. Cooley, Superintendent of Schools, which was as follows: (Now, my friends, a document signed by three hundred and forty-eight High School teachers and fifteen principals of High Schools in the city of Chicago means something. It is too valuable for all of you not to hear.) 'Dear Sir: — We, the prinicpals and teachers of the Chicago High Schools, desire to express to you, and through you to the patrons of the schools, our disapproval of High School fraternities and Societies. We believe these organizations are undemocratic in their nature, demoralizing in their tendencies, and subversive of good citizenship; that they tend to divert their members from scholarly pursuits and to put the so-called interests of the organization above those of the school. The effect of secret societies is to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers. Since the public school is an institution supported by public tax, all classes, without distinction of wealth or social standing, are entitled to an equal share in its benefits. Anything that divides the school community into exclusive groups, as these societies do, mili-

tates against this liberalizing influence that has made one people out of a multitude. These organizations multiply the social functions which demand too large a share of time and attention from school work. They offer temptations to imitate the amusements and relaxations of adult life, while their members have not acquired the power of guiding their actions by mature judgment. During the impressionable years of youth, school and home should unite their powerful influences to prevent the formation of habits that retard healthy moral, intellectual and physical growth. It is unquestionably true that the full co-operation of these agencies is hindered by the influence of these societies. In addition to this, our experience shows that the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe that this is due to the influence of such organizations. *In view of these facts, we feel that secret societies ought to be discouraged by all reasonable means.'"*

My friends, if the pastor of the First Lutheran Church is a crank for expressing his views on this question, he is here to say that he has three hundred and forty-eight High School teachers and fifteen principals of the High Schools of Chicago to-day who are cranks like himself. I am glad to say to you this morning that some machines, no difference how perfect they are, if they have no cranks to turn them, will not go, and it is about time we are getting a few more cranks all over this world who can see the corrupt influences of Christless religious institutions; and young America to-day is fast going to the devil, and you know it. Not very long ago the police of Columbus, O., discovered, down in a cellar, a gang of young thieves wearing short pants, with rituals, and oaths that were horrible; and things that were stolen from all over that city were found in that cellar. Who taught those thieves what they were doing? Who taught these young men up in Chicago to organize in our public schools and fight down many a poor scholar who could not go in with them? Who could have taught those young children to stand before the schoolhouse, and dare the teachers to go in? Who has done that? You, men and women, who have done the same thing right along have given that lesson

to the children. I tell you, my friends, we say in German that the apple does not fall far away from the tree, and it is just as true that our young people are taking up what they see fathers and mothers do. What right, after all, had these three hundred and forty-eight teachers to condemn the children for doing what undoubtedly some of them were doing themselves? What do we need for young America? I will tell you what we need. We need to turn the searchlight of God's eternal truth on, until the world can see that the children are what the parents are making them. And I would like to know what right the parents of this country have to find fault with labeled young boys and girls, when there are labeled men and women walking all around them. What is the hope of young America? The hope of young America is to bring them face to face with the Lord Jesus Christ, just the same as this committee of Herodians and disciples. When He exposed their hypocrisy by His own light, they were a wiser set of young men; and when young America sees himself as he really is, in the face of Jesus Christ, he will find out that there is a love that goes out to all scholars, that goes out to all humanity, and not to some clique; he will find that there is a love that reaches out to help the helpless, and not those that can help themslves. May God in His mercy help us to see, as these young men saw, when they stood face to face with Jesus Christ!

2. What is the hope of young America? The hope of young America is not only that they may be exposed under the Light of the World, but the hope of young America is that they may become better citizens of this country. "Why tempt ye Me, ye hypocrites? Shew me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription?" When they handed up the little piece of money there was on that money the picture of some man, and over the picture were some words written. "Whose picture — whose image is this?" They answered, "Cæsar's." "Then," said He, "render therefor unto Cæsar the things which are Cæsar's; is that all you have? Have you nothing but that little piece of money? Haven't you a soul? Haven't you a heart? Haven't you a conscience? Don't you know as you are

standing before Me that you have another duty besides that little piece of money? Render to God the things that are God's." And they went away, and said not a word. What could they say? The hope of young America is that we teach them to be obedient citizens. As long as we are going to talk about the chief officials of our country, as if they were a set of dummies; as long as we are going to criticize all the officials of our city, in the presence of our children; as long as we are going to talk like rebels at the table and in the home, what can we expect of young America? We are taught in God's Word to pray for our rulers; we are taught in God's Word to honor our rulers; we are taught in God's Word to pay our taxes. Not very long ago an assessor went to a farmer to get the valuation of his property, and the farmer said to his little boy, "Take Watch and put him in the smokehouse." The tax list was read off. "Cattle, how many; horses, how many; any dogs?" "Do you see any dog around here?" "No." "Well, then, pass on." And the assessor did pass on. That man went to the courthouse and paid his taxes, and did not need to pay a dollar for his dog. Oh, how smart he was, wasn't he? He escaped the law. Oh, shrewd America! The boy had Watch in the smokehouse. But that man forgot that by that very act he taught that boy a lesson that put the boy over here in the Reformatory; it cost him more than a dollar, my friends; it cost him more than the tax of a dog. What is young America? Young America is just what father makes him, and you cannot afford to teach that boy at home not to pay taxes; you cannot afford to teach him to be a rebel to his government. What we want our boys and girls to learn is that law is law; that order is order; that obedience is to obey, and it is better to take the last dollar out of our pockets to pay our taxes and have an honest government than to cheat the government and teach our boys and girls to be thieves. What is the hope of young America? I answer once more, to render to Cæsar the things that are Cæsar's, and to God the things that are God's.

3. As I said a while ago, life is more than a little piece of money; life is more than a home with carpets and with pictures and with instruments of music; life is more than

simply an outward show; life, when it is all done, means to know how to live, know how to die, and to know just exactly where to spend eternity. There is a God in heaven before whom we must stand; there is a God in heaven, before whom you and I are responsible and accountable. We have souls that need salvation; we have hearts that God wants; we have services that God needs; and consequently, what young America needs to-day is to be exposed by the Light of the World; made good citizens of our country, the best and grandest on God's earth, and then, in that garden of the world, saved by Providence for the days when the persecuted people from all the world shall flock to that other side of the hemisphere to find that glorious home of America, where the world's battles shall be fought out, and from whence the salvation of the world shall flow through the missionary spirit; it is there, above all places on earth, that every young man and every young woman should be found children of God, no difference how young they are, no difference where they are; then there will be a salt that will make itself felt as a great savor in this world, and will not be like that useless salt that must be thrown out. What a horrible thing in this great, good land of ours for a man to have his body and soul lost and damned! It is a terrible thought, and if I can say one word this morning that will wake up the fathers and mothers and the children to the salvation of the whole family, and the whole community, and from this community, the whole world, then I have accomplished my mission, and may God bless it.

"Unto Cæsar let us render
All the things that Cæsar's are,
Custom, fear and tribute tender,
Both in time of peace and war.

"Government is by God's order,
Civil rule by His command,
For protection to our border,
Safety, peace, throughout the land.

"By the will of God appointed,
All must fear the powers that be;
Who lays hands on God's anointed,
Sins against His majesty."

Unto God let Cæsar render
Soul and body, heart and hand.
We and Cæsar, all as subjects,
Must before King Jesus stand. Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for this day so glorious, and for such a privilege as to proclaim Thy Gospel from morning until night; we Thank Thee for the privilege of worshipping in this temple this morning; we thank Thee for the new house of worship which we have begun to-day to Thy glory in the north end of this city. We pray Thee that Thou wilt help us to render to Cæsar the things that are Cæsar's, and to God the things that are God's. We offer a special prayer this morning for the twenty millions of school children who are being taught by their parents and by their instructors, either to go wrongly or to go rightly; and we pray Thee, Heavenly Father, that Thou wilt help these teachers to understand their great responsibility to the little children, and their great responsibility to their children's God. We pray Thee that Thou wilt put into the hearts and minds of our hearers this morning good thoughts, the best thoughts; stir them all up if they need stirring up, until they can all see that there is only one right way to live and only one right way to die, and only one right place to spend eternity, and that is with Thee, forever and ever. O God, if there should be one in this house this morning who has heard his last sermon, may he die in Christ; may he not die without being baptized in the name of the Father, Son and Holy Ghost; and those of us who have had the privilege of being Thy children from infancy, help us not to become unthankful nor forgetful of the necessity of having Thy grace constantly offered to us in Thy holy sacraments. O Lord God, help us all now to sum up our prayers in Thine own prayerful words:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power, and the glory, forever and ever. Amen.

TWENTY=FOURTH SUNDAY AFTER TRINITY.

TWICE TWELVE ARE TWELVE.

MATT. 9: 18-26.

WHILE He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And Jesus followed him, and so did His disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, He saw the minstrels and the people making a noise; He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

Dear Christian Friends:

The question of to-day in many churches is, How shall we draw the people? And how many worldly schemes are resorted to in order to draw the masses; but, unfortunately, though from worldly curiosity the people do come now and then, just as soon as that worldly scheme has passed by, where are they? Again the question presents itself, How shall we draw the people to God's house? It seems to me the ninth chapter of Matthew answers the question, when we study those facts which He here gives us, not in chronological order, but as striking instances in the life of Jesus. We have first mentioned in this chapter, Jesus healing the young man from Capernaum who was let down through the

roof on account of the multitude, showing us that Jesus Himself is the One that draws the people. Not only do we find that He drew the people when this young man was healed, but as He passed along He saw a certain man named Matthew, sitting at the receipt of custom, and Jesus said, Follow Me, and Matthew followed. Very likely in Matthew's own house the publicans and sinners began to crowd, until the house was filled, and the Pharisees began to find fault with the Savior on account of the crowd, and the kind of crowd that gathered around Him. In other words, Jesus drew the multitude, and while correcting these Pharisees of their error, the door opens again, and now another committee comes in, from John the Baptist, wondering why it was that the disciples of John were fasting, while the disciples of Jesus were not; how it happened when they were sitting around the table eating, that John's disciples were not eating; and so He settled that question for that committee. And just about that time the door was opened again, and in came a ruler from Capernaum, a ruler of the synagogue, a man who was there appointed, not so much to preach as to arrange the Divine service, and his face shows there is trouble there, and he falls down before the Lord Jesus Christ and asks that He come right with him to his own home, for his little daughter is dead, and He shall raise her up— and the little daughter was twelve years of age, Luke tells us, and the woman who met the Savior on the road and touched the hem of his garment, was sick for twelve years; and thus we learn the great lesson of the morning, that

TWICE TWELVE ARE TWELVE.

May the Holy Spirit this morning bless these words to our eternal good.

I. *Once twelve is twelve.* It was about the time that Jesus was nineteen years of age that a little child was born at Capernaum, the daughter of a ruler, and oh, what an interest they took in that little daughter. It was the first one. How they cared for her until she grew up to be a year old, and watched her day by day as she learned to walk; watched her day by day as she learned to talk; watched her day by

day as she began to form sentences, and every day something new in the home. You remember that first child of yours, do you not? How you watched her develop day by day! Now this child grew on year after year, until she was twelve years of age, and all at once the only child took sick. It is not simply a matter of a day, but days roll by, and instead of getting better as she did before, she got worse, and worse, and worse. At first the mother alone sat there and took care of the child, but at last she says, "Father, don't go away from home to-day; our daughter is too sick," and he stays with her, and the mother stays with her, and they watch over her day and night, until they are about worn out; and, lo, they both discover that she is actually dying. Matthew tells us this ruler went to the Savior and said, "She is dead;" Mark tells us that he reported to the Savior that "she is at the point of death;" Luke tells us that "the girl lay at home a dying;" No difference, then, which one of these statements we take, the fact is that when Jairus left home the daughter was dying, and by the time he reached Jesus he thought she was dead. Now this man Jairus believed in Jesus Christ; he had possibly heard of the young man at Nain having been raised from the dead, and when he saw his only daughter was about to breathe her last, he said, "Mother, I am going to go and find the Savior if He is to be found" and he started out with the determination not to come back until he found the Son of God, and whether the daughter dies or does not die, by the time they get back He will help her and raise her up. And so he goes down and falls at once before the Lord Jesus Christ, and, in the language of our text, worshiped Him. Oh, the true humility of this ruler! No difference if there are publicans and sinners sitting around the Savior, this man is not too proud to go into their presence, and to fall down on his knees before the Lord Jesus Christ. What a wonderful faith he must have had, to leave home when his only child was dying, to leave home with the matter fixed in his heart that he is going to bring the Savior that will raise her up whether sick or dead; and so his faith is answered by the Lord's coming with him when he does go.

We find that in a very short time there is a large crowd of people, and a woman comes and touches the hem of His garment, and instead of going on, as He had gone before, He stops; the whole crowd stops; there is an argument going on between the disciples and their Savior, and Jairus, the man who is wanting the Savior up at his house, is standing there, and oh, how worried about the time being lost; the thought is in his heart, oh, that that woman would have stayed away just now when I need Him so badly up at my house; but Jesus walks along slowly and talks about their matter, and settles it, and then goes on. Every moment must have seemed to Jairus like an hour. But at last they come to the house, and they hear the music and the singing. According to the custom of that day, in the presence of the dead, there had to be hired choirs and hired minstrels, and singing and music went on during the days of mourning until the child was laid to rest. The Savior comes up to the house, and oh, what a cold reception He receives. He tells them the maid is sleeping, and they laugh Him to scorn, as if they did not know that the little child was dead; as if they had not been appointed by the mother; as if all the funeral arrangements had not been made; as if there was to be no funeral in a few hours; they knew better than this Jesus of Nazareth, and so they mocked Him, and laughed Him to scorn, as much as to say, You might just as well have stayed where you were; we are running this funeral; but the Lord Jesus said to all of them except Peter, and James, and John, and the father and mother, Just stay out; We only will go into that room; and they went in, and He took the little girl by the hand and said, Maid, I say unto thee, arise; and she arose! she was dead, but she arose by the power of Him who had said. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." He handed the daughter back to her parents and said, Give her bread to eat; and then walked out with the little daughter and said, Now this is the kind of answer I give you for your cold reception. Oh, what a beautiful reply! What a beautiful answer! When the brothers of David said he was just a boy and could not fight,

David did not stand and argue; he simply picked up his pebbles and sling and went out and slew Goliath, and cut his head off, and brought the head back; that was his answer. When people say you cannot do this, and you cannot do that, do not stop and argue, but go and do it; that is the answer. Beautiful answer of Jesus! The little girl, twelve years old, stands before the people that received the Savior so very coldly, and there we learn the great mathematical problem that once twelve is twelve.

II. Then we learn that *another twelve is twelve.* When this little child was born, when Jesus was nineteen years of age, somewhere in that same neighborhood, it was reported that a very prominent woman, well known, possibly, to this ruler of the synagogue, was very sick; it may be that this ruler was the pastor of this very woman. What her name was we do not know. The Holy Spirit never tells us the names that the world would tell, and always does tell us the names that the world would not. It would not help any one in the world to know what this woman's name *was.* There are times when it becomes our duty not to mention the names of people. But, I say, I believe that Jairus himself was the pastor of this woman; she took sick the very time that his little babe was born. The little child grew to be one year of age; and very likely this woman came there and said, I have been sick just as long as your babe has been born. Another year passed by and the little child was running around; and it may be that this woman picked up the child and said, I know how old you are; I took sick about the same time that you were born, and here I am sick yet. Another year rolled by, and the little child was still larger, and the woman was just as sick as she was before; she had seen this physician and that physician; spent money here and spent money there, and was still sick, and I can hear her saying to the little girl, You are three years old and I have been sick three years. The little child grows to be larger, and she is now six years of age and begins to run about, and may be passes the home of this poor woman who is just able to step out and get a little fresh air; her money is going and her health is leaving her more and more; instead of growing better she is constantly getting worse; I

can see as she stands in the presence of that little girl and says, You are growing so, my little girl; it was just six years ago that I took sick. Time rolls on and the little girl is ten years of age, and this woman sees the little girl again, and she says, Why, my dear girl, you are growing up to be a young woman, and you were a little babe when I took sick; then I had my little home; I had a little money laid away; but now the doctors have got my money; my little home is gone; my strength is gone; I am getting weaker and weaker every day; just think of it! I took sick when you were born, and I am sick yet, and you are getting stronger and I am getting weaker and weaker every day. Two years more roll by, and the little girl, just as old now as Jesus was when He went to the temple and was lost from His parents, takes sick, and the woman hears of it, and she says, It was just twelve years ago that I took sick; my sickness began when that little girl was born; and she had a personal interest in that little girl all her life. So I see the story as I read it. The report came to her that the little girl is going to die, and she says, Why doesn't the good Lord take me? Here I am, sick for twelve long years; my money all gone; my home is gone; my strength is all gone, and I can hardly get my breath; I am simply existing; I do not seem to be any good for anybody in the world; and there that little girl, the only daughter of her family, the only hope of the great ruler of the synagogue; oh, how I wish God had taken me and let that little girl live. Then she looks down the road and she sees a man coming in haste; it is her pastor, very likely; it is the ruler of the synagogue, and as he comes along she says, "Where art thou going, my pastor, my shepherd?" "I am hunting Jesus," he answers, "I want Him to help my daughter; she will be dead before I get back; I want to find Jesus who raised the young man over at the gate of Nain the other day; if I can find Him I will never leave Him until He promises to raise my daughter." Then she thought, If He can raise the dead, He can help me; if He can lift up that little daughter who is sleeping the sleep of death, then I know He can help me; but what shall I do? According to Leviticus 15:9 I dare not, with my sickness, touch a man. What will I do? When the crowd comes I am

too weak to stand before that crowd; they will run over me and trample me into the dust. I know what I will do; I will stand here until He comes; I will wait until I see my pastor coming with the great Shepherd of souls, and when He comes along and just about has passed me by, I will go around behind Him and slip up and touch the hem of His garment." Why did Jesus go with Jairus to his house, and why did He refuse to go with the nobleman? The Lord Jesus knew very well what that woman's thoughts were. He did not go home with Jairus on account of His daughter, but He went home with Jairus that He might pass by the woman that was twelve years sick. All at once she hears the tramping of feet, and hears the voice of the multiude, and she gets ready; she watches for the center of attraction and sees Jesus, the Son of God; she waits patiently until He comes near her, and then she slips around behind the crowds up between the men; they do not know of her sickness. "Law now, or no law, I am going to go to Him; if I dare not touch His hands or His face, I will at least touch the hem of His garment, and I believe that He will help me." And so she pushes through the crowd, and reaches through, and just touches the hem of the garment of Jesus, and He stops and wants to know who touched Him. Then the disciples laughed and said, "The idea of asking who is touching Thee in the midst of this crowd, when we are crowded about Thee on all sides." "But," says the Savior, "there has virtue gone out from Me; there has a helping power gone out from Me." And the strange thing was the moment the woman touched the hem of His garment, she was well; she knew she was different from before. The multitude stopped. The question was, Who touched the Savior? The Savior knew, but He did not want to tell it; He wanted her to tell it, who was helped, and the woman who a moment ago dared not touch His person, came and fell down, and said, "I touched Thee; Thou hast helped me, my Lord and my God; I touched the hem of Thy garment; and here I am; I am well; my sickness began the very day that little child was born up here, or at least the very year, whom you are going now to raise from the dead; and Thou hast done more for me than for that child; I have been practically dead for twelve years,

and Thou hast healed me; oh, my God, I love Thee!" And Jesus said, "Daughter, thy faith hath made thee whole;" and the multitude moved on.

Twice twelve are twelve. Wonderful story of God, our Savior! Says some little child, Twice twelve are twenty-four, not twelve. And yet, my friends, the little girl was twelve years of age; the woman was sick twelve years, and twice twelve all took place in twelve years; twice twelve are twelve. And so, my dear friends, there are many things in the world that at first sight seem to be contradictory, and yet they are true. In the first place I would say *that the dead are not dead.* That seems like twice twelve are twelve. When Jesus came up to the house He said, "The maid is not dead, but sleepeth," and they laughed Him to scorn; and yet she was asleep, strange as it may seem. If I were to go up into yonder cemetery this morning and stand in the midst of all your graves, and say, "These are not dead, but sleeping," the world might say that is as impossible as twice twelve are twelve; and yet the fact is they all are sleeping, and God will raise them up. The man that goes to bed at one o'clock and rises at two, has not any more slept than Adam did, who went to bed in his grave six thousand years ago, and will rise in the future. When you put your little babe to sleep, and it wakes up in five minutes, it is no more of a sleep than if it slept twelve hours. The last man that shall be buried and rise the next day will not sleep any more in his grave than Adam and Eve did in theirs. So, after all, God will raise them all up, and twice twelve are twelve.

It may seem like a contradiction to say that *the sick shall outlive the well,* and yet that is often true. We go into a home and see a sickly mother, and draw the conclusion that she cannot live long. A strong husband supports the family, and we say, What a blessing it is that his strong arms are able to do the work of four hands. We visit the home later and find the crepe hanging on the door. Is the mother dead? No, it is the strong husband. Two days later the corpse is taken to the cemetery; the mourning widow is the sickly woman who lives on; the strong man sleeps in his grave. This seems impossible, but twice twelve are twelve. The little girl in good health died; the sickly woman lived on.

The smartest people in the world are sometimes the dullest. That sounds just about the same as twice twelve are twelve. These people thought they were so intelligent, and they were. They were not a set of idiots up there, playing the harp, and singing songs during that funeral; they were the enlightened people of the neighborhood, and yet when Jesus came and said, "The maid is not dead, but sleepeth," they laughed Him to scorn, as much as to say, Thou must think we are stupid, not to know whether the child is dead or alive; and yet they proved to be very stupid only a few moments later; there stands the child, twelve years of age, alive before them. Oh, how many people there are to-day who think they are too smart to believe in Christ; how many people there are who are constantly going on through the world, rejecting everything that is good and holy, thinking they are far too intelligent to be church members; but on that great Judgment Day, when they stand face to face before their God, they will discover, after all, that the smartest people in the world were the dullest.

As we look over this lesson carefully, we find that *God's delays are not too long.* When Jairus was standing there in the presence of the multitude, and heard the Savior discussing about this woman who touched the hem of His garment, undoubtedly he thought every moment was an hour, and why does my Savior wait, and wait, and wait, when I need Him so badly; but at last Jesus steps into his home and raises up his daughter, and Jairus discovers that He came just in time. Just in time. When He went to raise the young man in the city of Nain, He did not go up to the house; He did not come when the boy was sick; He did not come just when he died, but when they were about to let him down into the grave; but Jesus came before he went into the grave, and raised him up, just in time. And so you and I may have our problems to solve, and it seems sometimes they never will be solved; and it seems sometimes as if God never will answer our prayers, but some day He will answer the prayer, and when it is answered, we shall look back and discover that He answered it just in time. God's delays are never too long.

One more thought and I am through, and that is, *that though we cannot see our God, we may still touch His garment.* This woman did not touch the person of Christ, and yet she touched the hem of His garment and was healed. Oh, how we sometimes long to touch the Savior who raised the dead, and long to see Him face to face; but what shall we do? We have the promise that He is in our midst, but we cannot see Him; we cannot touch Him; we cannot handle Him. Do not forget, my friends, that this woman did not touch Him; she only touched the hem of His garment.

"Well," some one says, "if we only had His garment here;" but if you had that here you might touch that garment all your life, and it would do no good; it was not the garment, it was her faith in the Lord Jesus Christ; but this great lesson we can learn, that we do not have to touch the physical body of Jesus Christ to touch His garment. Where is His garment to-day? His Word is His garment. Holy Baptism is His garment. The Lord's Supper is His garment. You touch the water in Holy Baptism, connected with the Word of God; you just as much touch Jesus as that woman did who touched the hem of His garment. You take the bread and wine in the Lord's Supper, and you touch Jesus just as much as the woman who was healed from her sickness of twelve years. You hear the Word of God this morning. It is not my word; it is the Word of Jesus Christ, and He left His Word in your midst, together with His Holy Sacraments, that you might touch them, and they might touch you, and you might have Him who is within His Sacraments and within His Word, and thus have eternal life. May God give you the faith that this woman had; may He give you the faith that Jairus had, and may all of us fall down and worship Him, and be thankful for the touch that has saved us. Amen.

TWENTY=FIFTH SUNDAY AFTER TRINITY.

DANGEROUS DECEPTIONS.

MATT. 24: 15-28.

"WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand:) Then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightening cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

Dearly Beloved in Christ:

The Church Year, as you well remember, began about four or five weeks before the civil year, and thus it ends also before the civil year. In the first half of the Church Year we showed you the great things of the persons of God, and in the last half of the year, without any festivals, we deal with the great doctrines of the Trinity, and, as we approach the end of the Church year, we think of those things that

are to happen in the future — "the last things." This being the twenty-fifth Sunday after Trinity, we look into the future and look for the coming of the Savior. We are warned in this lesson by the Savior Himself not to be deceived. "And Jesus answered and said unto them, Take heed that no man deceive you." God is warning us, toward the end of this Church Year to be very careful that when the final end comes, of your life or of the world, that you do not find yourself a deceived man, a deceived woman. It is a terrible thing to be deceived even in domestic affairs. That woman that must say to herself, I am an unhappy woman because I have been deceived, is to be pitied; that man who has been deceived in his marital relations is to be pitied; that young girl that must say, with tears in her eyes, I have been deceived, is to be pitied; but on that last great Judgment Day, when men shall stand face to face before their God, and must then exclaim, We have been deceived, what a terrible thing it must be! It is to this deception that our Savior refers when He says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." I want to speak to you this morning a few moments on this theme:

DANGEROUS DECEPTIONS.

I. It is a dangerous deception *to think we cannot be deceived by false prophets or by false Christs.* Some people seem to think they cannot be deceived. There never was a man on earth who could not be deceived. There are other men in the world just as intelligent as we are; and there are angels — bad angels — that are more intelligent than we are. Just as surely as the angels in heaven know more than men do, just so surely the bad angels are more intelligent than we are, and if it were not for the grace of God which sustains us, we should all be deceived by them. The Savior shows this when He says ". . if it were possible, they shall deceive the very elect." So there is even danger of professed Christians being deceived, and unless they expect to be faithful to Christ until death, they will be

deceived. It is therefore a mistake, I say, and a dangerous deception for us to think that we cannot be deceived. We are warned here in this lesson against false Christs, and against false prophets. Oh, how many arose in the days of the Christian era claiming to be the Christ, and how many there have been who have claimed to be prophets, and have deceived thousands and thousands of people. There are few Christian people to-day who realize that that one false prophet Mohammed, has misled more people than profess to be Christian to-day; and he is only one of many. To say, then, that people cannot be deceived is to say that history is not at all true. Thousands and thousands of people in every community are led without thinking, and deceived day by day, by those false teachers and false prophets. Let us not for a single moment imagine that we cannot be deceived; indeed, unless we are sustained by the loving grace of Christ, and by His written Word, we shall be deceived.

II. It was a dangerous deception *to think that Jerusalem could not be destroyed until the final judgment.* In the twenty-third chapter of Matthew, we hear those terrible Woe! woe! woe's of the Savior, in His final speech to the Pharisees. The disciples heard that speech of woe, and they heard Him make the statement that the "house is left unto you desolate," and they could not imagine that that great temple in which they were, could ever fall, and so they led the Savior out and showed Him this magnificent structure, and seeing that structure they wondered when the last day should come, and "what shall be the signs of Thy coming;" for, reasoned they, no temple like this can ever fall until the Judgment Day; Jerusalem cannot be destroyed unless the world comes to an end. That was a magnificent temple. This very day I was reading in one of the recent geographies gotten up for the Sunday-school course, and I find these words concerning that temple:

"The temple on Mount Moriah w[illegible] one of the wonders of the world in the days of Christ. It was a terraced mountain of marble buildings surmounted by coronals of glittering gold. With its four or five enclosing walls, its magnificent portals, its great courts, its colonnades and porches, it constituted a great series of structures more

beautiful and costly, probably, than any that ever have been reared on earth. It was built by Herod the Great probably in the Græco-Roman style of architecture, with columns and floors and walls of white marble, beautifully carved and in many places covered with solid plates of gold. These plates of gold reflected, when the sun rose, such dazzling effulgence, that the eye could not sustain its radiance. At a distance, according to Josephus, the temple appeared to be a huge mountain covered with snow."

It was in this temple that Jesus said, "Woe unto you scribes and Pharisees, hypocrites;" it was outside of this temple that He announced that not one stone of this temple should remain on top of the other, nor of this city; indeed these disciples were so sure that if that temple should fall, if those walls were to fall, that surely the end of the world would come. "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" In other words, they could not realize that the falling of that temple and the tearing down of that great city, could take place any other time except when Jesus should come again to judge the quick and the dead, and yet they were deceived in this, and our lesson this morning is one of those beautiful lessons that shows the city of Jerusalem first as a picture of the end of the world to come later. There never was a city more impregnable than the city of Jerusalem; there never was a temple more impregnable than that temple, and yet they fell. Josephus who was born in Jerusalem in the year 37 and died in Rome in 93, attended that battle and the destruction of this great city, and I have in a previous sermon in this same series told you of that wonderful destruction and the horrible scenes that took place, and I will only tell you this morning that over a million souls perished in that city, and ninety-seven thousand were taken captive and sent down to Egypt, and that many and many were there starving to death, mothers even eating their own children. Never was there such suffering in the history of the world, and we are told by the Savior it never should occur again. "For then shall be great tribulation, such as was not since the beginning of the

world to this time, no, nor ever shall be. ." The city fell; the walls crumbled; the plow turned the furrow where those large rocks once lay; the temple was burned and the records were destroyed. There is no record in the world to tell that a child that shall be born in the future could possibly be the child of David — the son of David. Providence has once and forever settled it that Jesus Christ was the promised Son of God; but O, what a mistaken idea it was among those disciples that day to think that Jerusalem could not fall unless the end of the world came.

III. It is a dangerous deception *to think that the end of the world is not coming.* The old tabernacle consisted, as you well know, of a court, and a holy place, and the holy of holies. The temple on Mount Moriah was built after the same pattern, — first was the court, then the holy place, and then the holy of holies. This tabernacle and this temple were a picture of the history of the world. From the days of Adam to the days of Christ were the court; in the days of Christ we find the holy place, and from that time on until the end of the world will be the holy place; and at last, having passed through the court, and through the holy place, on the great Judgment Day we shall enter heaven, the Holy of Holies. Jerusalem was a picture of the world at large, and when the disciples asked the question, "When shall these things be, and what shall be the sign of Thy coming and of the end of the world?" the Savior gave an answer to both of those questions, not only what should be the end of Jerusalem, but what should be the end of the world. If we think, therefore, that the end of the world is not coming, we shall be deceived just the same as those people were deceived when they thought that the end of Jerusalem could not come before the Judgment Day. As I said a moment ago, the temple did fall, the walls were torn down, and to-day some of those stones are covered with a hundred feet of earth. Where is the ancient city of Jerusalem? It has gone from the face of the earth as it was in the days of Christ. So there are people to-day who think that this great rock of earth must stand forever. There are people who think that this talk about the Judgment Day and about the end of the world is all nonsense; but, mark you, those

people are deceived, and they are dangerously deceived, and to have that thought, that the end of the world is not coming, is at the bottom of all infidelity; it leads us to reject the Bible; it leads us to reject the Savior, and the only hope, therefore, of salvation. It is a dangerous thing to think that God is not telling the truth when He says the end of the world is coming. It is true, it may not come soon, for He says; "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come.*" In other words, just as soon as the Gospel of Christ has reached every nation on earth, just as soon as no one will be without being responsible to God for his salvation, just so soon the end is coming; and it is coming, I say, just as certainly as Titus stood before the walls of Jerusalem, just as certainly as the temple was destroyed. Just as certainly as the plow turned the furrow where once stood the walls of Jerusalem, just so surely this great Jerusalem of the whole world shall be transformed, on that great day when God shall come with power in all His glory.

IV. It is a dangerous deception *to think we have plenty of time to escape damnation.* Our time to flee to Christ is short. Let us therefore pray God for mercy. "Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." In those days, dear friends, it was the custom to lock the doors of the city, and at most, not to travel more than one mile on the Sabbath day. He refers here to that time in the history of Jerusalem when Cestius with his army was to come and make his first appearance before the city. It was at that time that the people had a chance yet to escape, and it was at that time in history that many of the Jews did escape and crossed over the Jordan into Parea and stayed at Pella, while the city afterwards was surrounded by Titus and his army. Those that had the opportunity to escape that day had no time to go back and

get clothing; if they were on the roof, it was their duty to jump off the roof and escape for their lives; they had no time to go back and get the clothing or the treasures they might have left back, because if they went back they would have to stay there and perish. It is to that day that Jesus here refers in this prophecy: "Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Why not in the winter? You know how hard it would be for expectant mothers, or those who had their little children, to take their flight in the winter; you know how hard it would be for them to escape on the Sabbath day, when the gates were closed, or they could not go more than one mile without breaking the law. It was then that the Lord said they should pray for mercy, and pray that these days might be shortened, that they might escape, lest even the very elect should almost be lost. Oh, that great day when they had to flee for their lives! There we have a picture of our duty in the present day. I say it is a dangerous deception to think that we have plenty of time to escape damnation. I do not believe the average man does think that he can die a child of the devil and go to heaven; but, O, how many there are that seem to think there is plenty of time, and we are not ready this winter to go to the catechetical class; we are not ready this winter to be instructed further in God's Word, but some time we will. That is the way they argued in the city of Jerusalem; mothers argued, After a while we will flee; men said, A few more weeks and then we will go; but they waited too long; the doors were closed; the crosses were set up on the hill, where Jesus before had been crucified, and many a time five hundred in one day were there slaughtered on the crosses — they waited too long; as I said, a million souls perished within those walls; ninety-seven thousand were taken captive, and O, what a terrible death it was, and what a stench for those to stay with their dead within those walls! What was the trouble? They were deceived; they waited too long and did not escape when Jesus told them to. And so I say it will be in the days to

come. There are men who have the opportunity right now to be saved, who will not. They are going to wait too long. There are women who might be saved this winter yet, but no, they have got to have a few more dances, a few more pleasures, a few more duties to perform, before they have time to be saved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Oh, that the people would not be deceived and wait so long. Hundreds and thousands are this morning groaning upon their sick beds that will live long years after men who this morning think they are well, will be dead and in hell. It is time to escape! It is time to flee to Jesus Christ, the only Savior of the world! It is time right now to take instruction in God's Word, and be on the safe side. Oh man, you have no right to sleep another night without being a child of God!

V. It is a dangerous deception *to think that God's house is no better than any other house.* It is here that God's means of grace are found, and it is here that to reject these is the abomination of desolation. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand); then let them which be in Judæa flee into the mountains," etc. Let us find out just what Daniel did say. Dan. 9:27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate." Dan. 11:31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Dan. 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Examining these prophecies carefully, we discover that Daniel already told us the great truth that there should be an abomination of desolation in the temple of God, and that this should take place in the prophetic year, here mentioned days, and so it did. A man cannot read such a book as that of Daniel,

nor of Isaiah, without seeing, as plainly as we can see the stars in the night, that surely God is the Author of the Bible. In this chapter then the Savior refers to that prophecy when He says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)"

What do we find by understanding that great doctrine? We find it is dangerous deception to think that God's house is no better than any other house. What took place in that great temple? Where once the holy of holies stood, where once God met His people, and the great high priest, we find now the Roman eagle; we find the true religion gone, the true worship gone, and the idolatrous religion of Rome standing in the place where once God was worshiped in truth and holiness. Some one may say, What is the difference where that eagle was? What is the difference where the Romans were? It makes a wonderful difference, my friends. God's house, set apart only for true worship, should be held as God's house, and kept for true worship. It does make a difference whether you have a dance down in the dance hall, or in the Church of God; it does make a difference whether you have a show in the Church or somewhere else; and it is a dangerous thing to think that it makes no difference where we are. There is too much of that idea among us to-day; too many people think it is all right to laugh and talk at home, and it is all right in the Church of God. Remember that this house has been set apart for the worship of the Triune and living God, and let us remember it was dedicated to Him. It is not our house, it is God's, and, being God's house, let us remember here is the place for the means of grace; here is the place for the Word of God to be preached to us; here is the place for the holy sacraments to be administered; here is the place for adults and children to be baptized, if they are well enough to bring to the house of God; here is the place for us to come to the Holy Supper, when able to come. In other words, whenever you turn the house of God into a play-room, or anything else but for the Divine service, you present to that house the abomination of desolation. Think of that temple at Jerusalem, once the glorious temple on Mount Moriah,

— the Holy City, the city that was built to receive the King of kings and the Lord of lords — think of that temple becoming a slaughter house, where men took each other's lives, and fell over each other as murderers; and the eagle of Rome stands where once stood the holy temple, within the holy of holies. It was the abomination of desolation. In other words, the true worship was driven out, heathen religion was put in its place, and down went the city with its walls and with its temple. It is an awful thing to turn the house of God into an abomination of desolation.

VI. It is a dangerous deception *to think that one religion is just as good as another.* It was not true that the religion of the Roman army, with all its myriad of gods, was as good as the worship of the true and living God. We are warned in this chapter to be careful about false religions. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold He is in the desert; go not forth: *behold He is in the secret chambers; believe it not.*" Here we find the picture so plain by the Savior, of the false religions, that it seems to me no one can read this chapter without knowing that we are living in dangerous times. Not only once, but hundreds of times since Christ uttered these words, have there been men who have called themselves Christ; men who have called themselves prophets of God, when God never chose them. We are living not very far in the present time from a false prophet who first called himself Elijah, and now the First Apostle of the Christian Catholic Church. The false prophets are around to-day just the same as they were two thousand years ago, and we still have people who say, Come over here in the desert and I will show you the Christ; come into the secret chamber and I will show you the Christ, and a religion just as good as the Church; but Jesus Christ Himself says; "Wherefore if they shall say unto you, Behold He is in the desert; go not forth: behold He is in the secret chambers; believe it not." Are you going to believe Christ, or the world? Whom are you

going to believe? That is the great question. Let us not for a single moment be deceived. The world is full of deceived preachers to-day; the world is full of deceived professed Christians. Hundreds and thousands all over this world seem to think that Christ is here and there, when He is not there at all. Jesus Himself ought to know where He is. He tells you where. "Lo, I am with you alway, even unto the end of the world." With whom? With those that He sent out to preach the Gospel. With whom is He? "Where two or three are gathered together in My name, there am I in the midst of them"—and nowhere else. God knows where He is. I remember in a convention held at Johnstown, Pa., one time, ministers of the Gospel who were worshipers in the secret chambers were there to defend those things. I read this chapter. I said, "Whenever you preach a sermon on that text, and explain it as the Holy Ghost wants it explained, I will give up." I have not heard the sermon yet. When you get into God's eternal Word you find out that hundreds and thousands are deceived, and the dangerous deception is this, that they do think Jesus is where He is not. Jesus Himself knows and let us go right down and learn this verse by heart, and pray over it, and think over it, until we shall be His, and His only.

VII. It is a dangerous deception *to think we are safe to follow the masses.* "For wheresoever the carcass is, there will the eagles be gathered together." It is no trouble to know what happened out on yonder prairie when we see the buzzards going in a certain direction; they have found a carcass, and where the carcass is, there you will find the buzzards, where you find the carcass, there you will find the birds of prey. And how many people there are in the present day who seem to think that wherever the masses are found, there is the right. It never was true and it never will be true. Whenever you find the abomination of desolation taking place in the house of God, instead of the true religion; whenever you find that the true religion is crowded out and a false religion crowded in; whenever you find this, the next thing you will find is that the people do not care whether they have any religion at all, and the next thing you will find is a carcass — rotten characters, rotten fami-

lies, rotten communities, and the masses will always go where they find the corruption. In 1885, believing that a minister of the Gospel ought to know the world, and to know whereof he is speaking, I, in company with a policeman, visited all the lowest dens of vice in New York and Baltimore, as well as Chicago and San Francisco, and if there was any one thing that made me have a lower estimate of man than of woman, it was this, that wherever we saw the sign up "For men only," we found that dive crowded to the doors with men. Whenever you can show to the world a carcass, there you will find the masses, and whenever you think you are safe because you believe as everybody believes, and think as everybody is thinking, you are wrong, and the great majority of people are only looking for a carcass.

When the city of Jerusalem lost her true religion, when she rejected the Lord and Savior Jesus Christ, then she had to reject the Father, too; then she had to reject the Holy Spirit, for God the Father said, He that will not receive Him will not receive Me. "He that rejecteth Me rejecteth Him that sent Me." You cannot reject Jesus Christ without rejecting the Holy Ghost; and you cannot reject the Holy Spirit and Christ, without rejecting the Father. The truth was that God was forsaken in Jerusalem. The walls had to crumble and the pestilence had to take the place of the holy of holies, and O, what a desolate place it was! — the abomination of desolation! Beware, therefore that we do not follow the masses. It was the masses that turned in the days of the flood from the true and living God, and left Noah and his family standing alone. It was the masses in the days of Christ that cried out: Crucify Him! Crucify Him! and left a few lonely disciples. It was the masses of the world that caused the Dark and Middle Ages. It was the masses that caused the great war in the East at the present time, and it will be the masses on that last great day that will stand on the wrong side, with the goats, instead of on the right side, with the sheep. Be very careful, therefore, that you are not deceived. Learn to do your own thinking, and learn to think as God would have you think, and be sure that you stand on the side of God, and do not try to get God to stand on your side. How many people

there are who have their fixed notions, and go to the Bible to find something to harmonize with their fixed notions, instead of having no notion at all, and going to God and getting God's mind. Let us therefore be very careful that we are not deceived, and follow the masses instead of the Master.

Some one may say at this moment, "Oh, these things do not concern me." Not very long ago in a temperance meeting in the city of St. Louis, a certain man was pleaded with to give his influence to down the liquor traffic, which is damning so many souls, and he arose and made this speech: "This thing does not concern me." His wife and his daughters had been away on a visit, and a day or two afterwards he ordered his horses hitched up and drove down in his fine coupe to the depot to receive them, and to make further plans for the future. He stepped out of his carriage, walked into the depot, and heard this message: "A wreck!" but that did not concern him. In a city where there are twenty-five railroads, what does he care about a wreck? A moment later he heard "A wreck on the Mississippi!" It was the very road his wife and children were coming on, and he was a little concerned. A moment later, "A wreck twenty-five miles from the city and many passengers killed." He was a little more concerned just then. He went to find an engine that he might go out, but none was to be found; then he began to send messages, "Five hundred dollars for an engine to go to the wreck," but he could not find any. A moment later another message "One thousand dollars for an engine to go out those twenty-five miles," but the answer came back, "The last engine was gone, and the physicians are out taking care of the dying." There he walked up and down the depot and every moment seemed an hour. At last the report came, "The train is coming with the dead." The first car he looked into he saw his wife, and one of his daughters lying on a coal pile, dead; walking back to the next car he found the other daughter, with her body crushed, dying; as she breathed her last breath, he received another message: "This train was wrecked because the engineer in charge of it was drunk!" *Then he was concerned about the temperance question, when he laid his family down in death.*

There are people into whose ears you can thunder God's holy law from day to day, — they are not concerned; you can tell them of the Gospel of Christ as their only salvation, — they are not concerned; you can tell them to have faith in Jesus, — they are not concerned; you can tell them to prepare for death, but they are not concerned; you can tell them about the abomination of desolation, but they are not concerned; you can tell them about the destruction of Jerusalem, — they are not concerned; you can tell them about the Judgment Day to come, but they are not concerned; but some day when they wake up and find that the Judgment Day has come, and that their eternal damnation is certain forever, they will be concerned, but it will be too late. May God help us this morning to be prepared to meet Him now, is my prayer. Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee for this hour, and we thank Thee that this Temple has still got Thy pure Word and holy sacraments, and that the abomination of desolation has not taken place here. We thank Thee that we have in our midst men, women and children who love Thy truth, and who cannot be driven out of Thy house, because they love Thy truth. We pray that Thou wilt be with all those assembled here this morning; and wilt Thou help those that are not with us this morning to live that Christian life and love the house of God and love to dwell there until death. We pray Thee that Thou wilt help the Church at large, to keep Thy Word pure before the people. Help that every chapter and every verse may be explained as Thou wouldst have it explained. Thou Holy Spirit, Author of this Word, we ask Thee for a blessing from on high this morning; we pray Thee for a blessing from on high this morning; we pray Thee for a total consecration to the great Savior, Jesus Christ, who died on Calvary that we might live. Help us, Heavenly Father, to dare to stand alone. Thy Son Jesus Christ was not crucified on a cross on which others were crucified; those crucified on His side were not on His cross, nor crucified as He was, for our salvation. He stood alone, He was hanging there alone, that we might come to Him alone and trust in Him, and live in Him. Heavenly Father, hear our prayer, the prayer which Thou hast given to us:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power, and the glory, forever and ever. Amen.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

THE APOSTLES' CREED ON THE JUDGMENT DAY.

MATT. 25: 31-46.

"WHEN the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat: I was thirsty and ye gave Me drink: I was a stranger and ye took Me in: Naked, and ye clothed Me: I was sick and ye visited Me: I was in prison and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave Me no meat; I was thirsty and ye gave Me no drink: I was a stranger and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Sanctify us, O Lord, through Thy truth:
Thy Word is truth. Amen.

Dear Christian Friends:

It is meet and right that in a series of sermons giving the whole plan of God's work in our midst, we should finally

come to the Judgment. In the Apostles' Creed we confess Sunday after Sunday, and day after day, that Jesus Christ is coming to judge the quick and the dead; and yet we find, once in a while, a stubborn Christian who thinks it not just the thing to confess the Creed — at least, I notice their mouths closed — and I have often wondered how a child of God could keep his mouth closed when the Christians say, "I believe in God the Father, Almighty, Maker of heaven and earth. And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen." I believe every word of that Creed from the bottom of my heart, and I never want to know that the sun has risen a single day that I have not confessed that to my God. Did you ever stop to think that Jesus said: "He that will not confess Me before men, him will I not confess before My Father in heaven?" I want you to understand, my dear friends, that if you will not confess the Apostles' Creed to-day, there is a day coming when you will confess it, and that will be on the great Judgment Day. As I read this text over and over throughout the past week, I could not refrain from thinking of this Apostles' Creed, and consequently I have taken as my theme:

THE APOSTLES' CREED ON THE DAY OF JUDGMENT.

This Creed, as you are well aware, is divided into three articles, and these three articles shall be the three divisions of my sermon this morning.

I. When that final day has come, when God has come with all His holy angels, and He shall divide the people to the right and to the left, as a shepherd divideth his sheep from his goats, on that day every one will believe in God the Father Almighty, as we confess in the first article of this

Creed. I say, every one will believe that. Now we have infidels. We have men who do not quite know whether the Bible is God's Word or not. Now we have men who do not know for certain whether Christ is coming or not. Now we have people who are not quite certain whether God shall raise up the dead or not. Now we have men who do not believe that Jesus of Nazareth was the Messiah. Now we have people who believe that they can have communion with the dead, and reject the Mediator; but I would have you to understand when the Son of Man comes in His glory, with all His holy angels, and all nations stand before Him, then in that hour, when every knee shall bow before Him in heaven, and on the earth and under the earth, in that hour no man will say, I do not believe in God. That Apostles' Creed will have a meaning on that last great day that you do not realize this morning.

And not only is it true that there will be no infidels on that day, but it is also true that every one will know that the Father of the Lord Jesus Christ is the Father of His children. On that day this great King, sitting upon His throne, will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;" and this He will say to those to His right, and, mark you, He says this to the saved in order that *the damned may hear it.* And finally He speaks to the damned, and tells them to go, in order *that the saved may see them go.* That final judgment will let every man, whether lost or saved, positively know that there is a Father in heaven. His children will *see* the cursed cursed, and the cursed will *hear* the saved proclaimed saved.

On that day every one will know that God the Father Almighty is maker of heaven and earth. Luther's catechism tells us that He made all creatures *visible* and *invisible;* and that the chief visible creature is *man,* and the chief invisible creatures are *angels.* There were Sadducees in the days of Christ; there are Sadducees to-day; there are people who say there are no angels, that that is an old fable; but, my dear friends, on that last day, when the dead shall rise from their graves, and those who are still living shall in the twinkling of an eye be changed, and all the nations of the earth shall

stand to the right or to the left, and the Son of God has come with all His holy angels, no one will say on that day that He is not the maker of the invisible creatures. No man will say on that day there are no angels; and when they see the great Judge turning to His left and saying, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," no man will doubt on that day that there are bad angels. I tell you, my friends, the old Apostles' Creed will mean something on that Judgment Day that you do not comprehend this morning.

Nor will you for a single moment, doubt the fact on that day that men may be lost as well as saved. I know there are a great many people in the present time who think that, no difference how they live, when they die we will call in a preacher to preach a sermon, have the choir sing "Asleep in Jesus," and that God will take every rascal home to heaven; but on that great day when you see the multitude standing to the left as the goats, and another multitude to the right as the sheep; on that day, when you find that they are separated by the mighty Word of God that made the worlds, on that day no one will doubt that there are men who are wicked, and that there are men who are righteous. On that day no man can point over to the right and say, "Look at the hypocrites;" on that day you do not need to point to the left and say, "Look at the hypocrites;" on that day there will be no hypocrisy; men of God will be men of God, and they will stand by themselves; and the children of the devil will be children of the devil, and they will stand by themselves; and the gulf is fixed, and God the Father Almighty, maker of heaven and earth, will be confessed by the saved as well as by the damned. Every knee shall bow before Him in heaven and on earth and under the earth. Every angelic knee shall bow before the great King on that day; every saved man will bow before Him, and thank Him for salvation; and every lost man will give a farewell bow: "Oh, my God, I might have been saved, but I would not; but I am justly damned. I bow the knee."

II. Not only is it true that every one will confess on that day the first article of the Creed, but they will all understand the meaning of the second. "And in Jesus Christ

His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." Nobody will deny this on that day. No one on that day will deny that the Savior is the Son of God, when the Son of Man shall come in His glory, and all His holy angels with Him; on that day, when, with one word He shall divide the multitudes of nations; on that day when He shall raise up all the dead; when He shall sit there as King of kings and Lord of lords, no one on that day will deny that He is the true Son of God.

Nor will they deny on that day that He is the Son of man. He says the "Son of man" shall come in His glory. When He arose on that ascension day, we read in the first chapter of Acts, they saw Him go up, and the angel said, You shall see Him come as you saw Him depart. We read this morning in Rev. 1, 7 that He shall come in the clouds and every eye shall see Him, and they also which pierced Him. In other words, they shall notice on that day the very marks in His hands that they made themselves on Calvary's hill; and the man who took the sword and drove it into His heart shall see the King with the mark in His breast. There will be no doubting that day about this Son of God, and Son of man.

And no one will doubt on that day that He is the same Son of God that stood before Pontius Pilate, but, O, how changed the scene! You have looked with admiration upon that beautiful picture of Christ before Pilate. On that great Judgment Day you will see the thing changed around, and Pontius Pilate will stand before the Christ! On that day there will be no question about the fact, as I said a moment ago, that He was crucified, and His hands will show the marks, and His feet and His breast will show the marks; His forehead will show where the crown of thorns rested. On that day no one will deny that Jesus Christ was dead. On that day no one will deny that Jesus Himself had been down in the prison of hell. Some people confess the Creed

as if they were afraid to say that Jesus descended into hell. What more natural than that He who conquered death should the first thing go down into the very abyss of hell and show the devil that He had conquered him also? And when He stands there on that day and says to the lost, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels," the devil will know, and his angels will know, and the lost will know, and the saved will know, they will all know that Christ Himself was there on the morning of the resurrection.

And I am certain of another thing, that when the dead have all come out of their graves, they will never doubt the resurrection of Jesus any more. There they will stand, from Adam down to the last grave that was just covered — all will stand before Him. On that day they need not stand with their mouths closed, and not know whether they want to say "He arose from the dead" or not. On that day they will not doubt that He is coming again, and that He ascended into heaven, when they see Him coming in all His glory. On that day they will not doubt the Judgment, when the Judgment is already taking place. On that day a saved man will not doubt it was a good thing to go on the narrow way that leads to life. On that day there will be no Universalists on either side. On that day every one will know that now we are standing before our God, to receive His eternal decision.

III. And, my dear friends, on that great day, the third article of the Creed will have a meaning to some people it never had before. "I believe in the Holy Ghost." How many people there are who look upon the Holy Ghost as just a kind of influence instead of a Person. The Holy Ghost is just as much God as the Father is. The Holy Ghost is just as much God as the Son is. The Holy Ghost is the One that calls, and gathers, enlightens, sanctifies and keeps us. And the surprise to a great many people on that day will be that there will not one word be said about faith. Here, while we are preaching the Gospel, the question all the time is, Do you believe in Christ? The message is plain that "He that believeth and is baptized shall be saved," and yet, when we come to that last great day, the Judge Himself will not

ask a single one on His right, "Do you believe?" Nor will He say to one on His left, "You are damned because you do not believe." How does it come? Does the Bible contradict itself? No. When I go into your orchard in the winter I ask you, Is this tree a butter apple? Is this a Grimes' golden? Is this a pippin? But when I go out there and the apples are ripe, I ask no questions; I pick up the fruit and eat it. We are now living in the time when faith must be wrought in our hearts to make us children of God. On that last great day of Judgment there is no question about faith any more. On that day the question comes, What is the fruit? On that day you will find the people surprised on His right, and you will find the people surprised on His left. But He will turn to those on His right and say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." In other words, there was a time when you were taught to confess the Apostles' Creed; there was a time when you were to confess that you believed in the Holy Ghost; and the Holy Ghost is the Person of God who works faith in the heart, and when you had faith in your hearts, in Me, then you began to live My life on earth; you began to live a life of sanctification; then you began to look upon every fellow-man as your brother; then you began to look around, and if you found anyone who was hungry, you gave him bread, not because you thought you were going to earn heaven thereby, but because you could not help it; then you had My Spirit in your heart; and when you saw any man thirsty, you gave him drink; then you had My Spirit in your heart, and when you

saw anyone a stranger, you took him in; when you saw anyone needing clothing, you clothed him; when you saw anyone sick you visited him; when you saw anyone in prison you went unto him and tried to help him; in other words, when you served these, My brethren, you served Me, and you would not have served Me if you had not had faith in Me beforehand, and to-day I am telling you of the fruits of faith and the fruits of sanctification, and these come from faith in the Holy Ghost as you confessed in times past when you said, "I believe in the Holy Ghost."

And then He turns to the left, and there you will find the people who had no faith in God; who had no faith in the Bible; who had no faith in the Holy Spirit; who were simply selfish, and did not even care for their own people; they were looking out for nothing but self; and He will say to them, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger and ye took Me not in; naked and ye clothed Me not; sick and in prison and ye visited Me not." Then they turn to Christ and say, "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me." Now most commentators try to make us believe when the Savior said "the least of these," He pointed to those to the right, but I say there is no reason for that. When He spoke of those to the right He called them His *brethren;* He did not say to the lost, "Inasmuch as ye did it not to the least of these My brethren." The real truth of it is that those to the right are His brethren, and those to the left are not His brethren, and consequently He leaves the word "brethren" out, and simply says, "As ye did it not unto the least of these — your own lost brethren. You not only hated the Church of God and the Christians, but you did not care for your own lost companions. Therefore, depart, ye cursed, into everlasting fire, prepared for the devil and his angels." In other words, you lived no life of sanctification; you did not believe the Apostles' Creed; you did not live a holy life;

you had no love for humanity; you have no fruits of a faith in Me. When I read these words it makes me tremble. I am asking myself the question all the time, How many preachers will be on the right side. How many professed Christians will be on the right side? The other day a man tried to make me believe he was one of these charitable men spoken of in Matt. 25, and he gave me an example of his charity. He said at Alliance, O., a man was killed; no one knew who he was; he was lying there by the roadside; they carried him to the morgue; no one would have paid any attention to him, but when they looked at his watch-charm they found that he was a Mason. "And," he says, "we went to work as Masons and got a coffin for him and sent him back to Chicago, and we paid the way for his wife, gave him a nice burial; and that is the kind of institution I belong to." I said, "Suppose you had found me, and I had no watch-charm, what would you have done? Just because I would not have had the same kind of charm on my chain, you would have left me right there, wouldn't you?" Is that love? Is that the kind of fruit that is going to stand on the Judgment Day? There are too many Christians in the present day that are simply looking out for some one whom they are bound to help; who are simply showing charity where they must, but on that last great day the question will not be, Did he have this kind of charm, or that kind; the question will not be, Did he belong to your church or somewhere else; the question will be, When you found anyone hungry, did you give him something to eat? When you found a man thirsty, did you give him something to drink? When you found a man naked, did you clothe him? When you found a man in prison, did you visit him? When you found a man needing help, did you try to help him, and did you do it for Christ's sake, and because you loved humanity? And if you did not, depart from Me — preacher, church council, no difference who — depart from Me, ye cursed, into everlasting fire, prepared — not for you — but prepared for the devil and his angels. I tremble for the salvation of professed Christianity in the present day, because there is so little of it that goes into the spirit of true Christianity, into the true teaching of the Bible.

The old Apostles' Creed is getting a new commentary this morning, by this final Judgment. On that day people will not question whether they ought to be church members or not. The Apostles' Creed says, I believe in the Holy Christian Church. Every immortal soul standing to the right of the great King will be in church on that day, and every one standing to the left must hear the call to the right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As I said a while ago, you will find no hypocrites in the church on that day; you will hear no man say, "I have no faith in the Church." On that day every saved man will say, "I thank my God that I was baptized; I thank my God that I went to the holy communion; I thank my God that I heard the sermons that told me the truth; I thank my God that I accepted Christ as my only Savior, and that now I am His forever," and they will all say with one voice, "I believe in the holy Christian Church;" and the last sigh that you will hear from the lost and damned is, "Oh, that we had been members of the Christian Church."

On that day there will be no question as to belief in the forgiveness of sins. On that day it will be discovered that those who had forgiveness of sins through faith in Jesus Christ were the ones who did their good works to His glory. On that day it will be found that those who laughted at forgiveness of sins will be damned, not only for what they did, but for what they did not do. Did you notice in reading the description of the Judgment, that the Lord Jesus Christ will condemn the lost for what they did *not do?* I was hungry, and ye did *not* feed Me; I was thirsty and ye gave Me *no* drink; I was naked and ye did *not* clothe Me; I was in prison and ye did *not* visit Me. In other words, you are damned, not so much for what you did as for what you did not do. How many people in the present day say, I never do anything very bad; if they would just think a little they would say, I never did anything that was very good; and, if I understand it, you will also be damned for your not doing. A man has no business to live in this world and do nothing. God did not give you the strength to carry your own body and another man's, and then sit down, too lazy to carry your

own body. God put us here to do something for humanity; to do something for the weak and the oppressed.

On that day there surely will be no question about the resurrection of the body and about the life everlasting. "And these shall go away into everlasting punishment; but the righteous into life eternal." I had the pleasure when I first entered the ministry of having a public debate with a Universalist preacher, and in order that the debate might be more interesting he said he wanted to debate from the original language. I was pleased to accept the challenge, and the debate took place, in the southern part of Ashland County. I went there with my Greek Bible. When he met me I read this last verse of the 25th chapter of Matthew, "And these shall go away into everlasting punishment; but the righteous into life enternal." I read this verse in English. He stood up, looked wise, and said: "According to the English translation you might well believe that heaven is eternal, and hell also; but according to the original Greek you will find that is not so." He did not know that I had my Greek Bible with me, but I handed it over to him to read, and he could not read it. So that ended that debate. He wanted to debate from the original language, and could not even read it. What I want to call your especial attention to is this, that in this last verse of the only description that Jesus ever gave of the Judgment, He says that those to the right shall go into life eternal; and those to the left shall go into punishment everlasting; and in the Greek language the word "everlasting" and "eternal" is the same word, αἰώνιος. If, therefore, heaven is eternal, hell must be. If hell is not eternal, heaven is not. The same adjective that describes heaven describes hell. Therefore, if we admit that hell is not forever, we thereby consent that heaven is not forever. If we admit that heaven is forever, we thereby must admit that hell is forever. On that last great Judgment Day there will not be a single Universalist. Everybody will know on that day that the saved are saved forever, and that the lost are damned forever. This is the word of the Eternal Judge, who said, "I am the Way, the Truth, and the Life, and no man cometh to the Father but by Me." Then you will see demonstrated on that day the great truth, "Many are

called, but few are chosen." On that day you will understand as you never did before what Christ meant when He said, long ago, and says to us this morning, "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way, which leadeth unto life, *and few there be that find it.*" May God help you all this morning to be ready now for the Judgment Day to come.

Jesus asks you to study His Word —
Jesus, your Savior, your God, and your Lord.
Your dear soul He has come to save this day —
What do you say?

He is longing your soul to save from hell;
Shall He come, or shall Satan always dwell
In your heart, where there never shall be day?
What do you say?

Is there more than one thing for you to say,
When all hell is night and heaven is day?
There is not; but if you will delay —
O Judgment Day! Amen.

PRAYER.

O God, our Heavenly Father, we thank Thee this morning for the blessings of the past days and the past years, and for the blessings we have had as miracles of mercy to proclaim Thine everlasting Gospel, and to show the final reward to those who are faithful to Thee, and the final destruction of those who have done nothing for themselves, or for the children of God. We pray Thee this morning that not one soul that is found in this house may depart without becoming a child of God. We pray Thee to give us a determination to prepare for that great day to come, and thereby be the better fitted to live in the present hour and in the present years. Help us to realize, Heavenly Father, that life itself is not worth living unless we live it as children of God. Therefore we pray Thee that Thou wilt cleanse us of all our sins, and for Thy mercy's sake, wash us and keep us, and cleanse us in the future, and help that that day may not arrive without our being fully prepared to enter into the joy of the children of God. We pray Thee that Thou wilt help every one in this house this morning to come near to Jesus. Open our hearts and make Thy throne therein. We pray Thee that Thou wilt help that the message that has gone into these many ears may reach the hearts and kindle the flame that shall enable the tongues to proclaim these great truths. Help that the ends of the world may hear the same message before Thou comest in glory with Thy holy angels. Heavenly Father, pre-

pare us for that Judgment Day. We ask it in the name of Jesus, who taught us to pray:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power, and the glory, forever and ever. Amen.

A SERMON ON SECRET SOCIETIES.

DELIVERED AT THE FIRST LUTHERAN CHURCH IN MANSFIELD BY THE REV. S. P. LONG, SUNDAY EVENING, JUNE 28, 1903.

I Kings 18:21.

"AND Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word."

Dear Christian Friends and Hearers: —

Riding through the country this afternoon, a distance of nine miles and return, I was deeply impressed with the goodness of God for giving us such a bountiful harvest as is promised by the fields, that are groaning under the weight of the golden grain; but a thinking man cannot drive along these roads and see these beautiful fields and farms without remembering that before this day there was some digging there, some hard labor by our fathers — some brush piles cleared away.

I have before me this evening a theme that requires the clearing away of some rubbish, debris — brush piles, if you please. In order to build a house we must lay a good foundation; but before laying the foundation we must clear away the brush-piles.

1. In order that you may understand me better, I will ask you, in the first place to-night, *are you here with the disposition of mind that God wants you to have?* That is brush-pile number one. Did you, when you came into this house this evening, remember that this is the house of prayer? "My house is a house of prayer," said Jesus; and unless we enter this house with the spirit of prayer, you will not, you may rest assured, understand what I am talking about to-night, nor take the blessing home that God wishes to give you.

Concerning this same matter I will ask you, *Have you banished from your minds the spirit of prejudiced criticism?*

I recognize the fact that I am going to speak upon a delicate subject to-night, and I fear that some of you may have come with the disposition of mind that a certain lady had who came here to a funeral not long ago. She has been talking all over town of the Rev. Mr. Long's having turned his head away from a certain class of people. The fact is, I do turn my head every day, but I do not know to-day yet what she means. She came here to find fault, and found it, then went and tattled it all over the city, and if any one of you have come here with the object of finding a little fault, I assure you, you will get a chance to find it before long.

Understand me, just criticism is a fine thing. It is criticism which has brought the best out of the churches, and the best out of every organization; but a man who comes with his mind made up that he is going to look for something to find fault with, had better stayed at home; he will never learn anything; he never grows intellectually, nor any other way.

I mention this because some man came to me the other day and said, "There is a plot on hand;" I said, "What is it?" "Why," he said, "If you say anything to-night that doesn't suit a certain set of people, they have made up their minds that in a body they will get up and walk out." I do not believe it. I believe I have an intelligent set of people before me to-night, people who are willing to listen to a man who has convictions; a man who is going to say honestly what he believes, if the heavens fall, and all I have to say is this, that if we have got anybody in this house to-night so narrow-minded as to think that if anything is said that does not suit him, he is going to walk out, I will give him a minute's time to walk out now; *there are some standing outside who would like to come in.*

Do you realize I am still at the first brush-pile? Do you realize that you are enjoying an unusual privilege this evening — to hear the other side of a question that has been before the people since the year 1717? I dare say there would be no trouble for all the secret orders in this city to go to most of the ministers of this city, and hear the good

side of secret orders, and I am not so narrow-minded as not to see some good things in secret orders, but I wish you to understand, my friends, that it is more beneficial to you, if you some time or other in life hear the other side. Now, you know as well as I do, that "Many men have many minds; many birds of many kinds," and it is well to know why some other men do not think as we do. Because you have thoughts that are not mine, and because I think otherwise than you do, does not make me less manly than you.

So I would ask you all to-night to remember that this is the house of prayer. I would have you all to remember to-night that you should not have minds that are prejudiced against the truth — that you rather should enjoy the privilege of hearing what you cannot hear in any other church in Mansfield. I am ready to say to-night that there is not one minister of the gospel out of ten thousand, who is ready to stand up in a place like I am standing to-night and handle as delicate a question as I am going to handle, and I am going to handle it as in the presence of my God.

2. There is another brush-pile I would like to clear out of the road, and that is this: I suppose some of you are wondering, "Well, Mr. Long, where do you stand, have you been a member of a lodge, are you a member of a lodge, will you ever be?" I will settle that in one sentence. *I never have been a member of any secret society and I never will be.* Now you know that. There is no guessing about it. I never have been a member of any secret society and I never will. *I will give you three reasons for that.*

You would not think it satisfactory for me to say to you that I was a Republican because my father was, or that I was a Democrat because father was, and yet, if father had good reasons for being a Republican or a Democrat, I have some respect for his reasons for being such. I was, fortunately, one of those boys who had one of the best Christian fathers and one of the best Christian mothers that any boy could have, and that father and mother of mine, while they never went to school but seven days, had convictions. One was that everything that is good and right can be done in the open, and that secret societies are not good things; they impressed that upon their boy from his infancy, and I do

not believe that mother ever saw a more sorrowful day in her life than when she learned that her oldest boy joined the Odd Fellows.

A great many people seem to think that we should say nothing about these questions because "my wife belongs to a secret society," or "my husband belongs to a secret society," or "my father belongs to a secret society," or some of their friends. I cannot help it, my friends, if everybody belongs to secret societies; that may all be, but I repeat, that father and mother thought they were right and I am going to honor them until I die, and I believe they were right. I am going a step further. Not only were father and mother very much opposed to all secret societies, *but my church was also.* I was under the instruction of one of the best catechists that any boy has ever found. Peace to the ashes of old Reverend Father Dornbirer, who now sleeps up at Sandusky, Ohio. In all my life, (and I have been in two colleges, one academy and two seminaries) I have never found a man who could so successfully get the kernel from God's truth as that man and having been under his instruction two long years, I had truth impressed upon my mind that will not be banished this side of the grave. The Rev. Dornbirer taught me, from the first commandment and the subject of prayer in the name of Jesus, that secret society religion is wrong; and that is one reason I am opposed to secret societies. My church is opposed to it. When I say "my church," I mean the Lutheran Church, I do not mean the General Synod. When I say the Lutheran Church, I want you to remember that the Lutheran Church is larger, much larger than any Synod. The Lutheran Church to-day has over seventy million of members. In our own country we have five or six large bodies; we have the General Synod; we have the General Council; we have the Synodical Conference, with its seminary in St. Louis, and we have the Joint Synod of Ohio.

The Joint Synod says no preacher nor member of that large church shall belong to secret societies.

The General Council allows the members to belong, but the preachers dare not.

The General Synod has never taken a position against secret societies; many of its members belong to secret soci-

eties and many of its preachers do, and I am not here to pass judgment upon them to-night. I am here to give my impressions upon the subject.

Not only am I opposed to secret societies because my church and my parents were, but I am opposed because I have found out *that the great men who dare to stand alone were opposed to secret societies.* We are sometimes led to believe that a man cannot be a great man unless he is a Mason or unless he belongs to this or that lodge. The fact is that the greatest brain this country ever had, weighed sixty-seven ounces, and that was the brain of Daniel Webster, and Daniel Webster was opposed to secret societies until he died. Did you know that?

Did you know that the lodges have been condemned by statesmen like John Marshall, chief justice of the United States; William Wirt, attorney general of the United States; William H. Seward, secretary of state; Charles Sumner, senator from Massachusetts; Thaddeus Stevens, the great commoner from Pennsylvania; Joseph Cook, Dwight L. Moody, and nearly all the great evangelists?

Do you think that I have got such bad company when I take the position that I am not a friend to secret orders?

One thing I want to clear up, I am not opposing men, it is a system I am talking about to-night. I love a Mason as I love anybody; I love an Odd Fellow as I love anybody. It is not men, it is a system I am opposing.

That is the second brush-pile. I hope it is out of the way.

3. Then we come to the third: *Should secret societies be publicly discussed from the pulpit?* You would think, from what little you hear on the subject that it should not. I am here to-night to say that it should. If you will turn to 1 Thess. 5th chapter and 21st verse, you will find that it should be discussed, because it says: "Prove all things; hold fast that which is good." "All things" include the secret societies of this country, do they not? God wants them proved, and how are you going to prove them, if you do not discuss them?

Not only the public demands it, the Church demands it. One of the obligations of nearly every secret order is that it leaves your religion to you and to your Church. I wish

that would be kept. If it would be, there would be no need of this discussion. That is the obligation that secret societies should take, and the trouble is they do not keep it. "We leave your religion to you and to your church," and then the very next minute they come along and say, when some one dies, "We are going to have a funeral and we would like to bury him." Isn't that religion? I want to ask you to-night if that isn't religion. We have buried members of this church, and I have gone out to the cemetery and I have buried them with one of the best burial services there ever was, in the name of the Father, Son and Holy Ghost.

A question to every secretist in this house: If you are going to leave his religion to him and his Church, and we bury him in the name of the Father, Son and Holy Ghost, what are you going to walk around that grave for and give him another burial service? That is a fair question. Why don't you leave it to him and to his Church? I am not the only man who sees the inconsistency there. You cannot improve upon a burial in the name of the Triune God.

I have just read a book this week called "Modern Secret Societies," by one of the best of men, a minister of Jesus Christ, and that man is Charles A. Blanchard, D. D., president of Wheaton college, and I was surprised to hear him say, a little stronger than S. P. Long would say, just what I think about this lodge question. Hear him:

"The burial service is made up of portions of Scripture, various philosophical reflections and hymns, which, when read and sung in solemn tone, cause one who does not understand Christianity to think it just like the services of a Christian church.

"But more serious than this pretense is the religious teaching of the ceremony. The form is the same for all persons, and whether the deceased died of delirium tremens or as a Christian should, makes no difference. There is no exaltation of the law of God, no lifting up of Jesus Christ, no warning to men who are ignoring God or living in open sin. On the contrary, there is an explicit or implicit affirmation that the one who has passed on has gone to heaven, or the grand lodge above, as they usually call it, and this not because he repented and believed in Jesus, but because he

belongs to this lodge. Profane, unclean, avaricious, untruthful, unrepentant sinners are being buried with these rites from one end of this land to the other.

"Another most important fact in this connection is that the lodges always get some minister of the Gospel to take part in this awful transaction, if possible.

"Of course, the minister who, to secure favor, does such works as these above described, cuts the ground from under his own feet and that of his church. But his great crime is that he thus denies the Gospel he is sworn to preach and gives hope, not to those who repent and believe in Jesus Christ, but to those who do neither. He may make a little money or a few friends, but he destroys the souls of men and proclaims that the law he preaches on the subject is a lie, a scarecrow set up in the field of human life, powerless to help or harm.

"The most fearful fact concerning these lodge burials is that men who profess to be Christians take part in them with wicked men, both alike expressing the hope that they will meet other wicked men who are dead, in heaven. The Bible clearly teaches that some men are saved and others lost. It in this way seeks to bring men to faith in Jesus, repentance for sin and holy living.

"The lodges rival the Church. The lodge men, as a rule, do not belong to it or care for it. At the same time the lodges like to get ministers and church members into their number and to have all, good and bad, Christian and unbeliever, stand about the grave of a wicked man, singing, praying and talking about meeting him in heaven or the grand lodge or camp, or encampment, or something else, above.

"The only defense which Christian lodge men make against this charge is that ministers at times do the same. This is true. Ministers are not all converted men, and many who draw salaries from Christian congregations are Unitarians, Universalists, or infidels. But the fact that some peachers tell lies on funeral occasions is not a justification of an order which is built upon the lie they tell.

"God says: 'These shall go away into everlasting punishment, but the righteous into life eternal.' According to the

Bible there are two sorts of people, good and bad, on the way to two places, heaven and hell. If this is true, then lodge burials are a lying insult to God, and a peril to men. They help to ruin the souls that die by promising peace and safety even while destruction is rushing upon them. God grant that no professed Christian who reads these words may, by sharing in such services, bring the blood of lost men upon his soul."

We say that the Church demands a discussion of this question, and not only for that reason, but for another. Her own charity is questioned. How often you hear people say: "If the Church gave as much as the lodges, we would not need the lodges." I ask the question to-night, What is charity?

You take up the constitution of Odd Fellowship and it says that a man who joins this lodge must believe in a *Supreme Being,* be a white man and must be a man of good health and able to earn his own living.

I ask, for instance, of you Foresters, and I honor you as men, what kind of a man will you take into your lodge? A man in good health, because life insurance is connected with it, of course. That is all right, from a business standpoint; it makes it possible to do these things, but don't go around and parade your charity. Suppose I had a building on a street in this city, I put a sign up over it, and say "This is a house of Charity;" a black man comes along and I say, "You cannot come in; you are black." Another poor cripple comes along on his crutches and says, "Help!" I say, "No, only good, sound men, who can earn their living, are admitted here."

Don't you see, my friends, it is not charity, but simply pure business?

"Yes," but you say, "How if we go to the poor widow's home and hand her a check for $2,000, and she signs a receipt and a card of thanks for the papers, isn't that charity?" *No, I say, a thousand times, no.* That woman's living husband bought that insurance, and paid for it. I carry insurance, and when I die I do not want any man to come to my widow and say, "We are giving you a check of charity." It

is not charity. I have bought that insurance and paid for it and she has a right to it.

"Yes, but we visit the sick, and sit around and take care of them."

Very well, is that charity? That man paid for you to come and take care of him when sick, while well. Why did he pay his dues? He paid them in order that you might come and wait on him when sick, and take care of him when sick, and that is business and nothing but business. The very moment he ceases to pay his dues, the loving charitable brother fails to go to see him any more. Isn't that a fact? Isn't that the rule? Is that charity? We are simply discussing the question to-night. Why do you boast of your charity? It is simply business.

The Church of God is the only charitable institution. Whenever you hear of any organization under heaven going out and practicing charity, it is because it learned it from the Christian Church and nowhere else.

Not only the Church demands an investigation — the *family demands it; the family itself.* A man is promised, when he goes into a secret society that nothing shall interfere with his politics, or Church, or family, and then the man is initiated, pays his dues and goes home. His wife says, "Where have you been so long to-night?" "Down street." Nine times out of ten he does not tell her he has been initiated that night. But something takes place he promised he would never reveal, neither by spoken word or any writing or representation, or any other way, to anyone outside of his own membership; then he goes home to his wife, the bosom of his family, and God says they are one, and he has promised to tell Tom, Dick and Harry what he dare not tell his wife. You all know it, and if it isn't time that the family rebels against that, I do not know what is right. What right has any man on earth, what right would I have to know something of that kind that my own dear wife could not know? She has a right to rebel.

What is becoming of our homes? That is the question. I can illustrate what I mean. A short time since, while in Columbus, I walked across the street one night to call upon

a widow, and as I walked in there, I found her little children sitting at a table, asleep, the dishes not washed, the table not rid off, and as I looked around, being very well acquainted, one of the dear little girls woke up and began to cry. I said, "Don't cry, it is Mr. Long;" she began to talk and I asked, "Where is mamma?" "Mamma is to lodge."

There was a time when the fathers and mothers realized that the home was the foundation of good government and everything, and they stayed at home with their children. But now, Oh, it is a terrible thing to see the saloons running down here behind the screened windows; that is an awful sight, and, oh, that Christians would cry out against that devilish institution behind the painted windows and screens, where our boys and our fathers go! But to-day, fathers, mothers and sons, go up stairs, just one story higher, and that makes it all right; they pull down the blinds and put up the screens, and when they go home, every business is closed up except three.

There are only three kinds of business open after the lodges close; Saloons, gambling dens and the unmentionable place, and while it is a fact that many good people go past these, I would not want my boy to come home from the lodge, at a dark hour of the night, past those three places. I say this as a Christian and that is where I stand.

The family demands an investigation of this question and not only the family, *the state demands it.*

I had some of the sweetest little children in my Sunday-school in Columbus that I ever saw; quite a number of the same family. The father had been killed by some accident; the mother was called to the telephone to come down town immediately, and right at the North Market she went upstairs, she was seen going up, and it was not long until her screams were heard, and she was found with her throat cut from ear to ear. Sands had cut it. I shall never forget the scene. Sands was a Mason. He didn't do that because he was a Mason. All I want to show is that the state wants to make an investigation. Sands was taken to prison; he was tried. I said to the little orphans, "See to it that no Mason goes on the jury." You know the old saying that a Mason never hangs, unless he hangs himself. I said, "See

to it that no Mason goes on the jury," and they saw to it. The trial came off. Sands, the Mason, saw, and everybody knew that the laws of Ohio condemned him to the electric chair; every sane man in Columbus said he ought to go to the electric chair. But there was a prosecuting attorney in Columbus who was a Mason, and when he saw there was nothing left, he went to these dear little orphan children and got them to say, "Let Sands admit and plead guilty of murder in the second degree and put him in the penitentiary for life." In that way the Mason saved the Mason from death, and that is being done all over this country. No wonder an Iowa judge said a few weeks ago, "It is almost impossible any more to get justice." It is time that the state is investigating this question. It demands a discussion.

Look at our labor troubles. I just cut this out of one of our papers: "Gigantic is the building tie-up in New York; now presumed that two hundred thousand men are idle." So say the papers.

It is said that over here the foundation is laid for a new school house, and the men will not lay the brick on top of it because the foundation was laid by non-union men. If that is not an instance of slavery, then, my friends, I do not understand it. You are finding out that what I said last Sunday night from the thirteenth chapter of Revelations is coming true. The time is coming when the poor man cannot build his own home.

It is time we are discussing these questions.

I claim, in the next place, *that secret societies themselves should demand an investigation.* Secret societies are not all alike. Some are better than others are, and those that have anything wrong about them, if they have got men in them who want to know those wrongs, they want to get rid of these wrongs and want to improve. Nothing has hurt the Church more than the days of the Dark Ages, when they did not dare discuss the Church, and nothing will hurt the lodges more than if you do not discuss them, then they are bound to go down. That is brush-pile number three.

4. Brush pile number four: *Can secret societies be discussed by one who is not a member and who has never been a member?*

They come to me and say, "Are you a member of any lodge?" "No." "Then, how can you discuss secret societies?" I will tell you how.

In the first place, they can be discussed because *your public services are not secret; your literature is not secret; your own secrets are not secret and God's Word is not secret.* How can you expect me to be so blind when I see you walking on the streets and in your services, how can you expect me to be so blind as to know nothing about secret societies?

Then how about your literature, is that secret? Does a man have to pay out from two to five, to twenty-five dollars just to join the lodge to find out what it teaches? No. Go to 221 Madison street, Chicago, and buy them; buy the secrets of any secret society in this country; buy them for fifteen to seventy-five cents. You can also buy their own manuals.

Here is the Odd Fellows' Manual. Can I not discuss this? These are not secrets at all. If there is a Mason in the house to-night he knows that Mackey's manual of the lodges, by Albert G. Mackey, past general grand high priest of the general grand chapter of the United States, teaches what Masonry is, just as well as the Lutheran catechism teaches what the Lutheran Church is.

Even your secrets are not secret.

President Finney, of Oberlin college, was a Mason and was conscience stricken, and came out and wrote an exposition, and here it is. Those are not secrets.

Here is another man, Edmond Romayne. He was past master in the Keystone lodge, No. 639, Chicago, Ill. He gave us this book. It can be bought for a dollar. These are no secrets.

But I want to say I never made any use of these expositions. I do'nt need them.

One thing more. The Bible is God's Book, and there is not a thing in all history that is not discussed in this Book; even the secret societies themselves are discussed in this Book, and God knows them; there are no secrets before Him.

So you see it can be discussed by one who is no member.

I say the very secrets that I cannot know are not worth discussing. What are they? Pass words, initiations, etc.

What do I care for your pass words? Two or three men can get together and make pass words as good as any lodge.

What do I care for the initiations? If they are secret I don't care anything about them. Watch some men blush. I will not tell which lodge it is, but here is a man who on Sunday stands before his people with a great big robe on, and looks as holy, almost, as an angel. Then he joins a secret lodge. The first thing they do, they say, "Take the robe off;" that done "Take your coat off;" that is done; "Take your jacket off;" he does that; then they said, "Take your shirt off," and he took it off; they said, "Take off another garment," and he took that off; "Then roll the last garment up above your knees and take one shoe off," and they put a rope around his neck, and they led him in and around like a calf with a halter, and they led him up to an altar, and he found a Bible there, and two little instruments. And some of you know that you went through the same thing. You know it.

But I do not care anything about that; that does not amount to anything, and perhaps I should enjoy leading that man around like a calf myself.

Can secret societies be discussed by one who has been no member? I come to the question. *Yes, and only by him.* Why? Because a man who plunges into any evil to see the evil, does not see it as does the man who does not enter. Suppose I were to announce that on next Sunday evening I was going to give an exposition of intemperance, does the fact that I am not a drunkard make me incompetent to discuss it? Suppose I went down and got drunk so as to discuss intemperance, what would you think of me?

What would you think of any man who would think he has to go and commit adultery before he can discuss it?

No man can discuss anything as well if he is in it, as if he stands out and looks at it; and so I say again, that no man belonging to a secret society can discuss the question as well as one who is outside.

One thing more, how can any man join all the secret societies? I do not know whether it is true or not, but I have heard there are almost one hundred secret societies here; I do not know whether that is true or not, there may

be only fifty, or thirty, but how in the name of common sense a man can join all of these, I do not know. If that man only could discuss them, how could one who belonged to only a few? No man on earth can join all. So, you see, the question comes up again, Can secret societies be discussed by one, who has been no member? I say Yes, and he is the only man. Why?

Here is the oath taken in a certain lodge in Mansfield. I do not want to make family trouble, so I will not tell which lodge it is.

"I, ——, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge erected to him, and dedicated to the Holy St. John, do hereby and hereunder (here the master places right hand on that of candidate) most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal, any of the secret arts, parts of points of the hidden mysteries of ——— which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother ——or within a lawfully constituted lodge of ——, and neither unto him nor them, until by strict trial, due examination, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible, to myself or to any person under the whole canopy of heaven, and the secrets of —— be thereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-*

four hours, should I ever knowingly or willingly violate this, my solemn oath or obligation as an ——. So help me God, and keep me steadfast in the due performance of the same."

How under heaven, can that man discuss secret societies? How can he do it? Suppose I should go to a Mason to-morrow, and I should say, "Look here, Mr. Mason, is this a true exposition of your lodge?" Do you know that he could not say "No" nor "Yes?" I am bound to make that man lie or keep quiet. Why? If he says "Yes," he has lied, because he broke his obligation; should he say "No, it isn't," he has lied again. The consequence is, wives, when you go home, don't ask your husbands whether that was their lodge or not, because if you do, they will only cough around and say "Long is crazy." They can neither say Yes, nor No. Oh, my friends, that old rope is around their necks yet and they do not know it.

5. Another brush pile: *Is not the fact that so many preachers belong to secret societies an indication that there can be no wrong in them?*

Whenever the devil wants to make a thing look respectable, he hunts a preacher up.

I have some questions to ask. Do you find anywhere in the Bible that it says if a preacher does a thing, it is right, no difference what it is? Where do you find that?

Let us go over to Mt. Sinai. Moses goes up into the mountain to get the tables of stone; he leaves Rev. Aaron down with the people. The people got tired worshiping the true and living God and said to Rev. Aaron, "We would like for you to make for us the kind of a God we had over in Egypt; here is the gold." Rev. Aaron took the gold and said, "Roll up your sleeves and go down and roll up that mud; heat the gold and pour it in that," and when it was done they took out a golden calf. When Moses came down from the mountain he found Aaron; "What does this mean, why are you not worshiping the true and living God?" And Aaron said, "The people just came to me and brought their gold, and I just melted it and poured it down this little hole, and it came out a calf."

Yes, it came out a calf! He didn't say, "I made it a calf," but "it came out a calf." And so I have talked to preachers.

I have said, "How in the name of common sense can you do these things?" and about the only answer, when it is all summed up, is that it came out a calf.

Go on over to Mt. Carmel. There was Elijah. "And he said. Now therefore send and gather to me all Israel to Mt. Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the grove, four hundred." Eight hundred and fifty preachers were there, and by fire and sword, God proved that only one was faithful.

I am right here to-night to say that I do not care if every preacher in the world belongs to some kind of an order, *it is wrong as sure as there is a God in heaven.* That does not settle anything for me.

Look at Mt. Calvary! Was there ever a greater tragedy in the world than when they nailed Jesus on the cross? Yes, the Romans did it, but the Jewish preachers made the Romans do it, and you all know it.

Do not prove anything to me by the preacher. God did not say, "Thus saith the preacner," but "Thus saith the Lord," and nothing else has any weight.

I do not want any man to believe what I say if not based on good sense, good logic and upon the Word of God.

6. Brush pile number six: Whom am I addressing this evening? First let me say, not a single secret society. We have with us to-night gentlemen, mostly members of Christian churches, men whom I honor and love as I do any one in this house, *but it is understood between me and them that they simply come in a body to-night to hear this sermon. I do not want anybody to say that this sermon was addressed only to the Foresters. It is to the Foresters and to every one else who comes to this house for their eternal good. Do not think I am addressing a single secret society.*

I am told that there are some secret orders to-day that have no oath; I am told that there are some that take no pledge and I do not mean them.

Again, I am not talking to-night to the true Christians who are not members of any secret orders. I am not sure whether any are here or not. I have been told time and again that Mansfield is the greatest city in the state of Ohio

for secret orders. I have been asked to believe that there are no good, leading men in the city, and women either, if you please, who are not members of this or that order. These people may be mistaken, I do not know. I am sure of one thing; I know that Elijah on Mt. Carmel divided his people into three crowds, the preachers on one side, and the children of Israel on the other and he stood alone, as a man of God. One thing I would like to know for my good, and for the good of Mansfield. I would like to know if there are any men or women in this house to-night, members of Christian churches, active members of Christian churches, who do not belong to any secret societies whatever. If there are it would do me good to see some of them. Will you stand up?

That will do, at least one hundred of you. I feel like saying, with Elijah, when he went to God and said, "I only am left to worship the true and living God." God said, "There are seven thousand in Israel who never bowed their knees before Baal," and I am glad to know that even in Mansfield, one hundred people are found in one congregation only, who still say they do not belong to any lodges.

One other thing. I am not addressing to-night those members of the different orders who do not belong to the Christian Church. There are a great many men belonging to secret orders, and women, too, who make no profession of worshiping the Lord Jesus Christ. There are Jews, and faithful Jews, who do not pretend to worship Jesus Christ. There are people who are not Jews, who are members of Christian churches and not members of lodges. I am not addressing that class of people. And yet how many people there are who make no profession at all of Christianity, and still are members of lodges, will they stand up? I see none of those.

I am going to tell you who I am addressing to-night. Those who hold membership in secret orders and the Christian Church — *people who belong both to the Christian Church and to such secret societies as require an oath.* I would like to know how many people in this congregation belong to both, to the Christian Church and to some secret organization. Will you do me the kindness to rise to your feet?

I think a fair estimate would be two hundred. (About 1,600 did not rise at all.)

Now I come to the conclusion. Pardon me for speaking a little at length to-night, but I know you would not want me to wait until next Sunday to say what I have to say.

Let me read the text:

"*And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.*"

What the Lord God wanted to say, through the mouth of Elijah on Mt. Carmel was that undecided people should come to a decision; that they should decide, in the first place, who the true and living God is; and, in the second place, decide to-day to follow God because He is God. And that is my plea to-night to you two hundred, who want to be true Christians and true lodge members. I beg of you to-night, first of all, to decide who is the true God in the Church; it will only take a minute to do that, because you go out of here to-night singing, "Praise Father, Son and Holy Ghost." That is your God in the Church. When you confessed the creed, you said, "I believe in God, the Father, God the Son, and God the Holy Ghost." That is your God in the Church. There is no question about that so we will waste no more time.

Then decide, in the second place who is your God in the lodge. *I am going to call up four witnesses.*

1. First of all, we will call *you two hundred up.* Who is your God the moment you step into the lodge? You say, of course, "It is the same God, Father, Son and Holy Ghost; We do not worship two Gods." That is your testimony. We want to take it down, for in every court of justice, things must be established by two or more witnesses.

2. I am going to call now upon another witness. *Manual of secret orders,* who is the true and living God? I pick up the manual of Odd Fellowship; I pick up the constitution of Odd Fellowship, and ask, who is the true and living God, and the only answer to that question given from beginning to end, is that there is a *Supreme Being,* a preserver and creator of the universe: it never says whether it is

Father, Son and Holy Ghost, or not, but at the best it simply says, "Father."

I open this book and turn to the page where it does say that the name of God must be so used that it gives no offense to any one on account of his sectarian ideas, meaning thereby not to offend the Jew, who does not believe in Christ.

I take up another manual, and I say, Who is the true and living God? I am not guessing about this. Every man in the house to-night who belongs to a secret order knows that in the Great Masonic Temple in Philadelphia, — I have stood in it myself — there is a pavement called Mosaic; that up in the center of this pavement is this star, (pointing to one in the manual) and they know that that star originally meant the star of Bethlehem, and commemorative of the star which guided the wise men of the East to the place of the Savior's nativity. This became considered as too sectarian in its character and unsuitable *to the universal religion of Masonry,* and has been omitted since the meeting of the Grand Lodge at Baltimore in 1842.

In other words, the Masons say that the star dare not represent Christ, and Christ dare not be recognized in our lodges until you get to a certain degree, and then the Jew can go no further, and can never become a Knight Templar.

So that the manual of your lodge does tell us that the name of Christ is never used, except in the highest degrees. I have read these manuals through and I cannot find the name of Christ in any of them.

The other day, on my way to a funeral, in a cab, I had a good lodge man sitting by my side. He said, "Long, what is your idea in opposing these things?" I said, "I will tell you why. Because in your prayer you never use the name Christ." "Why," he says, "Yes we do; I have read them for fifteen years." I said, "Get your ritual out of your pocket;" he did, and we read the service. We found Lord, and God, mentioned, but not the name of Christ.

This manual from beginning to end says that the God of the lodge is simply a Supreme Being, not telling whether it is God the Father, Son and Holy Ghost or not.

3. I call witness number three. *The ruling membership.* "I guess the members all know who their God is."

"Why," they say, "We are all Christians." Yes, you may be here in Mansfield, but don't you know that Masonry is just as great in China as it is in the United States? and don't you know that in some cities there are members of lodges who despise the name of Christ?

I tell you if you want to judge an organization, you dare not judge it by a single lodge, or a single little section, but you have got to take the total membership, and I make this statement: *"You can take the total membership of any lodge in all the world and put it to a vote, who is your God, and I am here to say that the majority will say, it is not Jesus Christ."*

The Jews are good lodge members. They do not worship nor believe in our Christ. There are many members in Mansfield, I dare say, who do not belong to any church, and do not worship Jesus Christ; they do take part in the worship of the lodges. Who is the God of the lodge?

4. Says some one: "In our higher degrees of Masonry we do worship Christ." I have heard that quite often, and I am here to say that is not true. I will call a Witness that will settle that. They say, "Oh, we have got Christ; we drink out of that little skull, and we have got things you do not know anything about. I am going to call Jesus Christ as a witness, and the question I am going to put to Him is this: Art Thou worshiped in the lodges? Answer: Isaiah 55. "They shall come to me without money and without price:" If the Mason ever got up to that degree where he can worship Christ without paying for it, I want to know it. Matt. 5:16. "Let you light shine before men, that they may see your good works, and glorify your Father which is in heaven." Does that sound as if Jesus Christ were up in the highest degree of Masonry?

Matt. 24:23-26. Christ, art Thou worshiped in the lodges? Answer: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. *For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.* Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the

desert; go not forth; behold, *he is in the secret chambers, believe it not.*"

That settles it for any Christian in the lodge. Who is your God then?

"Well," some one says "May be you do not interpret that rightly." Call up Christ once more.

John 18:20. "In secret I have said nothing." What do you think of that?

One man that I have almost put above all men in the world, and I think every Christian will, and that is the old apostle, Paul, and he says in the 6th chapter of 2 Corinthians, 14th to 18th verses:

14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?

15. And what concord hath Christ with Belial, or what part hath he that believeth with the infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people.

17. *Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,*

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Now we have heard four witnesses. One says the god of the lodge is the Triune God, and three, including Jesus, say it is not true. The Father, Son and Holy Ghost is the God of the Church, and the God of the lodge is the Unknown God.

Now, we have found out who God is in the lodge, and we have found out who God is in the Church. But one more question. *Who is your God when you are neither in the Church nor in the lodge? Who is your God then?*

That is the kind of people Elijah had before him. They tried to worship both God and Baal. When they got away from Elijah and got away from Jezebel, they did not know what they were. So he said: "How long halt ye between two

opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word."

How long halt ye between two opinions? When a man has two opinions, he hasn't any at all. Isn't that plain? If I don't know whether I want to go up this aisle or that aisle, it is simply that I do not know which way I am going. And that is the case with so many men in the present day. I am asking the question, When you go outside of the Church and outside of the lodge, who is your God then? If the Lord be God, follow Him; if Baal, then follow him. There is a word in here I wish you could understand in English as the Germans do: "Wie lange *hinket* ihr auf beiden Seiten?"

In other words, it is correctly translated: How long are you going *to limp and wriggle* between two opinions?

When a man walks along, lame in one foot, he is to be pitied, but when he becomes lame and limps in both feet, he becomes laughable. We had a mare at home, lame in her right hind foot, and we pitied her, but when she became lame in both hind feet, when the neighbor boys came over we would lead old Sal out and run her up and down the road, and laugh to see her limp at both feet.

That is just what this says: How long are you going to limp and wriggle between two opinions?

Here is a brother minister in the Church. On Sunday he puts on his robe, looks holy, stands on his one foot and worships the Triune and Living God, Father, Son and Holy Ghost; on Monday evening he is initiated into the lodge; he gets off of the triune leg, gets on the other leg, and worships a Supreme Being, the great Architect of the universe. Then on Thursday evening he has an appointment at the church and one at the lodge, and he stands and *wriggles*. And there are hundreds and thousands of Christians to-day in our cities and in our land, who do not know exactly whether they ought to go to lodge or go to Christ's Church. They do not know exactly, when speaking of God, whether they refer to the Father, Son and Holy Ghost, or to a Supreme Being, the Archtiect of the universe. Come out and decide to-day yet to follow the true and living God, because He is God. "If the Lord be God, follow Him."

Too much time has been wasted about these things. Life is almost past, and oh, how many people there are who do not even know that the first commandment says, "I am the Lord, thy God; thou shalt have no other gods before me," — who do not seemingly, know that Jesus said, "Thou shalt pray in my name," and yet the name of Jesus you do not use half of the time. How much of life is already past and how short life is!

Just a word to you who are sitting before me to-night, and who would like to have a memorial sermon; I would like to have had time to say a word on that matter. I am glad you think of your own friends who are already sleeping in God's acre, and no man sympathizes more than I do in the love you have for those you have laid to rest, and if you can do any kind act to these widows and orphans, no one will say Amen, more than I will; and at the same time, none can wish more than I do, that they had died in Christ, and that you might die in Christ, and that the evergreens you have dropped into the grave might be, in reality, emblems of the eternal life alone through Christ.

Yes, life is short, and just because it is short, will you come to a decision in this matter? God heareth prayer. When that question was to be settled on Mt. Carmel, the worshipers of Baal prayed from morning until night; they prayed earnestly; they cut themselves with lances until the blood flowed, and yet theirs were no prayers at all; they could not be answered. Elijah knew their God had no ears to hear, and so he said, "Your god is sleeping; perhaps he is off hunting." He tried to open their eyes to see their mistake; and then Elijah got on his knees and called to the true and living God, the God of Abraham, the God of Isaac and the God of Jacob, to settle it to-day, with fire from heaven, who the true and living God is, and it was settled that day; settled with prayer, and I wish every man, woman and child in this house to-night, no matter what your selfish or personal feeling may be — I urge you, for your own soul's good and for the welfare of humanity and for the glory of God,— would go home and get down on your knees before God, and say, "Now, my Lord and my God, do not let any-

thing mislead me from the truth but give me the truth and help me to hold fast to it until I die."

This question must be settled with prayer. Not only must it be settled with prayer, but I tell you that the best way of all is to have it settled *with fire.* Elijah prayed for fire and the fire came, and the twelve barrels of water were licked up, and the twelve logs were burned up, and the bullock was burned up, and the men of Israel cried out, "The Lord He is God; the Lord He is God." It was settled by fire.

The question I am discussing cannot be settled by human wisdom, but it can be settled by the fire of the Holy Spirit, and when men are once filled with the Holy Spirit as they were on the day of Pentecost, from that day on they have got so much to do in the family, so much to do in the state, so much to do in the Church, that if the lodges were right, they have not got any time for them any more. Settle this question with fire from on high.

God says one thing about this matter that I want you all to remember. I called your attention last Sunday night to the fact that in the latter part of the 11th chapter of Revelations, God tells us what secret societies will do for the United States:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

My friends, if that is not coming pretty close to the high school foundation, I do not know. "That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

There was one thing I did not read to you about this mark; I have saved it for to-night. Revelations 14:9-11.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone

in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up forever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

As I stand here to-night, I thank God that there is a time coming, and not far hence, when questions concerning which we cannot agree on earth, are going to be settled forever, settled by fire. The fire of the Holy Spirit settles it now, and if these will not come to the Lord Jesus Christ and be faithful to him, there will be another fire that will settle it.

And now may the love of God the Father, the love of the Son, Jesus Christ, and the love of the Holy Spirit, bless these words of God, is my prayer. Amen.

JAN 5 1905

LIBRARY OF CONGRESS
0 022 015 919 A